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A

COMMENTARY

UPON

THE TWO BOOKS

OF

SAMUEL.

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BY

The Right Reverend Father in GOD,
SYMON Lord Bishop of *ELY*.

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A COMMENTARY UPON THE First Book of *Samuel.*

THE Two Books, which bear the Name of *Samuel*, are thought by the *Talmudiſts*, in *Baba Bathra*, to have been compoſed, in part, by himſelf, (that is, the firſt Twenty four Chapters of the Firſt Book) and the reſt by *Gad* and *Nathan* the Prophets. And ſo *Procopius Gazæus* ſaith, that this Book is called by the *Syrians*, the *Prophecy of Samuel.* This Opinion the *Talmudiſts* found upon the 1 *Chron.* XXIX. 29. where it is ſaid, *Now the Acts of David, firſt and laſt, behold they are written in the Book of Samuel the Seer, and in the Book of Nathan the Prophet, and in the Book of Gad the Seer.* By which words it is evident, that *Samuel* did write a Book, and that it contained ſome of the Acts of *David*, which, it is very probable, are theſe that we read in this Book. Beſides which there were two other Books, written by two other Prophets, who continued his Hiſtory to the end of his Life. It muſt be confeſſed indeed, that three diſtinct Books are mentioned in that place of the *Chronicles*; and we cannot be ſure that we have in thoſe two Books all that was contained in thoſe three; but

only an Extract of the Subſtance of them, which perhaps might be made by ſome following Prophet, and divided into two Books: Which were called by the Name of *Samuel*; becauſe he was the moſt eminent Perſon of the three, and his Acts are here recorded in the firſt place. Certain it is, this Work was extant before the Book of the *Kings* was written; for mention is there made, of what we read in this Hiſtory, 1 *Kings* II. 27. And in the Book of the *Chronicles* ſeveral things are repeated, which we find here, in the very ſame words. It is highly probable alſo, that *Samuel* having undertaken to write the Hiſtory of the *Judges*, (to which as an Appendix he added the Book of *Ruth*) would not leave it imperfect: But added in this Book what concerned *Eli* and himſelf; who were the laſt Judges of that Nation.

See the Preface to the Book of *Judges*.

Chapter I.

CHAP. I.

Verſe 1. NOW *there was a certain man of Ramathaim-Zophim.*] Either he was born at this place, or lived there (perhaps both) which is called *Ramah*, v. 19. of this Chapter; and here *Ramathaim* (in the Dual Number, as the *Grammarians* ſpeak) becauſe it was built upon two Hills; which made it appear like a double City. The Title of *Zophim* ſeems to be added to it, becauſe it being an high place, there was a *Watch-Tower* in it: Where, upon occaſion, Men were ſet to obſerve, who approached from all parts round about. Or, as St. *Hierom*, and others think, becauſe here was a School of the Prophets:

phets; who were wont to seat themselves in such places as were remote from Company, and fit for Contemplation. Which made *Elijah* and *Elisha* frequent Mount *Carmel*. And thus the *Chaldee* Paraphrase translates these words, *There was a Man of Ramathaim, a Disciple of the Prophets*. Who in the Book of *Ezekiel* are called *Watch-men*: And from hence some think came the *Greek* Word Σκοπος: Which was the Title of Astronomers at the first; who from high places contemplated the Stars. Chapter I.

Of Mount Ephraim.] This is added to distinguish this from other places, which had the Name of *Ramah* in other Titles: Particularly in that of *Benjamin*, XVIII *Josh.* 25.

And his Name was Elkanah, the Son of Jeroham, the Son of Elihu, the Son of Tohu.] It appears by this Genealogy, that *Samuel* was a *Levite*, of the Family of the *Kohathites*; as we read 1 *Chron.* VI. 33, 34, *&c.* See Mr. *Selden* in his Book *de Successionibus in Pontif.* L. 1. Cap. 18. where he confutes those who fancy *Samuel* was a Priest, yea, the High-Priest, as *Petavius* himself imagined.

The Son of Zuph, an Ephrathite.] *Ephrata* is the same with *Bethlehem*, which was in the Tribe of *Judah*. Therefore *Zuph* is not called an *Ephrathite*, because he was descended from the *Bethlemites* (for he was a *Levite*), but because he dwelt in that place; as the *Levites* were dispersed through all the Tribes. So Mr. *Selden* there speaks (from the *Hebrew* Doctors and the *Targum*), *Domicilii ratione, non sanguinis*, he is called an *Ephrathite*, *on the account of his Habitation, not of his Blood.*

Ver. 2. *And he had two Wives, the Name of the one was Hannah, and the Name of the other Peninnah*, &c.] *Hannah* seems to have been his first Wife: Who pro- Verse 2.

Chapter I.

ving barren, his earneſt deſire of Children moved him to take another; as *Abraham* had ſome by *Sarah*'s Conſent. Which was not in thoſe times diſallowed by God: Who ſaith himſelf, that he had given to *David* many Wives, 2 *Sam.* XII. 8. which ſhews it was not then a Sin in them to have more than one. See *Grotius* in his Book *de Jure Belli & Pacis*, Lib. 2. Cap. V. Sect. IX. X.

Verſe 3.

Ver. 3. *And the Man went up out of his City.*] For though *Ramah* ſtood high, yet *Shilo* ſtood higher: And he firſt went down the Hill from *Ramah*, before he could go up to the other.

Yearly to worſhip, and to ſacrifice to the LORD of hoſts in Shilo.] Where the Tabernacle now was, and where all Sacrifices were to be offered, and no where elſe. Hither all the People were bound to reſort, at the *three* great Feſtivals, (XVI *Deut.* 16.) and not to appear before the LORD empty. Accordingly *Elkanah* not only *worſhipped* God, with Prayers and Thankſgivings; but *offered* ſuch Sacrifices as were ſutable to the Feſtival: And it is likely preſented other Gifts, according to his Ability, as is there required, *v.* 17.

And the two Sons of Eli, Hophni and Phineas, the Prieſts of the LORD were there.] Ready to offer ſuch Sacrifices as were brought to the Altar. Whoſe Service *Elkanah* did not refuſe to uſe, becauſe they were notoriouſly profane: But reverenced their Office, as ſtill *Prieſts of the LORD*; from whoſe impure Hands he vouchſafed to accept the Offerings of pious People.

Verſe 4.

Ver. 4. *And when the time was that Elkanah offered.*] His Peace-Offerings, which were wont to accompany others at the great Feſtivals. For inſtance, at the *Paſſover* they offered not only the Paſchal Lamb, but ſeveral other Sacrifices; as I noted upon XVI *Deut.* 7.

All

All the *seven* Days of unleavened Bread having peculiar Sacrifices belonging to them. See XXVIII *Numb.* And so there was on the *seven* Days of the Feast of Tabernacles, XXIX *Numb.*) Now on some of these Days *Elkanah* offered such Sacrifices as might make a Feast for his Family and Friends, according to the Law, XII *Deut.* 12. Chapter I.

He gave to Peninah his wife, and to all his sons and daughters.] The Males only were bound to appear before God at these Festivals; but devout Persons were wont to bring their Wives also with them; and their Daughters as well as Sons; especially when they dwelt so near the House of God as *Elkanah* did; whose Habitation at *Ramah* was not above seven Miles from *Shilo.* It doth not appear that there was any peculiar Court at the Tabernacle (as there was afterward at the Temple) for the Women to worship in by themselves; but they came in with their Husbands, and performed their Duty close to them.

Portions.] Of that part of the Peace-Offerings, which belonged to him that offered them. Which was the whole; except the Fat which belonged to the LORD, and the Breast and Right Shoulder, which belonged to the Priest, VII *Levit.* 34. with the rest the Sacrificer made a Feast for himself, his Family, and Friends; giving to every one a Portion of the Sacrifice. Whereby they had Communion with the LORD, by partaking with him of his Sacrifice, which had been offered to him at his Altar.

Ver. 5. *But to Hannah he gave a worthy portion.*] Or a double Portion; in token of his extraordinary Respect and Kindness to her. Verse 5.

For he loved Hannah, but the LORD had shut up her womb; or, *though the LORD*, &c.] Her Barrenness did not make him love her less, but rather more; because

Chapter I. cauſe he would ſupport and comfort her under that Affliction.

Verſe 6. Ver. 6. *And her adverſary alſo provoked her ſore; to make her fret, becauſe the LORD had ſhut up her womb.*] It added to her Affliction, that *Peninnah* ſet her ſelf againſt her; and was wont to twit her with her Barrenneſs, ſaying, when her Husband ſent her a more liberal Portion of the Holy Things than ſhe received: Though he be ſo kind to you, yet you bring him no Children, as I do; which gave her great Vexation.

Verſe 7. Ver. 7. *And as he did ſo year by year, when ſhe went up to the Houſe of the LORD, ſo ſhe provoked her.*] She conſtantly took this occaſion to upbraid her with her Barrenneſs, when her Husband expreſſed ſuch extraordinary kindneſs to her.

Therefore ſhe wept, and did not eat] Her Grief was ſo great, that it made her turn the Feſtival into a Faſt. So *Tertullian* underſtands it, who (in his Book *de Jejuniis*, Cap. VII.) ſaith, God rewarded her Faſting and Prayers with what ſhe deſired; vouchſafing, *Inanem cibo Ventrem Filio implere, & quidem Propheta*; To fill her Belly empty of Meat, with a Son, and he a Prophet.

Verſe 8. Ver. 8. *Then ſaid Elkanah her Husband to her, Hannah, why weepeſt thou, and why eateſt thou not, and why is thy heart grieved, am not I better to thee than ten ſons?*] In him we have an Example of a moſt excellent Husband: Who patiently tolerated the inſolent Humour of *Peninnah*; and comforted dejected *Hannah* with Words full of tender Affection. Which was truly, in St. *Peter*'s Language, to dwell with his Wives, κατὰ γνῶσιν, *according to knowledge*, as *Victorinus Strigelius* here obſerves. We cannot from the laſt Words of this Verſe conclude, (as ſome of the *Hebrew* Doctors do)

do) that *Peninnah* had *ten Sons*, (which was not such a Pleasure to her, as the Affection he had for *Hannah* would have been), for they may signifie, according to the common Language of Holy Scripture, only a great many Sons. Chapter I.

Ver. 9. *And Hannah rose up after they had eaten in Shiloh, and after they had drunk.*] The kind words of *Elkanah* seem to have perswaded her to eat and drink cheerfully. In whom we have an Example of an excellent Wife; who sensible of her Husband's Kindness, endeavour'd to please him, by complying with his Desires, and avoiding all things that might be grievous to him. Verse 9.

Now Eli the Priest.] He was both the High-Priest, and also the Judge at this time of the *Israelites*; being born in the end of *Gideon*'s Judicature, and died in the middle of the *Philistines* Tyranny over the *Israelites*; twenty Year before the Great Victory *Samuel* got over them at *Eben-ezer*, as Sir *John Marsham* computes, who rightly observes, that whensoever his Judicature began (which is not recorded), it consisted only in hearing and judging Causes by his Pontifical Authority. For he wrought no Deliverance for *Israel*, that we read of: But was such a Judge as *Samuel*'s Sons were VIII. 1. and as *Samuel* himself was, after *Saul* began to Reign. When all the Days of his Life, he continued to go about the Country and do Justice; which he administred also when he came home, at his own House, VII. 15, 17.

Sate upon a Seat by a Post.] The *Hebrew* word is *upon a Throne*; it being a Seat raised up to some height, to make him conspicuous to all that entred into the House of God; where he sate at the Door of it. The Jews in *Seder Olam*, and in *Jalkut*, have a Conceit, that *Eli* was this very Day, when *Hannah* came to pray, made

Chapter I.

made Judge of *Iſrael*: So that from hence they Date the beginning of his Judicature. But this is a weak Conjecture built merely on this Phraſe, *Sat on his Seat.* Where, as *Abarbinel* obſerves, he ſate as the High-Prieſt, and not as a Judge. And this was no new thing, but according to Cuſtom, that he might preſerve good Order there; give his Advice to thoſe who had occaſion to conſult him; reſolve their Doubts, and give them his Bleſſing. And he thinks that *Samuel* was born *ten* Years or more, before the Judicature of *Eli.*

In the Temple of the LORD.] It is not unuſual to call the Tabernacle by the Name of a Temple: As the Temple, when it was built, is called a Tabernacle. See X *Jer.* 20. II *Lament.* 6. Yet the *Talmudiſts*, from the *Hebrew* Word *Hachil*, (which is here uſed) ſay, that when the Tabernacle was removed from *Gilgal* to *Shiloh*, the ſides of it were built of Stone, and covered at the top with Curtains, having no ſolid Roof. And from hence they fancy it is called *Beth*, the *Houſe of the LORD*, v. 24. which *Maimonides* interprets *an Houſe of Stone.* But there is no certainty of this: For ſuch Words as theſe have a larger ſenſe. And indeed we are taught as much by the 1 *Kings* III. 2. where it is expreſly ſaid, that there was *no Houſe built unto the Name of the LORD*, till the Days of *Solomon*: And 2 *Sam.* VII. 6. where *Nathan* ſpeaks in God's Name to *David*, in theſe words, *I have not dwelt in an Houſe ſince I came out of Egypt.* See *L'Empereur* in his Preface to *Codex Middoth.*

From the firſt Words of this Verſe, it appears that *Hannah* roſe up to go to the Temple, at the time of the Evening Sacrifice, for it was after they had dined.

Verſe

Ver. 10. *And she was in bitterness of Soul, and prayed unto the* LORD, *and wept sore.*] Her Grief returned when she was alone, and thought of her Barrenness; which made her pray with great Vehemence, and many Tears, for a Child. Chapter I. Verse 10.

Ver. 11. *And she vowed a Vow.*] As was usual, when they earnestly longed to obtain what they sought with Prayers and Tears. Verse 11.

And said, O LORD, *if thou wilt indeed look upon the Afflictions of thy Handmaid, and remember me, and not forget thy Handmaid.*] These are three various Expressions of the same thing: Whereby she declares, tho' with great Humility, how much she was concern'd, to obtain her Request, of being delivered from her Barrenness: For that's the meaning of looking upon her Affliction, and remembring her. See VIII *Gen.* 1. III *Exod* 7, 16.

But wilt give unto thy Handmaid a Man-child.] She thrice calls her self his *Handmaid*, out of a profound sense of her Meanness, and his Majesty: And desires a *Man-child*, because only such could wait upon the LORD in the Service of the Tabernacle; as she intended her Son should do, if God bestowed one upon her.

Then will I give him unto the LORD *all the Days of his Life.*] The *Levites* were not bound to serve at the Tabernacle till they were *Twenty-five* Years old; and not not after they were *Fifty:* But she devoted him to the Ministry there, from his Childhood, as long as he lived.

And there shall no Razor come upon his Head.] She vowed he should be a *Nazarite*; part of whose Description this is, VI *Numb.* 5. And so the best of the *Jewish* Doctors interpret it; for the Exposition of the *Chaldee* Paraphrast is very forced: But from hence the Opinion of the *Talmudists* is confuted, who say (in the

Chapter I.

Miſchna, in the Title *Sota*, Cap. III.) that a Man might devote his Child to be a *Nazarite*, before he was of Age; but a Woman could not. Nor doth any of them take Notice of this Example of *Hannah*; which hath made ſome think, that poſſibly they look'd upon this as done by an extraordinary motion, and therefore not to be a Rule to others; eſpecially ſince ſhe did it before her Child was born. See *Jo. Wagenſeil*, in his Learned Notes upon that Book, *p.* 448.

Verſe 12. Ver. 12. *And it came to paſs, that as ſhe continued praying before the Lord, that Eli marked her mouth.*] The inward Anguiſh of her Soul, it is probable, made the Motions of her Mouth, and her Countenance, very different from what is uſual.

Verſe 13. Ver. 13. *Now Hannah ſhe ſpake in her Heart; only her lips moved, but her voice was not heard: Therefore Eli thought ſhe had been drunk.*] Hearing her ſay nothing, but only ſeeing her Lips move a long time; with ſuch Geſtures, it is likely, of her Body, Hands, and Eyes, as argued a very great Commotion: He took her to be diſordered with the Wine ſhe had drunk liberally at the fore-named Feaſt. For it is apt to make one talk much, and the great Agony wherein ſhe was, might ſomething diſtort her Face.

Verſe 14. Ver. 14. *And Eli ſaid unto her, How long wilt thou be drunken? Put away thy wine from thee.*] He ſeems to bid her go to Bed and ſleep; and then come and pray to God.

Verſe 15. Ver. 15. *And Hannah anſwered and ſaid, No, my Lord; I am a woman of a ſorrowful ſpirit, and have drunk neither wine nor ſtrong drink.*] Of the difference between *Wine* and *Strong Drink*, ſee VI *Numb.* 3. 5. Great Affliction of Spirit make one diſtaſte Meat and Drink.

But

But have poured out my ſoul before the LORD.] An unuſual Expreſſion for ſincere and fervent Prayer. Chapter I.

Ver. 16. *Account not thy handmaid for a daughter of Belial.*] This is a Phraſe ſignifying the moſt leud Perſons, that regarded neither God nor Men. See XIII *Deut.* 13. Verſe 16.

For out of the abundance of my complaint and grief have I ſpoken hitherto.] The Accuſation againſt her being very foul, ſhe purgeth her ſelf from it very earneſtly; but in a modeſt manner, and with due reſpect to the Office which *Eli* held in the Church.

Ver. 17. *And Eli anſwered and ſaid, Go in peace; and the God of Iſrael grant thee thy petition, that thou haſt asked of him.*] Her ſober and reſpectful Anſwer convinced the Old Man of his Error; and moved him to diſmiſs her with his Bleſſing, and a ſolemn Prayer to God, that he would grant her Requeſt. Verſe 17.

Ver. 18. *And ſhe ſaid, Let thy handmaid find grace in thy ſight.*] For which ſhe returned him moſt humble Thanks; and deſired the continuance of his Prayers. Verſe 18.

So the woman went her way, and did eat, and her countenance was no more ſad.] She departed from the Temple with ſuch Satisfaction, and Aſſurance, her own Prayers and his would be heard, that there remained no more any Token of Sorrow and Grief; but ſhe eat her Meat, and looked cheerfully.

Ver. 19. *And they roſe up in the Morning early and worſhipped before the LORD; and returned and came to their houſe in Ramah.*] I ſuppoſe ſhe acquainted *Elkanah* with her Prayer, and with *Eli* his Bleſſing: And it is likely, that he now made a Solemn Vow to God, if he would be pleaſed to fulfil her Petition. See *v.* 21. Verſe 19.

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And Elkanah knew Hannah his wife, and the LORD remembred her.] According to her Prayer, *v.* 11.

Verſe 20.

Ver. 20. *And it came to paſs, when the time was come about, after Hanah conceived.*] The uſual time that Women go with Child, before they be delivered.

That ſhe bare a Son, and called his name Samuel.] Sometimes Fathers, and ſometimes Mothers, gave the Name to their Children. See upon IV *Gen.* 26.

Saying, Becauſe I have asked him of the LORD.] This was the reaſon of his Name: Which ſhe gave him, that he as well as ſhe might keep in mind the Intereſt God had in him; from whom ſhe obtained him by ardent Prayers. For *Saul-meel* (which is contracted into *Samuel*) ſignifies, *Ask'd of God*, as we tranſlate this word in the Margin of our Bibles. He was born (as Sir *John Marſham* computes with great probability) in the time when the *Philiſtins* domineered over *Iſrael* for forty Years together (ſee X *Judges* 7. XIII. 1.) but in what Year cannot certainly be determined.

Verſe 21.

Ver. 21. *And the man Elkanah, and all his houſe, went up to offer unto the LORD the yearly ſacrifice.*] At the Feaſt of the Paſſover, or ſome other of the three great Feſtivals. He is a great Example of Piety; who carried his whole Family to worſhip God with him, at thoſe Solemn Times which the Law enjoyned.

And his Vow.] Which it is likely he made, either when he ſaw his Wife was with Child; or perhaps before, when ſhe told him what hope ſhe had her Prayer would be heard, and he worſhipped God, *v.* 19.

Verſe 22.

Ver. 22. *But Hannah went not up; for ſhe ſaid unto her Husband, I will not go up till the Child be weaned; and then I will bring him, that he may appear before the LORD, and there abide for ever.*] She was not bound by the Law to go up with her Husband: And therefore

fore, tho' ſhe was wont to go, ſhe reſolved as became a prudent Woman to ſtay at home, till the Child was ſtrong enough, not only to accompany her, but to be left at the Houſe of the LORD, and be capable of being inſtructed in the Service of God. Chapter I.

Ver. 23. *And Elkanah her Husband ſaid unto her, do what ſeemeth thee good; tarry until thou haſt weaned him.*] Interpreters here note, the ſweet Agreement that ought to be (according to the Example of this happy Couple) between Husband and Wife. Verſe 23.

Only the LORD eſtabliſh his word.] We do not read of any thing the LORD had ſpoken about this Child: Unleſs *Elkanah* look'd upon what *Eli* had ſaid, as ſpoken by God, becauſe he was God's High-Prieſt. Or the *Hebrew* words may be tranſlated, *the LORD eſtabliſh his work*, i. e. perfect what he hath begun, by making the Child grow till he was fit for his Service. For the word *Dabar* ſignifies any *matter* or *thing* as well as *word*.

So the woman abode.] At home.

And gave the child ſuck till ſhe weaned him.] She her ſelf was his Nurſe, and ſuckled him, after the Example of *Sarah*. (See upon XXI *Gen.* 7.) And, it is likely, continued to do ſo (out of her great Affection to him) ſeveral Years. Some think three; but it is not improbable *ſix* or *ſeven*, as *Lyra* conjectures. And ſo long I remember one to have ſuck'd, in the place where I was born.

Ver. 24. *And when ſhe had weaned him, ſhe took him up with her, with three bullocks, and one ephah of flower, and a bottle of wine.*] As they were not to appear before the LORD empty; ſo, upon this occaſion, they brought an ample Offering to him; to teſtifie their Gratitude to the Divine Majeſty. And it is highly probable, that one of theſe Bullocks was wholly offered Verſe 24.

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fered to God, as a *Burnt-offering*: And the other two were Peace-offerings: Or, as ſome will have it, one a *Sin offering*, and the other a *Peace-offering*. Which had a large Meaſure of Flour for a Meat-offering, and of Wine alſo attending it; that they might rejoyce together before the LORD, when they feaſted with him upon the *Peace-offering*.

And brought him unto the houſe of the LORD in Shiloh; and the child was young.] In the *Hebrew* the words are, *hanaar-naar*, the Child was a Child, *i. e.* wholly at their diſpoſal.

Verſe 25. Ver. 25. *And they ſlew the bullock, and brought the child to Eli.*] They firſt performed their Duty to God, by offering an whole Burnt-offering to him; reſerving the reſt, I ſuppoſe, till they had acquainted *Eli* with God's Goodneſs to them, that they might all rejoyce together.

Verſe 26. Ver. 26. *And ſhe ſaid, O my Lord, as thy Soul liveth, my Lord, I am the woman that ſtood by thee here, praying unto the LORD.*] Many take theſe words, *As thy Soul liveth*, for an Oath; whereby ſhe aſſures him, that as certain as he was alive, ſhe was the Perſon whom he ſaw in that place praying, and took for a diſtempered Woman. But others (particularly *D. Kimchi*) think there is nothing of an Oath in them, they being only a Form of Well-wiſhing to him; as if ſhe had ſaid, I wiſh thee a long Life, that thou may'ſt educate my Son.

Verſe 27. Ver. 27. *For this child I prayed, and the LORD hath given me my petition which I asked of him.*] She had told him nothing of what ſhe prayed for, when he reproved her; but only in general, that ſhe was extreamly afflicted for want of ſome thing, which ſhe earneſtly begg'd of God. But now ſhe acquaints him with it, and with her Vow ſhe made, if God granted

granted her Deſire; which ſhe was now come to ac- Chapter I.
compliſh.

Ver. 28. *And therefore alſo I have lent him unto the LORD.*] Or *reſtored* him to the LORD (as the *Targum* expounds it), from whoſe Gift ſhe received him. Verſe 28.

As long as he liveth, he ſhall be lent unto the LORD.] Or, as the words may be tranſlated, *All the days that he ſhall be deſired for the LORD.* That is, as long as God ſhould think fit to employ him in his own Houſe; which was till he made him a *Judge*, VII. 15. Then he was not fixed at *Shiloh*, but went about the Country to *Bethel* and *Gilgal*, and *Mizpeh*; and then ſetled at his own Houſe in *Ramah*, as we read there, *v.* 17.

And he worſhipped the LORD there.] This ſhews that *Elkanah* was with *Hannah*, and gave his Conſent to this Dedication of their Child, to ſuch Service as God ſhould think fit to employ him in: Which he humbly prayed God to accept.

CHAP. II.

Chapter II.

Verſe 1. AND *Hannah prayed and ſaid.*] Hymns are wont to be comprehended under the Name of *Prayers*. LXXII *Pſal.* 20. To the Compoſition of which holy Souls were ſometimes raiſed by Divine Inſpiration, in their devout Meditations upon the extraordinary Goodneſs of God to them. And indeed, it was the moſt ancient way, as I have obſerved heretofore, of preſerving the Memory of things to Poſterity: Poets being more ancient than Hiſtorians, Verſe 1.

or

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or Orators, as *Lactantius* obſerves, L. VII. Div. Inſtit. Cap. 23. Nor were the *Weſtern* People leſs famous for this than the *Eaſtern:* The *Germans* for inſtance having their moſt ancient *Annals* in Verſe; as *Hermannus Conringius* hath ſhewn out of a great many Authors, in his Preface to *Corn. Tacitus, de Germanorum Moribus.*

My heart rejoyceth in the LORD.] She was acted by the ſame Spirit, which moved St. *James* to give this Direction, *v.* 13. *Is any afflicted, let him pray,* (as ſhe did, I. 10.) *is any merry, let him ſing Pſalms,* as ſhe now doth: For ſhe was lately extreamly ſad and ſorrowful, and could not eat: But now by the Goodneſs of God is filled with Joy; which made her burſt out into this Thankſgiving.

My horn is exalted in the LORD.] She who was bowed down and dejected, now lifts up her Head and triumphs: For *exalting the Horn* ſignifies the height of Glory.

My mouth is enlarged over my enemy.] She was now furniſhed with a full Anſwer to *Peninnah*, who upbraided her with her Sterility.

Becauſe I rejoyce in thy ſalvation.] All this Joy and Triumph aroſe from the Goodneſs of God to her; who had delivered her from the Reproach of Barrenneſs: Which raiſed her, as appears by the ſequel, to the expectation of far greater things.

Verſe 2.

Ver. 2. *There is none holy as the* LORD.] The *Holineſs* of God ſignifies his peerleſs Perfections; as Mr. *Mede* hath ſhewn in many parts of his Works. See *p.* 11.

For there is none beſides thee.] Which Perfections are peculiar to himſelf: For tho' the Scripture vouchſafeth ſometimes unto the Gentile *Dæmons*, the name of *Gods*, yet it never calls them *holy ones.*

Neither

Neither is there any rock like our rock.] See upon Chapter XXXII *Deut.* 31. II.

Ver. 3. *Talk no more so exceeding proudly.*] This was good Advice to *Peninnah*, and such like Persons; not to insult over others who are not so happy as themselves. Verse 3.

Let not arrogance come out of your mouth.] Or, as the *Targum* interprets it, *forbear reproaches.* For so the *Hebrew* word *Atat* signifies, *hard words.*

For the LORD is a God of knowledge.] None knows what he intends, who perhaps will exalt those who are now abased. Or, he knows how to bring to pass such things, as Men think to be impossible.

And by him actions are weighed.] Or, *by him works are prepared:* Even when there is no disposition in Nature to them.

Ver. 4. *The bows of the mighty men are broken, and they that stumbled are girt with strength.*] Now the great sense she had of God's Power, branches out it self into an humble acknowledgment of this glorious Attribute, in divers Instances. And *first* in vanquishing the most Victorious: For *Bows* were a principal part of Warriours Weapons, XLIV *Psal.* 6. and their *Girdles* being a principal part of the Military Habit, is elegantly translated to signifie Strength, and Warlike Prowess. Whence *Virgil* calls feeble Persons, unmeet for War, *discinctos*, *ungirt*, as *Servius* observes. See *Bochart* in his *Canaan*, *Lib.* 2. *Cap.* 13. whence the Apostle amongst the Spiritual Armour, exhorts the *Ephesians* to be *girt about with truth*, VI *Ephes.* For to gird and to *arm*, to be *girt*, and to be *armed*, are the same thing in *Greek* and *Latin* Authors. See also XVIII *Psal.* 39. LXV. 6. Verse 4.

Ver. 5. *They that were full have hired themselves for bread; and they that were hungry, ceased.*] To com- Verse 5.

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plain of Hunger. This Viciſſitude of Human Affairs; eſpecially the ſudden Turns there are ſometimes, from a great height of Proſperity to a very low Condition, and on the contrary, are very wonderful, and ſeriouſly to be pondered; that no Man may be proud, nor any Man deſpair. The Inſtances of theſe in Hiſtory, are to be found in a great many Authors, beſides what our own Experience may furniſh us withal.

So that the barren hath born ſeven.] That is, many Children. She reflects upon the great change which God had made in her own Condition. And *Procopius Gazæus* notes, that here, *Hymno Prophetiam admiſcet*; She mingles Prophecy with her Hymn of Praiſe, and foretels the Fecundity of the Church: For the number *Seven* denotes a multitude.

And ſhe that hath many Children is waxen feeble.] The Jews fancy, that every time *Hannah* bare a Child, two of *Peninnah's* Children died. But this ſeems rather to have a general reſpect to thoſe that have been fertile, and grow barren when God pleaſeth.

Verſe 6. Ver. 6. *The LORD killeth and maketh alive; he bringeth down to the grave, and bringeth up.*] The ſame thing is repeated in different words; and the ſenſe is, the power of Life and Death is in the hands of God: Whom he pleaſes he takes out of the World, and whom he pleaſes he continues in it; raiſing Men up even from the Grave, when they were dropping into it. See XXXII *Deut.* 39. XXX *Pſal.* 3.

Verſe 7. Ver. 7. *The LORD maketh poor, and maketh rich; he bringeth low and raiſeth up.*] She acknowledgeth the Power and Wiſdom of God, in making Men of different Eruditions; ſome poor, and others rich; yea, in making the ſame Men who were very poor, to become very rich; and they who were mean and contemptible become great and eminent. *Theodoret* treats excel-

excellently of the wiſe Providence of God, in not making Men all alike; but ſome of a lower, ſome of an higher rank, *Oration* VI. againſt the Heathens. Chapter II.

Ver. 8. *He raiſeth the poor out of the duſt, and lifteth up the beggar from the dunghil; to ſet them among princes, and to make them inherit the throne of glory.*] Inſtances of this in the holy Scriptures are *Joſeph* and *Daniel*; the one a Priſoner, the other a Captive: But preferred to the higheſt Dignity, by the Kings of *Egypt* and *Babylon*. And in theſe later Ages, *Victorinus Strigelius* obſerves a memorable inſtance of the truth of theſe words, in *Matthias Corvinus*, King of *Hungary*; who was brought out of Priſon, and ſet on the Throne, not by Sedition, nor by Civil War; but by the unanimous Conſent of all the Eſtates of the Realm, in a grateful Memory of the Benefits they had received by his Father, the great *Hunniades*. Verſe 8.

For the pillars of the earth are the LORD's, and he hath ſet the world upon them.] Theſe words contain the Reaſon of all that precedes in the five foregoing Verſes: For the very Earth being founded, upheld, and ſupported by the LORD; no wonder that all the Inhabiters of it are in his power, to diſpoſe of them as he thinks good.

Ver. 9. *He will keep the feet of his Saints, and the wicked ſhall be ſilent in darkneſs.*] Pious Affections in thoſe Days roſe up, many times, to the height of Prophecy: Whereby God continued in that Nation his true Religion, in the midſt of their idolatrous Inclinations. Accordingly here *Hannah* begins to predict the Deliverances of the *Iſraelites*, (who were God's *holy Ones*, or *Saints*, (by being peculiarly ſeparated to him and his Service) from the hand of the *Philiſtines*, and other Enemies: Who ſhe propheſies ſhould ſtumble and fall, as Men do in the dark, when the *Iſrae-* Verſe 9.

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lites, by God's Direction, ſucceeded in their Enterprizes.

For by ſtrength ſhall no man prevail.] As appeared afterwards in *Goliath*.

Verſe 10. Ver. 10. *The adverſaries of the LORD ſhall be broken in pieces; out of heaven ſhall he thunder upon them.*] As he did literally when *Samuel* fought with the *Philiſtines*, VII. 10. and when *David* alſo vanquiſhed them XVIII *Pſal.* 13. *Procopius Gazæus* applies this to the Aſſumption of Chriſt, with the Miſſion of the Holy Ghoſt, and the happy Succeſs of the Apoſtles preaching, and to Chriſt's ſecond coming.

The LORD ſhall judge the ends of the earth.] As he did when he ſubdued the *Philiſtines*, who lived in the extremity of the Country of *Judæa*, Weſtward: And now ſorely oppreſſed the *Iſraelites*.

And he ſhall give ſtrength unto his King.] That is, to *David*. Of whom ſhe propheſies; who was moſt properly God's King, whom he appointed in the room of *Saul*; who by his Diſobedience forfeited his Kingdom, and was rejected by God.

And exalt the horn of his anointed.] God commanded *Saul* to be anointed by *Samuel* X. 1. but it was upon Condition, which he not fulfilling, the ſame Perſon was commanded to anoint *David*, XV. 29. XVI. 1. Upon which the Spirit of the LORD departed from *Saul*, and reſted on *David*, XVI. 13, 14. Whom God ſo wonderfully protected, that all the Subtlety and Power of *Saul* could not deſtroy him: And when he came to the Throne, God wonderfully *exalted him*, as ſhe here ſpeaks: By enlarging his Dominion very far, and making him ſuch a glorious Prince (*higher than the Kings of the earth,*) that he was the moſt eminent Type of the Great King of all, *our LORD Chriſt*. To whom theſe words in the fulleſt ſenſe belong.

For

'For who doth not ſee, ſaith St. *Auſtin*, (in his XVII Book, *de Civitate Dei*, Cap. IV.) that the Spirit of this Woman (whoſe Name was *Anna*, which ſignifies *Grace*) propheſied of the Chriſtian Religion, the City of God, whoſe King and Founder is Chriſt; and of the Grace of God, from which the Proud are eſtranged, that they may fall; but the Humble are filled with it, that they may riſe: Which is the chief import of this Hymn. And indeed this is the firſt time that the Name of *Meſſiah*, (or *anointed*) is found in Scripture: There being no ſuch word in all the foregoing Books, of *Moſes*, *Joſhua*, the *Judges*, or *Ruth*. And therefore it is the more to be remarked: This Propheteſs being the firſt that mentions the *MESSIAH*, in this Song: With which the Song of the bleſſed Virgin hath ſuch a perfect reſemblance, that one cannot but think *Hannah* had a reſpect to ſomething higher than the Quarrel between her and *Peninnah*, and the Son which God had given her, or the great Acts of *David*: For the words are too magnificent to be confined to ſo low a ſenſe. And therefore *Kimchi* upon theſe words ingenuouſly acknowledges, *the King here mentioned is the MESSIAH; of whom Hannah ſpake either by Prophecy or Tradition.* For there was a Tradition among them, that there ſhould a great King ariſe in *Iſrael*: And ſhe ſeals up this Song, with the mention of that King, who ſhould ſave them from all their Enemies. Chapter II.

It may be thus Paraphraſed.

1. *Great is the Goodneſs of God to me, which makes my Heart leap for Joy; great is the Honour he hath done me: So that my Mouth which had nothing to anſwer when my Enemy upbraided me, now boaſts of the Favour of God:*

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God to me, who to my exceeding great Joy hath beſtowed a Son upon me.

2. *For the* LORD *is incomparable in all Perfections, which none have but himſelf alone: Whoſe Excellencies are ſo tranſcendent, that there is none in whom we can find ſo ſecure a Sanctuary in all our Troubles, as we have in him.*

3. *Do not vaunt and brag therefore any more on this faſhion, nor ſpeak contemptuouſly of others: For as nothing can be hid from him; ſo he knows how to bring to paſs the ſtrangeſt things: Nor can any Man hinder it, (let their Pride and Confidence, and Power, be ever ſo great) but his Counſel ſhall ſtand.*

4. *The ſtrength of armed Forces is good for nothing, if not proſpered by him: Who brings down thoſe who were mighty Conquerors; and advances thoſe who were their miſerable Slaves.*

5. *The Rich have been ſeen to fall into ſuch decay, as to want their neceſſary Food: And poor ſtarved Wretches have come to great plenty. As likewiſe barren Women as I, have had a numerous Off-ſpring, and they that had many Children loſt them all.*

6. *No Man can keep himſelf alive, when God calls him away from hence: And he unexpectedly reſtores Men to Life, when they were in the very Jaws of Death.*

7. *It is according as he orders, that ſome Men are rich, others poor: And the very ſame Men who now are in a low Condition, he raiſes up to greatneſs and ſplendor; and on the contrary, abaſeth thoſe that walk in pride.*

8. *They that are in the moſt ſordid plight, he advances when he pleaſes, to the moſt glorious State: For what can hinder him from ſhaking the very Foundations of the Earth, and overturning all things; which are upheld and ſupported only by his Almighty Power?*

9. *The*

9. *The best way therefore is, by Piety, to secure the Favour of God; who by preserving all his faithful Servants from falling, will fill their Mouths with his Praises: But confound the wicked, who now boast themselves, when with amazement they are thrown down into a miserable Condition. For let not any Man be so vain as to imagine, that by his strength he can maintain himself in his high station; or keep down good Men from rising up to glory.* Chapter II. Verse 28.

10. *They that oppose God shall be broken in pieces; he will strike a terrour into them, and make them fall flat before him. For it is he that is the Judge of the World; and there is no corner of it where Men can hide themselves from his Sentence. He will advance the King whom he shall chuse, even the LORD Christ; and make him great in spite of all Opposers: Who shall not be able to hinder his Exaltation, or the growth and increase of his Kingdom.*

Ver. 11. *And Elkanah went to Ramah to his House.*] When the Festivals was ended. Verse 11.

And the Child did minister unto the LORD.] As soon as he was capable.

Before Eli the Priest.] According as he appointed him.

Ver. 12. *Now the Sons of Eli were Sons of Belial.*] Very wicked Men, (see XIII *Deut.* 13.) being impious, covetous, guilty of violence, and filthy lusts. Verse 12.

They knew not the LORD.] They were not professed *Atheists*; but they minded not the Divine Service, nor took any care to do God Honour; being ignorant (as *Kimchi* expounds it) of his Law.

Ver. 13. *And the Priests Custom was, when any Man offered Sacrifice.*] Brought his Peace-offerings to be offered at the Altar. Ver

That

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That the Prieſts Servant came while the Fleſh was ſeething, with a Fleſh-hook of three Teeth in his hand.] The Perſon who brought the Peace-offerings having the largeſt ſhare in theſe Sacrifices, there were certain Rooms, when the Temple was built, both in the Court of the Women, and of the Men, wherein they had liberty to boil the Fleſh, in order to feaſt with God at his own Houſe: Which Chriſtians afterward imitated in their *Feaſts of Charity*. The like Rooms there were at the Tabernacle in the outward Court of it. See *L'Empereur*, in his *Annot.* upon *Codex Middoth*, Cap. 2. Sect. 6. p. 80, 81.

Verſe 14. Ver. 14. *And he ſtruck it into the pan, or kettle, or cauldron, or pot.*] There were ſeveral ſorts of Veſſels for this uſe; according as the Fleſh to be boiled was little or much.

All that the Fleſh-hook brought up, the Prieſt took for himſelf.] This was a new Cuſtom, which they profanely introduced: For not content with the Right Shoulder, and the Breaſt, which were theirs by the Law, (VII *Levit.* 32.) they would take what they pleaſed of the reſt, that belonged to the People: At leaſt, ſo much as a Fork with three Teeth brought up, when they ſtruck it into the Pot where the Fleſh was boiling.

So they did in Shiloh, unto all the Iſraelites that came thither.] This aggravated their Crime, that they made a conſtant Practice of it: And did not only on ſome occaſions commit ſuch wickedneſs.

Verſe 15. Ver. 15. *And before they burnt the Fat.*] Which entirely belonged unto God, II *Levit.* 16. VII. 23, 25.

The Prieſt Servant came and ſaid to the Man that ſacrificed, Give Fleſh to roaſt for the Prieſt.] This was an high Contempt of God; to demand their part before God

God had his. For the Nobleſt Gueſts at Feaſts were always ſerved firſt. Chapter II.

For he will not have ſodden Fleſh of thee, but raw.] The Fleſh-hook did not always bring up the beſt; therefore as ſoon as the Sacrifice was cut up, they came and took the choiceſt pieces.

Ver. 16. *And if any man ſaid unto him, let them not fail to burn the fat preſently, and then take as much as thy ſoul deſireth: Then he would anſwer; Nay, but thou ſhalt give it me now; if not, I will take it by force.*] This argues the very height of imperious Impiety, that ſuch ſubmiſſive Language ſhould not prevail with them, to have ſo much reſpect to God, as to let him have his Portion in the firſt place: Tho' they offered the Prieſt more than his ſhare, after God was ſerved. None knows to what pitch of wickedneſs a Man may arrive, when once the ſenſe of God is extinguiſhed, and gone out of his Mind. Verſe 16.

Ver. 17. *Wherefore the ſin of the young men was very great before the LORD.*] Having many grievous Aggravations. Verſe 17.

For men abhorred the offering of the LORD.] Nothing brings Religion ſo much into the Contempt of the People, as the open Profaneneſs of thoſe who are the Miniſters of it.

Ver. 18. *But Samuel miniſtred before the LORD being a Child.*] Tho' very young, yet he carefully performed ſuch Offices at the Tabernacle, as he was capable to diſcharge: And did not follow the bad Example of his Familiars and Domeſticks; as we may ſuppoſe *Hophni* and *Phineas* were. Verſe 18.

Girded with a linen Ephod.] We do not read any where of any peculiar Garments appointed for the *Levites* in their Miniſtration; but only for the Prieſts: And this was none of them, as appears from XXVIII

Chapter II.

Exod. 40. 41. And therefore the *Ephod* which the Prieſts are ſaid to wear in the XXII Chapter of this Book, *v.* 18. were quite different from the *Ephod* ordered in the XXVIII *Exod.* for *Aaron* the High-Prieſt alone: Which had a curious Girdle belonging to it, and the Breaſt-plate with precious Stones inſeparable from it; and was wrought with Gold, and Blue, and Purple, and Scarlet, XXVIII *Exod.* 6. But the *Ephod* which the Prieſts, or any other Perſons are ſaid to wear, is (for diſtinction-ſake) always called *Ephod bad*, an *Ephod made of fine Linen*: Which was not a Sacred, but an Honorary Veſtment (as I may call it) being a ſhort Garment hanging upon the Shoulders, down to the middle of the back; but without any Girdle or curious Work in it: Which having ſome likeneſs to that of the High-Prieſts, was uſed by the inferiour Prieſts, to make them more reſpected as ſpecial Miniſters of God; and by other great Perſons, upon ſome ſolemn occaſion, as *David* did, 2 *Sam.* VI. 24. And *Eli* (ſeeing ſuch a great appearance of God in him), ordered *Samuel* to do; tho' it was not a Habit appertaining to *Levites*; much leſs to him who was not of Age, according to the exact Rules of the Law, to ſerve in the Tabernacle. Thus *Kimchi*, and *Ralbag* underſtand it. And the LXX. in 2 *Sam.* VI. 15. tranſlate it στολὴν ἔξαλλον, an *eximious Garment*. See *Jo. Braunius de Veſt. Sacerd.* L. 2. Cap. VI. p. 602.

It ſeems no improbable Conjecture of *Fortunatus Scacchus*, that from hence was derived the *Latus Clavus* among the *Romans*, which was a Veſtment proper to their *Senators* and *Preſidents*. It was firſt brought from the *Hetruſcans*, by *Tullius Hoſtilius*, when he conquered them: Whoſe ancient Language agrees ſo much with the *Hebrew*, that one may well think they had many things from them. See *Myrothec.* III Cap. 43.

Ver. 19.

Chapter II.

Ver. 19. *Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.*] The *Ephod* being used, I suppose, only in the Service of God, it was provided at the Publick Charge. But for his ordinary wearing *Hannah* took care, at her Charge, to provide him a Coat, and other things, it is likely suitable to it: That she might still express her Piety in contributing to his maintenance at the House of God. And it is very probable, that this little Coat was woven with her own hands; as the ancient Tradition is, that Christ's Seamless Coat was woven by the blessed Virgin. And so in *Joma* the Doctors say, (Cap. III.) that a Priest might use a Garment in his Ministry, which was made by his Mother. See *Braunius*, L. I. Cap. XVII. Verse 19.

Ver. 20. *And Eli blessed Elkanah and Hannah his wife, and said, The LORD give thee seed of this woman, for the loan which is lent unto the LORD.*] He gave them this Benediction by a Divine Suggestion; and thereby verified what she uttered in her Prophetical Song, *v.* 5. Verse 20.

And they went to their own home.] Their Affection to their Son, did not make them stay there, and neglect their Domestick Affairs.

Ver. 21. *And the LORD visited Hannah, so that she conceived and bare three sons, and two daughters.*] None are Losers, by what they lend unto the LORD. Verse 21.

And the Child Samuel grew before the LORD.] Not only in Stature, but in Wisdom also and Virtue: See *v.* 26. Of so great moment it is to season the Minds of Children early with a sense of God and of Religion: Which is likely to continue with them, and improve, as they grow in Years.

Chapter II.

Ver. 22. *Now Eli was very old.*] Which made him liſtleſs and unactive.

Verſe 22.

And heard all that his ſons did unto all Iſrael.] Yet wanted not Information of all the forementioned enormous Practices of his Sons.

And how they lay with the women that aſſembled.] Whoſe Impiety and Luxury proceeded ſo far, as to move them to debauch thoſe Women who came to worſhip God. Of the word *aſſembled*, ſee XXVIII *Exod.* 8. Unto which may be added, that the *Hebrew* word *Tzaba*, ſignifies not only a great many gathered together, but alſo a *Station:* That is, ſtated times of attendance, which devout Women obſerved for Faſting and Prayer. For that was their Buſineſs at the Temple; unto which they reſorted at certain times for theſe ends.

At the door of the Tabernacle of the Congregation.] Theſe words ſound as if they committed this Leudneſs in the preſence of all the People. But ſuch Beſtiality would not have been ſuffered; and therefore this refers to their *aſſembling* at the Door of the Tabernacle: From whence they led them to ſome private Room which was about the Tabernacle, (as there were many afterward about the Temple) where they defiled them.

Verſe 23.

Ver. 23. *And he ſaid unto them, Why do you theſe things?*] Before mentioned, *v.* 14, 15, 16, 22.

For I hear of your evil-doings by all this people.] Their Wickedneſs was ſo notorious, that there was a general Complaint of it; which ſhould have moved him to greater Severity, than meerly to reprove and chide them with ſuch gentleneſs and lenity, as theſe and the following words import. Which proceeded partly from the Coldneſs of Old Age; partly from his too great Indulgence to his Children; and partly (as *Corn. Benavent.*

Benavent. Bertran conjectures) from his being more intent upon the Defence of their Civil Liberties, than the reſtoring Eccleſiaſtical Diſcipline. Chapter II.

Ver. 24. *Nay, my ſons, it is no good report that I hear; ye make the* LORD*'s people to tranſgreſs.*] By making them neglect and deſpiſe the Service of God, *v.* 17. and tempting them to Leudneſs, *v.* 22. This is the Language of a tender *Father*, not of a zealous *Judge:* Who ought to have paſſed a Publick Cenſure upon them, for their Publick Crimes, by turning them out of their Office, or ſome ſharp Puniſhment: Which his Office gave him Authority and Power to inflict upon ſuch infamous Offenders. Verſe 24.

Ver. 25. *If a man ſin againſt another, the Judge ſhall judge him: But if a man ſin againſt the* LORD, *who ſhall intreat for him?*] If one Neighbour do an Injury to another, the Buſineſs may be compoſed by the Judge; who interpoſing his Authority, either takes up the difference, or ſees the Perſon ſatisfied who was offended. But if one injure the Judge himſelf, (which was the preſent Caſe) who ſhall take the Confidence to ſpeak in his behalf. Was it ever heard, that any one interceded for a Man to his Prince, when he intended to kill the Prince himſelf? *Eli* argued well; but he ſhould not have referred their Puniſhment unto God, when it was in his power to puniſh them himſelf. Verſe 25.

Notwithſtanding they hearkned not unto the voice of their father; becauſe the LORD *would ſlay them.*] The words may be rendred out of the *Hebrew*, *But they would not hearken to the voice of their father; therefore the* LORD *reſolved to ſlay them.*] But according to our Tranſlation, the ſenſe is right enough: For when Men have long ſinned grievouſly againſt many Admonitions (which it may be ſuppoſed their Father had given them)

Chapter II. them) whereby they become incurable; God deprives them of that prudent Conſideration and Diſcretion, which would ſave them from Deſtruction. So *Raſi* upon theſe words, *The Sentence of Judgment was already ſealed againſt them.*

Verſe 26. Ver. 26. *And the Child Samuel grew on, and was in favour both with the LORD and with men.*] The words in the *Hebrew* are, *he went on*, or grew great and tall, and *was good*, that is acceptable, *both to God and Men.* The meaning is, he made a great progreſs in Wiſdom and Goodneſs, as well as increaſed in Stature: So that God was well pleaſed with him, and he was well eſteemed by the People. The ſame is ſaid of our Saviour, II *Luke* 52. where *Theophylact* thus gloſſes, Τοτέσι, ἐν τῷ Θεῷ ἀνάρεσα ἐπραττε, ἐν τοῖς ἀνθρώποις ἐπαινετά; i. e. *He did theſe things that were well-pleaſing to God, and more praiſed by Men.*

Verſe 27. Ver. 27. *And there came a man of God unto Eli.*] That is, a Prophet who was divinely inſpired, to deliver the following Meſſage to him. Some ſay, this was *Phineas*, others *Elkanah*; but without any ground.

And ſaid unto him, thus ſaith the LORD.] This is the conſtant Language of Prophets.

Did I plainly appear.] In the *Hebrew*, *Manifeſtly reveal my ſelf.*

Unto the houſe of thy fathers.] Unto *Aaron*, who was the Head of the Family of Prieſts. See IV *Exod.* 27.

When they were in Egypt, in Pharaoh's houſe?] In miſerable Bondage. As much as to ſay, Have I conferred ſuch Favours upon you, and do you thus requite me? It is the way of the Prophets, when they call Men to Repentance, to aggravate their Sins by an enumeration of

of God's great Benefits unto them. See I *Isaiah*, 2, &c. and VI *Micah* 3, 4, 5. Chapter II.

Ver. 28. *And did I chuſe him out of all the Tribes of Iſrael, to be my Prieſt?*] The higheſt Dignity in the Nation. Verſe 28.

To offer upon mine altar, to burn incenſe, to wear an ephod before me.] Theſe were the ſeveral parts of the Prieſt's Office: And the laſt contains the greateſt of them all, which belonged only to the High-Prieſt; who alone appeared before God to conſult him by *Urim* and *Thummim*, when he wore the Golden Ephod, with the Breaſt plate annexed to it: For they were inſeperable, XXVIII *Exod.* 6. 12. 28.

And did I give unto the houſe of thy fathers, all the offerings made by fire of the Children of Iſrael?] There were none of the Sacrifices offered at the Altar, of which the Prieſt had not ſome ſhare, (ſee XVIII *Numb.* 8, 9, 10, &c.) For even of the Burnt-offerings, which were wholly conſumed on the Altar, the Skin was by an expreſs Law given to the Prieſt, VII *Levit.* 8.

Ver. 29. *Wherefore kick ye at my ſacrifice, and at my offering, which I have commanded in my habitation?*] As refractory Oxen were wont to do, when they were prick'd with a Goad, to ſtir them up to work at the Plough: Which ſignifies the higheſt Irreverence and Contempt of God's Authority. See *Bochart* in his *Hierozoicon.* P. I. Lib. 2. Cap. XXXIX. latter end. Verſe 29.

And honoureſt thy ſons above me, &c.] By ſuffering them to continue in the Prieſt's Office, and profanely to feaſt themſelves with the beſt of the Sacrifices, before God was ſerved.

Ver. 30. *Wherefore the LORD God of Iſrael ſaith, I ſaid indeed, that thy houſe, and the houſe of thy father, ſhould walk before me for ever; but now, ſaith the LORD, be it far from me.*] God revokes the Decree he had made, Verſe 30.

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made in favour of him and his Family, of being High-Prieſts throughout all Generations. Which Office was firſt ſetled upon *Eleazar*, the Eldeſt Son of *Aaron*, and upon his Poſterity; for the very ſame Promiſe is made to *Phineas* the Son of *Eleazar*, (XXV *Numb.* 15.) which is here ſaid to be made to *Eli*, who was deſcended from *Ithamar*, the youngeſt Son of *Aaron*: Unto whom the High-Prieſthood was tranſlated from the Family of *Eleazar*, for ſome Sin or other: As now it was reſolved it ſhould be tranſlated back again from the Family of *Ithamar*, to that of *Eleazar*; becauſe of the horrid Sins of the Sons of *Eli*. For what Cauſe *Phineas*, or his Poſterity, (for there are various Opinions about the time) loſt the Prieſthood; and how they recover'd it in the time of *David*: See Mr. *Selden*, L. I. *de Succeſſ. ad Pontificat.* Cap. 2, 3. And *Conſtant. L'Empereur*, in his Annot. on *Bertram de Repub. Jud.* p. 411. Some think, that after *Phineas*, thoſe three Perſons mentioned in I *Chron.* VI. 45. *Abiſhua*, *Bukki*, and *Uzzi*, ſucceeded in the Prieſthood; and then came in *Eli*: But of this there is no certainty. *Procopius Gazæus* here obſerves, that this Verſe, *Latenter totius Judaici Sacerdotii finem innuit*; doth ſecretly intimate the aboliſhing of the whole Jewiſh Prieſthood. For this Promiſe, ſaith he, *Thy houſe, and the houſe of thy father ſhall walk before me for ever*; was not made to *Ithamar*, but to *Aaron*: And therefore he ſhews here what ſhould befal the whole Tribe. Such Conditional Decrees are frequent in Scripture; particularly in XVIII *Jerem.* 7, 8, 9, 10.

For he that honoureth me, I will honour; and he that deſpiſeth me, ſhall be lightly eſteemed.] A remarkable Inſtance of which we have in the Records of the Chriſtian Church: For *Euſebius* tells us, in the time of that Perſecution, which he mentions in the *Eighth* Book of his

his *Eccleſiaſtical Hiſtory*, ſome of the Paſtors of the Church, who had not governed the Flock of Chriſt as they ought to have done, were condemned to be Keepers of Camels, and of the Emperor's Horſes, (a Puniſhment among the *Romans* in thoſe Days, as *Valeſius* obſerves,) ἡ θεία κολαζόμενα δίκη, &c. *The Divine Juſtice judging them worthy of no better Employment.* Cap. XII. *de Martyribus Paleſtinæ.* Chapter II.

Ver. 31. *Behold the days come, that I will cut off the arm of thy father's houſe.*] Our Arm being the Inſtrument whereby we perform all things; this Threatning ſignifies, that not long hence God would utterly take away all Power and Authority from him, and from his Family; both as he was a Prieſt, and as he was a Judge. Verſe 31.

That there ſhall not be an old man in thy houſe.] But his Poſterity ſhould die, as it follows, *v.* 33. *in the flower of their age*, which was accounted a great Judgment in that Nation. So *Menaſſah Ben Iſrael*, who obſerves in his Book *de Termino Vitæ*, p. 87. that the *Gemara* upon *Jebamoth*, mentions a certain Family in *Jeruſalem*, none of which commonly lived above *eighteen* Years. Of which they enquiring the Reaſon of *R. Johanan Ben Zachæi*, he bad them ſearch, if they were not of the Family of *Eli*, upon which God had paſſed this Sentence, that they ſhould die in the *flower of their age*: And it was diſcovered that they ſprang from him.

Ver. 32. *And thou ſhalt ſee an Enemy in my ſanctuary.*] The Marginal Tranſlation ſeems moſt literal, *Thou ſhalt ſee the affliction of the tabernacle.* As he did, for he ſaw the Tabernacle deprived of the Ark, which was the Glory of it; and lived to hear the Ark was taken by the *Philiſtines*, IV. 4, 11. But his Family was not thrown out of the Prieſthood, 'till the Days of *Solomon*. Verſe 32.

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In all the wealth which God ſhall give Iſrael.] The *Hebrew* words may be tranſlated, *After all the good God hath done to Iſrael.*

And there ſhall not be an old man in thy houſe for ever.] He repeats the foregoing Threatning, to ſhew the certainty of it. But ſome by an *old man* underſtand an *Elder*. So the *Talmudiſts* in the *Gemara* of the *Sanhedrim*, Cap. I. where they make the meaning to be, that if any of his Family did live long, they ſhould never come to Honour. For ſo they tell the Story, that *R. Johanan* miſſing of ſome Preferment that was deſigned and endeavoured for him, and taking it very heavily, the Doctors that were his Relations, prayed him not to be troubled; for we are (ſaid they) of the Family of *Eli*, of whom it is ſaid, *There ſhall be no old man of thy houſe for ever*; that is, none be promoted to any Dignity.

Verſe 33. Ver. 33. *And the man of thine whom I ſhall cut off from my altar, ſhall be to conſume thy eyes, and to grieve thy heart.*] It was not a Favour to let any of them live, but a Puniſhment to thoſe who were grieved to ſee the High-Prieſthood taken from their Family, and thoſe that belonged to it reduced to great Poverty. It is uſual in Scripture, to ſay that of the Parents, which properly belongs to their Poſterity.

And all the increaſe of thy houſe ſhall die in the flower of their age.] This doth not belong to all the Poſterity of *Ithamar*, but only to the Family of *Eli*.

Verſe 34. Ver. 34. *And this ſhall be ſign to thee, that ſhall come upon thy two ſons, Hophni and Phineas, that in one day they ſhall die both of them.*] See IV. 11. 17.

Verſe 35. Ver. 35. *And I will raiſe me up a faithful Prieſt, that ſhall do all that is in my heart, and in my mind.*] This ſeems to be meant of *Zadock*, who was anointed in the room of *Abiathar*, 1 Chron. XXIX. 22.

And

And I will build him a ſure houſe.] The High-Prieſthood continued in his Line till the Captivity of *Babylon*, as appears from XL *Ezek.* 16. and a long time after it, as *Joſephus* ſhews, L. X. Cap. 4. And our famous *Selden*, L. I. *de Succeſſ. in Pontif.* Cap. V. VI. where he ſhews their perpetual Succeſſion till the time of *Antiochus Epiphanes*. But *Procopius Gazæus* here notes, that tho' this, according to the Hiſtory, is meant of *Zadock*, who was put into the Prieſthood by *Solomon*, and in whoſe Line it continued; yet it belongs to none in the higheſt ſenſe, but unto our LORD Jeſus Chriſt, who offered himſelf to the Father for us, and is our great High-Prieſt for evermore. Chapter II.

And he ſhall walk before mine Anointed for ever.] By the *Anointed of* God, here is meant the King; for whom the High-Prieſt conſulted God, on great Occaſions: And therefore is ſaid to *walk before him*; becauſe he directed him in his Proceedings, and ſhewed him what he ought to do, in all difficult Caſes.

Ver. 36. *And it ſhall come to paſs, that every one that is left in thy houſe.*] The remainder of his Family who were not cut off. Verſe 36.

Shall come and crouch to him for a piece of ſilver, and for a morſel of bread.] The *Hebrew* word which we tranſlate *crouch*, ſignifying to bow and to worſhip, the *Vulgar* underſtands theſe words, as if they were ſpoken not of their coming to beg of the High-Prieſt; but to pray to God in ſo poor a Condition, as not to be able to bring more than a Farthing, or Mite, to the Treaſury; and nothing but a Bit of Bread, (not ſo much as a Bird, much leſs a Sheep or Bullock) for a Sin-offering. But the *Chaldee* takes the words as we do, for humbling himſelf to the Prieſt before mentioned, begging a ſmall Relief of his great Poverty, to which he was reduced. The *Hebrew* word for a

Chapter II.

Piece of Silver is *Agorah*, which ſignifies a Minute-piece of Silver, in the very derivation of the word, as many think. So the meaning is, he ſhould humbly beg, tho' ever ſo ſmall a Relief.

Put me, I pray thee, into one of the Prieſts Offices, that I may eat a piece of bread.] Begging of the High-Prieſt that he might enjoy the meaneſt Penſion that was allowed to thoſe Prieſts who were prohibited to officiate. For ſo the words may be tranſlated, *Somewhat belonging to the Prieſthood.* See 2 *Kings* XXIII. 9. XLIV *Ezek.* 13. This ſeems to have been fulfilled in the Days of *Abiathar*, who for Treaſon was not only put out of his Office, but ſent to live upon his own Farm in the Country; and not ſuffered to live upon the Portion given to the Prieſts at the Temple, 1 *Kings* II. 26, 27. By this means his Poſterity fell into extream want; in which the juſt Judgment of God may be obſerved; that the Children of thoſe who were ſo wanton, that they would not be content unleſs they had the choiceſt parts of the Sacrifice for their Portion, ſhould fall into ſo low a Condition, as to beg their Bread.

Chapter III.

CHAP. III.

Verſe 1.

Verſe 1. *AND the Child Samuel miniſtred unto the LORD before Eli.*] Performed ſuch Services at the Tabernacle as *Eli* directed, being now about *twelve* Years old, as *Joſephus* thinks.

And the word of the LORD was precious in thoſe days.] God did very rarely in thoſe days reveal his Mind to any Perſon. See *v.* 21.

There

There was no open Viſion.] Here *Viſion* includes all the ways whereby God revealed himſelf to Men. Which he did then ſo ſeldom, that whatſoever Revelation there might be privately to ſome pious Perſons, there was none then publickly acknowledged to be a Prophet; unto whom the People might reſort to know the Mind of God. Which was the Cauſe that *Samuel* being twice called by God to attend unto him, thought it had been *Eli* who called him: For they were ſo unacquainted in theſe Days with the Prophetical Spirit, that we read of no more than two Prophets in all the Days of the *Judges* IV. 4. VI. 8. Chapter III.

Ver. 2. *And it came to paſs at that time.*] After the Man of God mentioned in the foregoing Chapter, (*v.* 27.) had been with *Eli*; perhaps that very Night after he had delivered his Meſſage. Verſe 2.

When Eli was laid down.] To ſleep.

In his place.] In the Court of the Tabernacle, where there were divers Rooms for ſeveral uſes of the Prieſts; as there were afterward at the Temple.

And his eyes began to wax dim, that he could not ſee.] Clearly to do his Duty, after it grew duskiſh: Which made him, it is likely, go to Bed betime, and leave Directions with *Samuel* what to do, till it was time for him to repoſe himſelf. And this might be the reaſon that *Samuel* ran ſo haſtily to him, when he thought he called for him; that he might know what he wanted; Men of his Age, and Dim-ſighted, being leſs able to help themſelves.

Ver. 3. *And e're the lamp of God went out in the temple of the LORD, where the ark of God was.*] The Lamp in the great Shaft of the Golden Candleſtick, which bent towards the moſt holy place (called the *Weſtern Lamp*) never went out; but ſome other of them did go out, when it was Morning. See upon XXVII *Exod.* 20, 21. Verſe 3.

The

Chapter III. The meaning therefore is, that e're it was Day the LORD called *Samuel*. See Dr. *Lightfoot* of the *Temple*, Chap. XIV. § IV.

And Samuel was lain down to ſleep.] In the Court of the *Levites*, as the *Targum* explains it; or in ſome other place near to *Eli*, that he might be ready to aſſiſt him on any occaſion. The words ſeem to import, that he had watched moſt of the Night, (for ſo ſome were to do CXXXIV *Pſal.* 1.) and towards Morning went to repoſe himſelf. For thus the words run in the *Hebrew*, and in the LXX and *Vulgar*: *Before the lamp of God went out, and Samuel lay down to ſleep in the temple of the LORD*, &c. Inſomuch that *Victorinus Strigelius* tranſlates the words thus, *And Samuel went to lie down in the temple of the LORD, where the ark of God was, before the lamp of God went out.*

Verſe 4. Ver. 4. *And the LORD called Samuel.*] Out of the moſt holy place. So the *Targum*, *A voice was heard out of the temple of the LORD.*

And he ſaid, Here am I.] It is likely, *Eli* lay nearer the Tabernacle than *Samuel* did, and yet heard nothing: But the Voice paſſing him by, was directed to *Samuel*, who alone heard it. Theſe words, *Here am I*, are a Form of Speech, ſignifying Attention to what was ſaid, and Readineſs to do what ſhould be commanded.

Verſe 5. Ver. 5. *And he ran unto Eli and ſaid, Here am I, for thou calledſt me.*] He thought *Eli* had ſome Miniſtry wherein to employ him, and therefore ſtart up preſently, and ran to know what his pleaſure was. Which ſhews the great readineſs and promptneſs of his Obedience; which made him come, yea run at his firſt Call.

And

And he ſaid, I called not, lie down again: and he went and lay down.] He thought he might dream. Chapter III.

Ver. 6. *And the LORD called yet again, Samuel. And Samuel roſe and went to Eli, and ſaid, Here am I, for thou didſt call me*, &c.] He was ſure there was no Body yet come to the Temple; it being Night, and the Doors ſhut; and therefore concluded it could be none but *Eli* that called him: And it is probable, the Voice was like that of *Eli*'s. Verſe 6.

Ver. 7. *Now Samuel did not know the LORD.*] He had not yet learn'd to *know Diſcipline from before the LORD*; as the *Targum* interprets it: That is, how God was wont to teach and inſtruct Men in his Will; which the next Words explain. Verſe 7.

Neither was the word of the LORD yet revealed unto him.] He was unacquainted with the way, wherein God made known his Mind unto the Prophets; becauſe he had never ſpoken to him before: So that he did not know how to diſtinguiſh between the Voice of God, and of a Man. *Maimonides* expounds it, he did not underſtand that the LORD was wont to ſpeak with a ſoft, whiſpering Voice; which was therefore called *Bath col.*

Ver. 8. *And the LORD called Samuel again the third time; and he roſe and went to Eli, and ſaid, Here am I, for thou didſt call me: And Eli perceived that the LORD had called the Child.*] This repetition of the Voice ſo oft, awakened *Eli* to think that this was no Fancy of the Child's; and therefore ſince he knew that he did not call him, he concluded the LORD did; and by this means he was diſpoſed to give Credit to what *Samuel* ſhould tell him, as an Oracle of God. Verſe 8.

Ver. 9. *Therefore Eli ſaid unto Samuel, Go lie down; and it ſhall be if he call thee, that thou ſhalt ſay, Speak LORD, for thy ſervant heareth.*] He tells him, in effect, that Verſe 9.

Chapter III. that it was the Voice of God which he heard; and inſtructs him how to behave himſelf, when he called again; and to anſwer that, he was ready to perform whatever he commanded.

So Samuel went and lay down in his place.] Which was not far, as I ſaid, from the place were *Eli* lay.

Verſe 10. Ver. 10. *And the LORD came and ſtood.*] This word *ſtood* (*Kimchi* thinks) denoteth ſome glorious appearance of God to him; becauſe this is the ſame word which is uſed in the XXII *Numb.* 22, 23, 31. where the Angel is ſaid to *ſtand* to oppoſe *Balaam*'s Proceedings. And ſo the *Targum*, *The LORD was revealed, and ſtood and called*, &c.

And called as at other times, Samuel, Samuel.] Only he repeats his Name, to move the greater Attention.

Then Samuel anſwered, Speak, for thy ſervant heareth.] He omits the Name of the LORD, in his Anſwer which *Eli* directed him to make: Either out of fear, or uncertainty, whether it was the LORD that ſpake to him, or no.

Verſe 11. Ver. 11. *And the LORD ſaid unto Samuel, Behold, I will do a thing in Iſrael, at which both the ears of every one that heareth it ſhall tingle.*] Which in our Language we expreſs thus, *It ſhall ſtun all that hear it:* As a Man is, when a Clap of terrible Thunder ſtrikes his Ears, which even deafens him, ſo that he can hear nothing elſe. This was fulfilled, when the doleful News came, that the Ark was taken, and both *Eli* his Sons ſlain, and he fell down and brake his Neck &c.

Ver. 12. *In that day I will perform againſt Eli all the things that I have ſpoken concerning his Houſe.*] By the Man of God in the foregoing Chapter.

When

When I begin, I will alſo make an end.] He doth not mean, that he would begin and make an end at once; but that he would perſevere in his Puniſhments, and not deſiſt when he began, till all his Threatnings were fulfilled, *viz.* in the Death of *Eli*, and of his Sons; and the ſlaughter of Eighty-five Prieſts of this Family by *Doeg*, and the thruſting *Abiathar* (who eſcaped that Slaughter) out of his Office, and ſo depriving that Family of its Dignity and Honour. Chapter III.

Ver. 13. *For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth.*] For he could not be ignorant of the Crimes committed ſo publickly; and of which there was ſuch a general Complaint. Verſe 13.

Becauſe his ſons made themſelves vile.] Or, they made light of God and of his People; having no regard to either of them. Or, they made the Service of God vile in the Eyes of the People; as the words may be tranſlated, and as the LXX underſtand them.

And he reſtrained them not.] He did not *frown upon them*, as it is in the *Hebrew*. Which doth not ſignifie, that he ſhewed no ſign of diſpleaſure againſt their wickedneſs, (for he did chide them, tho' too gently for it) but he did not ſeverely reprove them; and when that would not reſtrain them, turn them out of their Office, or ſuſpend them till they were reformed. For which cauſe God paſſed this ſevere Sentence upon the whole Family: That they ſhould loſe the Dignity of the High-Prieſthood, and be made as vile and contemptible as they had rendered God's Service.

Ver. 14. *And therefore I have ſworn unto the houſe of Eli, that the iniquity of Eli's houſe ſhall not be purged with ſacrifice, nor offering for ever.*] By *Iniquity* is meant the *Puniſhment* of Iniquity; which he threatens ſhould not Verſe 14.

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be removed, or mitigated, by any ſort of Sacrifices, or Oblations, that could be brought to the Altar: But only (as the *Gemara* upon *Roſh Haſhanah* ventures to ſay,) *by the Law, and by the Retributions of the Saints.* By the *Law* they mean not merely the Study of the Law, but the Practice of it, by obſerving God's Commands: And by *Retributions of the Saints*, Works of Charity, Bounty, and Liberality, beyond what the Divine Law required. See Dr. *Windet*, *de Vita functorum Statu*, p. 193.

Verſe 15. Ver. 15. *And Samuel lay down until the morning, and opened the door of the houſe of the LORD.*] This was one of the Works of the *Levites*, to open and ſhut the Door of the Court of the LORD's Houſe.

And Samuel feared to ſhew Eli the viſion.] Having no Command from God to do it; and being loth to grieve the Old Man by telling him bad News.

Verſe 16. Ver. 16. *Then Eli called Samuel, and ſaid, Samuel my Son; and he anſwered, Here am I.*] The Old Man being ſo ſolemnly threatned by the late Meſſage from God to him; was afraid he was concerned in what the LORD had now ſaid to *Samuel.*

Verſe 17. Ver. 17. *And he ſaid, What is the thing that the LORD hath ſaid unto thee; I pray thee hide it not from me: God do ſo to thee, and more alſo, if thou hide any thing from me,* &c.] He adjures him to declare to him all that he had heard, and conceal nothing; which obliged him to ſatisfie his deſire, as *Micaiah*, and our bleſſed *Saviour* did in the like Caſe.

Verſe 18. Ver. 18. *And Samuel told him every thing, and hid nothing from him: And he ſaid, It is the LORD, let him do what ſeemeth him good.*] This Sentence being denounced by a Child, who had his dependance upon *Eli*, far from any Secular Cunning, being unable to diſcern betweep the Voice of the LORD, and

and the Voice of his Tutor, till he instructed him; was a great deal more terrible to *Eli* than the Message of the Prophet had been, and wrought a greater effect upon him. For he humbly acknowledged the Justice of God, and submitted to his Sentence, (as many of the Fathers think) with a truly penitent Heart. For now he knew (as our Dr. *Jackson* observes) that the Sentence was irreversible, being confirmed by an Oath, (*v.* 14.) and the Humility and Modesty of *Eli*'s Answer, perswaded that excellent Person, that the fearful Sentence denounced against him, extended no further, than to the irreversible Deposition of him and his Family from the Priesthood, unto a poor and mean Estate, wherein they were to live hereafter. *Consecration of the Son of God*, Chap. XVIII. Paragr. 5. Chapter III.

Ver. 19. *And Samuel grew, and the* LORD *was with him.*] There were manifest Tokens that God favoured him, as he did *Joseph* XXXI *Gen.* 2. The *Targum* hath it *MEMRA, the Word of the* LORD *was his help:* Or he revealed more and more of his Mind to him: So that *Israel* knew God intended him for the Office mentioned in the next Verse. Verse 19.

And did let none of his words fall to the ground.] A Metaphor from Arrows shot out of a Bow, which hit the Mark. And they may refer either to the Words of *Samuel*, or of God; which is the same. This proved him to be a Prophet, or a Man divinely inspired.

Ver. 20. *And all Israel, from Dan even to Beersheba.*] The whole Country of *Judæa*. See XX *Judg.* 1. Verse 20.

Knew that Samuel was established to be a prophet of the LORD.] Setled to be a constant Prophet, who supplied the want of *Urim* and *Thummim*, when the Ark was taken from them.

Chapter III. Verse 21.

Ver. 21. *And the LORD appeared again in Shiloh; for the LORD revealed himself to Samuel in Shiloh, by the word of the LORD.*] Having begun to appear in *Shiloh*, he continued this great Favour: For he revealed himself to *Samuel*, not by *Dreams* and *Visions*, but by speaking to him in an *audible Voice*, as he had done, *v.* 4, *&c.* And indeed he seems to have been the first Prophet, that was raised up to be a Publick Instructer and Governour of God's People. Others there had been before him; but not with so high an Authority, and Publick Approbation. And therefore St. *Peter* saith, (*Acts* III.) *All the prophets from Samuel spake of those days:* As if he was the first eminent Prophet whom the LORD raised up to them after *Moses*.

Chapter IV. Verse 1.

CHAP. IV.

Verse 1. AND *the word of Samuel came unto all Israel.*] The Revelation of God's Mind and Will, which had been very scarce among them in former Days, (III. 1.) now grew very plentiful: For as *Samuel* himself was ready to instruct every one that came to him; so he set up Colleges of the Prophets (as we read in the following parts of this Book) who in time were setled in divers parts of the Country, for the better preserving and spreading the Knowledge of God among the People, X. 5. XIX. 18, 19, 20, *&c.* Which made *Abarbinel* discourse on this manner, upon the foregoing Words, *In the days of Eli the Word of the LORD was scarce, and Vision was seldom: But when Samuel appeared, not only he propheſied frequently, but many of the Israelites, by his means, were endued with the same Spirit,*

Spirit, according to theſe words, and the LORD appeared more frequently in *Shiloh*, (ſo he underſtands them) becauſe the LORD was revealed to *Samuel* in *Shiloh. Which ſignifies, that the Influence of the Spirit which deſcended upon Samuel in Shiloh, reached unto others, becauſe of its abundance, who were diſpoſed to receive it: So that they alſo propheſied.* Chapter IV.

And Iſrael went out againſt the Philiſtines to battle.] This was in the middle of that *Forty* Years Dominion that the *Philiſtines* had over the *Iſraelites*, mentioned XIII *Judges* 1. unto which they were encouraged, perhaps, by the Death of the Lords of the *Philiſtines*; and the great Slaughter which *Sampſon* had made of them at his Death, XVI *Judges* 27. 30.

And pitched beſides Eben-ezer.] Thus this place was called when this Book was written; and ſo denominated from the famous Battle which *Samuel* fought with the *Philiſtines*, twenty Years after this, VII. 12.

And the Philiſtines pitched in Aphek.] In a place in the Tribe of *Judah*, as we read XV *Joſh.* 53. upon the Confines of the *Philiſtines* Country. But ſee XXIX. 1. of this Book.

Ver. 2. *And the Philiſtines put themſelves in array againſt Iſrael; and when they joyned battle, Iſrael was ſmitten before the Philiſtines*, &c.] Tho' *Samuel* was eſtabliſhed a Prophet, and it was ſo publickly known, that all *Iſrael* came to conſult with him (as the foregoing Verſe ſeems to import,) yet the *Elders* did not take his Advice about this War; as *Ralbag* thinks. Whoſe Opinion is more probable than theirs, who think they did adviſe with him, and that he bad them fight, on purpoſe, that the Sentence upon *Eli*'s Sons might be fulfilled. Verſe 2.

Ver. 3.

Chapter IV.

Verſe 3.

Ver. 3. *And when the People were come into the Camp, the Elders of Iſrael ſaid, Wherefore hath the LORD ſmitten us to day before the Philiſtines.*] They thought the Juſtice of their Cauſe was ſufficient to entitle them to the Favour of God, tho' they themſelves were wicked. Thus *Brutus* cried when he fell, *O* Jupiter! *what is the Cauſe of ſo great Calamity?* Not reflecting upon his horrible Exactions in *Cyprus*; and his great Ingratitude to *Cæſar*, whom he ſlew in the Senate.

Let us fetch the ark of the Covenant of the LORD out of Shiloh, that when it comes among us, it may ſave us out of the hands of our enemies.] This was as fooliſh as the other, to confide in God's Help, when they lived in open Diſobedience to him.

Verſe 4.

Ver. 4. *So the People ſent to Shiloh, that they might bring from thence the Ark of the Covenant of the LORD.*] This being done without any Warrant from God, provoked him rather than procured his Preſence with them. But they ſeem to have done it in imitation of *Joſhua*, marching with the Ark againſt *Jericho*: For which he had a Divine Authority, but they had none. *Strigelius* therefore well applies to this the Obſervation of *Polybius*, That *many not ſtudying to imitate the Lives of excellent Men, but only ſome of their extraordinary Actions, have done nothing but expoſe their own Folly to the World.*

Which dwelleth between the Cherubims.] Or, *upon the Cherubims*, as the *Chaldee*, the *LXX*, and the *Vulgar* here tranſlate it. But *Lud. de Dieu* is not ſatisfied with this ſenſe; for he thinks the Divine Majeſty did not ſit upon the Wings of the *Cherubims*, but under them; in the Space between them and the Ark, which was his Footſtool: And therefore he tranſlates theſe words, *Who inhabiteth the Cherubims*; which were as a Canopy over the *SHECHINAH*. But I have followed the ancient Tranſlation, in my Notes upon XXV *Exod.* 22.

And

And the two ſons of Eli, Hophni and Phineas, were there with the Ark of the Covenant of God.] Which they were ordered to bring out of its place (into which the *Levites* might not enter) and to accompany it unto the Army. Chapter IV.

Ver. 5. *And when the Ark of the Covenant of the LORD came into the Camp, all Iſrael ſhouted with a great ſhout.*] As if they had already gotten the Victory. Verſe 5.

So that the earth rang again.] It was ſo loud, that it might be heard a great way off. See 1 *Kings* I. 40. and what I have noted there.

Ver. 6. *And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What means the noiſe of this great ſhout in the camp of the Hebrews? And they underſtood that the Ark of the LORD was come into the Camp.*] They ſent to get Intelligence; or were informed of it by ſome Deſerters. Verſe 6.

Ver. 7. *And the Philiſtines were afraid, for they ſaid, God is come into the Camp.*] The Symbol of God's Preſence; which perhaps they imagined the *Iſraelites* worſhipped as their God. Verſe 7.

And they ſaid wo unto us, for there hath not been ſuch a thing heretofore.] In all the Battles that they, or their Neighbours had fought with the *Iſraelites*, they never heard of ſuch a thing as this; which they thought muſt produce ſome extraordinary effect.

Ver. 8. *Woe unto us, who ſhall deliver us out of the hand of theſe mighty Gods.*] They fought with Men before, but now with God, before whom none could ſtand. The *Hebrew* words *Adirim Elohim*, which we tranſlate *mighty Gods*, are tranſlated by *Theodoret*, *the ſtrong God*: Which agrees with what goes before, *God is come into the Camp*: And with the *Targum*, *Who ſhall deliver us out of the Hand of the WORD of the LORD*, &c. Verſe 8.

Theſe are the Gods.] Or, *this is the God.* That

Chapter IV.

That ſmote Egypt with all the plagues in the wilderneſs.] They ſeem not to have perfectly underſtood the Sacred Story; but thought all thoſe Plagues which are there ſpoken of, had faln on the *Egyptians*, while the *Iſraelites* were in the Wilderneſs; where they were when their laſt Plague befel them, by their being drowned in the Red Sea: But *Jonathan* thus Paraphraſes it, *Who ſmote the Egyptians with all manner of plagues; and did wonders for his people in the deſart.*

Verſe 9. Ver. 9. *Be ſtrong, and quit your ſelves like men, ye Philiſtines.*] Theſe words were ſpoken by their Great Commanders; as the foregoing words, in all likelyhood were: Who underſtood what had been done in Foreign Countries.

That ye be not ſervants unto the Hebrews, as they have been to you: Quit your ſelves like men, and fight.] When they were recovered out of the Fright, which ſeized on them at firſt; they conſidered, that notwithſtanding the Power of their God, they had made the *Iſraelites* ſubject to them, and alſo overthrown them in a late Battle: And therefore their preſent Danger ſhould only raiſe their Courage, and make them fight more valiantly.

Verſe 10. Ver. 10. *And the Philiſtines fought.*] They gave Battle to the *Iſraelites.*

And the Iſraelites were ſmitten, and they fled every man unto his tent.] They were ſo routed, that they did not flee to their Camp, with an intent to renew the Fight (as they did before, *v.* 3.) but diſperſed themſelves to their own home. And hitherto many of them dwelt in Tents, as I obſerved before. See XXII *Joſh.* 14. VII *Judges* 8. XX. 8.

And there was a very great ſlaughter; for there fell of Iſrael thirty thouſand Footmen.] There fell but *four thouſand* in the former Battle, before the Ark came among them

them, (*v.* 2.) so little did the bare Presence of the Ark profit wicked Men; that it rather did them hurt. Chapter IV.

Ver. 11. *And the Ark of God was taken, and the two sons of Eli, Hophni and Phineas were slain.*] It is likely that (as *Josephus* saith) *Eli* parted with the Ark from the Tabernacle, very unwillingly; but when he could not help it, he charged his Sons, who went along with it, to lose their Lives rather than lose it. Verse 11.

Ver. 12. *And there ran a man of Benjamin out of the Army, and came to Shiloh the same day.*] Some of the Jews have a fancy that this Man was *Saul:* For no other Reason that I can find, but because he was of that Tribe, and a proper Man, who it is likely could run swiftly. How far *Shiloh* was from *Aphek*, or from *Eben-ezer*, (both which were in the Tribe of *Judah*, as *Shiloh* was in *Ephraim*) near to which this Battle was fought, is not certain; but not so distant, but that a Man might run the same Day from the one to the other. Verse 12.

With his cloaths rent, or with earth upon his head.] According to the manner of those who bewailed any great Calamity. VII *Josh.* 6. II *Job* 12. XXVII *Ezek.* 30. From which last places it appears, it was a Custom among other Nations. And is most lively expressed by *Virgil* in the XII *Ænead.* V. 609, 610, 611. where *Latinus* is represented as rending his Cloaths, and throwing Dust upon his Grey Hairs, when he lamented his Private and the Publick Losses: *Tiraquellus* hath heaped up a great many Examples of this, in his Annotations on *Alex. ab Alexandro*, L. III. Cap. VII.

Ver. 13. *And when he came, lo Eli sat upon a seat by the way side, for his heart trembled for the ark of God.*] He had caused a Seat, I suppose, to be set for him, by the side of the Gate that entred into the City, (*v.* 18.) Verse 13.

Chapter IV. that he might hearken after News; being extremely concerned, above all things, for the Ark of the Covenant of God.

And when the man came into the City.] He paſſed by *Eli*, and ſaid not a word to him, tho' he ſaw him ſitting there; becauſe he was loth he ſhould be ſurpriſed with ſuch ſad Tidings. Or, perhaps, he came into the City at ſome other Gate.

And told it, all the City cried out.] Looking upon themſelves as put out of the Divine Protection, becauſe they had loſt the Symbol of his Preſence; and the Book of the Covenant, the Bleſſings of which they could no longer claim.

Verſe 14. Ver. 14. *And when Eli heard the noiſe of the crying, he ſaid, What means the noiſe of this tumult? And the man came in haſtily and told Eli.*] They about him had not the Heart to reſolve his Queſtion, but brought the Man ſpeedily to acquaint him with the truth.

Verſe 15. Ver. 15. *Now Eli was ninety eight years old, and his eyes were dim, that he could not ſee.*] He was not able to diſcern the Sadneſs that was in the Peoples Countenances, but only heard their Shrieks and Lamentations.

Verſe 16. Ver. 16. *And the man ſaid, I am he that came out of the army, and I fled to day out of the army.*] The Man repreſents himſelf as an Eye-witneſs of what had paſſed, that he might gain the more Credit to what he ſaid: And adds, that he brought the freſheſt News.

And he ſaid, What is there done, my ſon?] He ask'd if they had fought, and with what ſucceſs.

Verſe 17. Ver. 17. *And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſons Hophni and Phineas are dead; and the ark of God is taken.*]

He

He hid nothing from him; but reſerved the worſt News till the laſt. Chapter IV.

Ver. 18. *And it came to paſs when he made mention of the ark of God, that he fell from off the ſeat backward, by the ſide of the gate.*] At the entrance of the City, where his Chair was ſet. Verſe 18.

And his neck brake, and he died.] Tho' he was too indulgent a Father, yet he was highly commendable in this, that he was not ſo much affected with the loſs of his Sons, and the ſlaughter of the People, as with the loſs of the Ark of God. For he kept up his Courage, and did not fall, till he heard that mentioned. The more publick any Concern is, the more it is laid to Heart by Men of worthy Spirits. Such an one was *Eli*, with whom God was angry upon his Sons account; otherwiſe he was adorned with many Vertues, as *Procopius Gazæus* obſerves.

For he was an old man and heavy.] Being oppreſſed with Grief he ſwooned away; and being both very old, and very unweildy, his Fall was the more dangerous, and the *Vertebræ* of his Neck the more eaſily diſplaced.

And he judged Iſrael forty years.] This aggravated the Calamity of his Family, that having been ſo long in the higheſt Station, it fell into great Afflictions in a moment. See upon Chapter the Firſt, *v.* 9. The Jews obſerve in *Seder Olam Rabba*, Cap. 13. That on the Day he died, God forſook the Tabernacle in *Shiloh*, having *delivered his ſtrength into captivity*, &c. LXXVIII *Pſal.* 60, 61.

Ver. 19. *And his daughter-in-law, Phineas his wife, was with Child, near to be delivered, and when ſhe heard the tidings, that the ark of God was taken, and that her father-in-law, and her husband were dead, ſhe bowed her ſelf and travelled; for her pains came upon her.*] The great Anguiſh of her Mind, brought on her Labour: Verſe 19.

Chapter IV.

And as *Joſephus* thinks, two Months before her time. Which doth not well agree with what is ſaid in the beginning of this Verſe, that ſhe was *near to be delivered.* The *Hebrew* word, which we tranſlate *bowed her ſelf*, ſignifies ſhe *fell on her knees.* For ſo the manner was in thoſe Countries: Which *Ludolphus* confirms in his *Æthiopick* Hiſtory, and his Commentary upon it. L. I. Cap. XIV. N. 101.

Verſe 20. Ver. 20. *And at the time of her death, the women that ſtood by her.*] Aſſiſted at her Labour.

Said unto her, Fear not, for thou haſt born a ſon.] The mention of which they thought would have revived her; according to what we read in the Goſpel of St. *John* XVI. 21.

But ſhe anſwered not, neither did ſhe regard it.] Being ſo overcome with Sorrow and Grief, that ſhe minded nothing that was ſaid or done about her.

Verſe 21. Ver. 21. *And ſhe named the child Ichabod, ſaying, the glory is departed from Iſrael; becauſe the ark of God was taken, and becauſe of her father-in-law and her husband.*] Only having a little recovered her Spirits, ſhe lamented this chiefly, that God was gone from them: For ſo the word *glory* frequently ſignifies in Scripture, CVI *Pſal.* 20. II *Jerem.* 11. The *Hebrew* word אי alſo ſignifies the ſame with לא *not*, as *Ludolphus* obſerves in his Commentary upon his *Æthiopick* Hiſtory, Lib. I. Cap. XVI. 106. And ſo *Bochartus* here tranſlates *Ichabod*, by *Inglorious*, or without Glory: That is, ſaith he, *without the true God.* P. I. *Hieroz.* L. 2. Cap. 34.

Verſe 22. Ver. 22. *And ſhe ſaid, The glory is departed from Iſrael; for the ark of God is taken.*] She ſeems to have expired with theſe words; which ſhe repeats again, becauſe this chiefly lay at her Heart; as the Concerns of Religion do in all pious Spirits.

CHAP.

CHAP. V.

Chapter V.

Verse 1.

Verse 1. AND *the Philiſtines took the ark of God.*] Why God ſuffered the Ark of his Preſence to fall into the hands of thoſe uncircumciſed People, *Aberbinel* gives *four* or *five* Reaſons. The *Iſraelites* were ſuch great Sinners, that they were unworthy of his Preſence among them. The Idolatry of *Micah* remained to this Day in the Land; therefore he fulfilled his Threatning XXVI *Levit.* 19.31. The Sin alſo of the Prieſts highly provoked him to deliver up the Ark, which was in their hands, when they were killed. And the *Iſraelites* greatly offended in carrying the Ark into the Battle, without asking Counſel of God: Who reſolved to demonſtrate his Power even among the Enemies of *Iſrael.*

And brought it from Eben ezer.] Where the *Iſraelites* were encamped before the Battle, IV. 1. and whether it is poſſible, they fled to ſave the Ark, when their Army was overthrown.

Unto Aſhdod.] One of the five Cities of the *Philiſtines*, where ſome of the *Anakims* were left unſubdued by *Joſhua*, (XI *Joſh.* 22.) and was in future times the principal City of the Country, called *Azotus.* And perhaps it was ſo now; which might be the reaſon the Ark was carried thither, rather than to any other City; being ſituated alſo in the middle of the five Principalities; and having a famous Temple in it (mentioned in the next Verſe) whether all the Country reſorted.

Ver. 2.

Chapter V. Verſe 2.

Ver. 2. *And when the Philiſtines took the ark of God, they brought it into the houſe of Dagon, and ſet it by Dagon.*] The Heathen were wont to offer part of the Spoil that they took in War, unto their Gods: And what could there be more acceptable than this to *Dagon*, who ſeemed to have triumphed over the God of *Iſrael?* Thus we read in After-Ages, how Conquerors triumphed not only over the People whom they vanquiſhed, but over their Gods alſo. As *Iſaiah* repreſented *Bel* and *Nebo* carried Captive, when *Babylon* was taken, XLVI. 1, 2. And *Jeremiah* ſaith the ſame of *Chemoſh*, the God of *Moab*, and *Malcom* the God of *Ammon*, XLVIII. 7. XLIV. 3. And ſee XI *Dan.* 8. Thus the *Romans* did very frequently, as *Bochartus* ſhews in his *Hieroz.* P. I. Lib. 2. Cap. 34. Yet there are ſome who imagine, that their ſetting the Ark by *Dagon*, (on the ſide of him) ſignified that they intended to do ſome Honour to it, as having the Preſence of God in it. Concerning *Dagon*, ſee what I have noted upon XVI *Judges* 23. and Mr. *Selden*, Syntag. 2. *de Diis Syris*, Cap. 3. Where he confutes thoſe who think *Dagon* hath his Name from *Dagan*, which ſignifies *Corn* (as if he were the Inventer of it,) and confirms the Opinion of thoſe who think he had his Name from *Dag*; which ſignifies a *Fiſh*; Fiſhes and Pigeons being Sacred to him. Some take this Idol to have been the ſame among the *Syrians*, with *Triton* among the *Europeans*, or with *Neptune*, or (as *Scaliger* will have it) with *Venus*, who was worſhipped under the Name of *Atergatis*, and *Adargatis*: which are only the Corruption of the *Hebrew* Words *Addir-daga*, i. e. *Magnificent Fiſh*, as Mr. *Selden* there obſerves: Tho' *Bochart* thinks this was a different Goddeſs from *Dagon*. P. I. *Hieroz.* Lib. I. Cap. VI.

Ver. 3.

Ver. 3. *And when they of Aſhdod aroſe early in the morning,*] To go to pray at the Temple. Chapter V.

Behold, Dagon was faln with his face to the earth, before the ark of the LORD.] In a poſture of the moſt humble Adoration; which was proſtration; acknowledging the God of *Iſrael* to be above all Gods. In this ſome of the Jews think there was, a *Miracle in a Miracle*, as they ſpeak: For whereas the Ark was ſet *by Dagon*, (*i. e.* on one ſide of him) when *Dagon* fell, it was not right forward, but he was turned about with his Face towards the Ark. See *Buxtorf de Area Fœderis*, p. 171. Verſe 3.

And they took Dagon, and ſet him in his place again.] Looking upon it as a Miſchance.

Ver. 4. *And when they roſe early on the morrow morning, behold, Dagon was faln with his face to the ground before the ark of the* LORD.] Which ſhewed his former Fall was not by Chance, but by the Power of God, before whom he could not ſtand. Verſe 4.

And the head of Dagon, and both the palms of his hands, were cut off upon the threſhold.] It is likely *Dagon* ſtood on high, upon ſome Pedeſtal or Altar; from whence he was not only thrown down, but his Head and his Hands thrown out of the Door, with the greateſt Contempt; being cut off upon the Threſhold of the Temple. A Token (as moſt Interpreters think) that this Idol was void of Wiſdom and Power, his Head and his Hands (which are the Seat of thoſe Qualities) being gone. Some have a Fancy that *Dagon* had *Feet* alſo upon his Tail: From whence the LXX it is likely here adds, that both his Feet were cut off alſo. Which hath no ground at all in the *Hebrew* Text: See *Selden* in the fore-named Book; and *Voſſius de Idolol.* L. 2. Cap. 16.

Only

Chapter V.

Only the ſtump of Dagon was left him.] In the *Hebrew* the words are, *only Dagon was left to him.* That is, ſaith *Kimchi*, *nothing but the form of a Fiſh remained*; all that reſembled a Man being broken off. Thus the LORD ſhewed there was no God beſides him: His Ark, tho' taken Captive, and carried into a ſtrange Land (as St. *Chryſoſtom* diſcourſes, Orat. V. *Adverſus Judæos*) throwing down their Idol twice; and thereby demonſtrating that the *Iſraelites* were not overthrown, for want of any Power in their God to defend them, but for the Iniquity of thoſe that worſhipped him.

Verſe 5.

Ver. 5. *Therefore neither the Prieſts of Dagon, nor any that come into Dagon's houſe, tread on the threſhold of Dagon, unto this day.*] Out of Reverence to it; looking upon it (as *Abarbinel* gloſſes) as an holy thing, by the touch of *Dagon*'s Head and Hands. So fooliſhly did they pervert the meaning of God; that inſtead of thinking *Dagon* to be no God, they honoured the very Threſhold of his Temple, as if it had ſome Divinity in it. For it is an idle Conceit which the *Jews* have in *Jalkut*, that forſaking *Dagon*, they worſhipped his *Threſhold*. See *Buxtorf.* in his *Hiſt. Arcæ*, Cap. XIX. p. 172. This Superſtition continued for ſome Ages, as *Bochartus* gathers from I *Zephan.* 9. where God ſaith he will puniſh thoſe *that leap on the Threſhold*; after the manner of the *Philiſtines*, as he expounds it, after the *Targum*, P. I. *Hieroz.* Lib. 2. Cap. 36.

From thoſe words, *unto this day*, *Hobs*, and ſuch-like Writers, frame an Argument, that this Book was not wrote by *Samuel*; not conſidering that theſe things hapned when *Samuel* was but a Youth, and that this was written when he was old; ſo that there was a conſiderable ſpace of time between them.

Ver. 6.

Ver. 6. *But the hand of the LORD was heavy upon them of Aſhdod.*] Since they were ſo blind, as not to ſee his hand in throwing down their God, *&c.* he ſmote them with ſuch ſore Plagues in their own Bodies, as made them ſenſible of his Power. Chapter V. Verſe 6.

And he deſtroyed them.] With a Peſtilence, I ſuppoſe, of which many died. See *v.* ult.

And ſmote them with Emrods, even Aſhdod, and the Coaſts belonging to it.] Not only the People of the City, but of the Villages belonging to it, were ſmitten with this Plague. About which Interpreters differ very much: Some taking this Diſeaſe for a *Diſſentery*, which was ſo violent that it rotted their Guts, and made them fall down and come out: Whereupon others think it was that which we call *Procidentia ani*, the falling of the *Fundament:* But moſt Interpreters, both ancient and modern, take it as we do, for the *Emerods.* For it was ſome Diſeaſe in the Hinder-parts, as appears from the words of the *Pſalmiſt*, LXXVIII. 66. as they are commonly underſtood. See my Notes on XXVIII *Deut.* 27. and *Nic. Fuller Miſcell.* L. V. Cap. 3. eſpecially *Bochartus* in his *Hierozoicon*, P. I. L. 2. Cap 36. where he gives a large Account of the *Hebrew* word *Apholim*, which is uſed only here, and in the forenamed place of *Deuteronomy.*

At the end of this Verſe, the *Vulgar*, and the *LXX* alſo add, that a great number of Mice ſtarted up out of the Earth, and over-running their Fields, made great waſt there. But, as *Lyra* well obſerves, this Gloſs in all likelihood being written in the Margin out of VI Chapter, *v.* 4, 5. it crept at laſt into the Text, tho' it be neither in the *Hebrew*, nor the *Chaldee*, nor *Syriac*, nor *Arabick.* See *Bochart* in his *Hieroz.* P. I. Lib. III. Cap. 34.

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Verſe 7.

Ver. 7. *And when the men of Aſhdod ſaw that it was ſo, they ſaid, the ark of the God of Iſrael ſhall not abide with us; for his hand is ſore upon us, and upon Dagon our god.*] Now their Eyes were opened to ſee, that tho' they had vanquiſhed the *Iſraelites*, they could not ſtand before the God of *Iſrael*. And it ſeems no unreaſonable Conjecture, that they ſpeak here, and in the following Verſe, concerning the Ark, with a Note of Diſtinction; calling it, *the ark of the God of Iſrael*, v. 8, 10, 11. VI. 3. And *the ark of the LORD*, VI. 8. For other Nations had ſuch Arks, and for the ſame uſe, to put their Myſteries in them: As in this was the Tables of the Covenant alone. *Clemens Alexandrinus* relates what Traſh and other filthy ſtuff was in the μυστικὰ κιστία, the *myſtical Coffers* of the Heathen. From whoſe Superſtition that the *Iſraelites* might be preſerved, God perhaps appointed this Ark to be made by *Moſes*. See his Προτρεπτικὸς λόγος, p. 13, 14.

Verſe 8.

Ver. 8. *They ſent therefore and gathered the lords of the Philiſtines unto them, and ſaid, What ſhall we do with the ark of the God of Iſrael?*] They deſired a General Council might be held, to conſult what to do in this Caſe; whether to keep the Ark, or how to diſpoſe of it.

And they anſwered.] *i.e.* The Lords of the *Philiſtines* (who in the Language of that Country were called *Sarnim*; (the ſame with *Sarim* in *Hebrew*) came to the following Reſolution.

Let the ark of the God of Iſrael be carried about unto Gath; and they carried the ark of the God of Iſrael about thither.] They ſeem to be poſſeſſed with a ſuperſtitious Conceit, that there was ſomething in the place, which was offenſive to him; and that he might be better pleaſed with another: Juſt as *Æneas* and his People indited their Beds, and their Houſes, of the Diſaſters

aſters that befel them; and *Cadmus* forſook his own City, Chapter V.

———*Tanquam fortuna locorum*
Non ſua ſe premeret———

As if the Ill Luck which hunted him, had been the places, not his own: As our Dr. *Jackſon* obſerves out of *Ovid*, in his *Original of Unbelief*, Chap. XVIII. Paragr. 4.

Gath was the next City to *Aſhdod*, Northward of it: In which ſome of the *Anakims* alſo remained. XI *Joſh.* 21.

Ver. 9. *And it was ſo, that after they had carried it about, the hand of the* LORD *was againſt the city, with a very great deſtruction.*] A great many died of the Peſtilence, as they had done at *Aſhdod*. Verſe 9.

And he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts.] They that did not die were ſorely tormented by *Emerods*; which was a Diſeaſe they had never known before; as ſome underſtand the laſt words. Or, they had thoſe the Phyſicians call, *blind Emerods*: Which do not ſwell outwardly, but lie hidden within; and are the moſt grievous, and hard to be cured of all other.

Ver. 10. *Therefore they ſent the ark of God to Ekron.*] The laſt City of the *Philiſtines* Northward: Where in After-times (if not now) the famous God called *Baalzebub* was worſhipped, 2 *Kings* I. 2. Verſe 10.

And it came to paſs as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people.] Theſe ſeem to be the Words of the Governours of the City; who had learn'd from the Experi-

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ence of the other great Cities, that no place was ſecure from the Stroke of the God of *Iſrael.*

Verſe 11.

Ver. 11. *So they ſent and gathered together all the lords of the Philiſtines.*] As they of *Aſhdod* had done, *v.* 6.

And ſaid, Send away the ark of the God of Iſrael, and let it go again to its own place, that it ſlay us not, and our people.] Deſtroy the whole City.

For there was a deadly deſtruction throughout all the city, and the hand of God was very ſore upon them.] Which made them deſire it might be ſent out of the Country, and not to the other Cities in the South, *Gaza* and *Aſcalon.*

Verſe 12.

Ver. 12. *And the men that died not, were ſmote with Emerods; and the cry of the city went up to heaven.*] This is the Explication of the foregoing Words: Some were ſtruck with the Peſtilence, as ſoon as the Ark came thither, and others lingered under intolerable Pains, which made them cry out in an inexpreſſible manner: For this is an hyperbolical Speech; things that are exceeding great beyond expreſſion, being ſaid to reach up to Heaven, I *Deut.* 28. Thus *Virgil*, L. 2. *Ænead.* in many places, *Ver.* 223, 338, 488.

——*Ferit aurea ſydera clamor*
Clamores ſimul horridos ad ſydera tollit
——*Sublatus ad æthera clamor.*

CHAP.

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Verse 1. AND *the ark of the* LORD *was in the country of the Philiſtines ſeven months.*] The *Hebrew* word *Sadeh*, which we tranſlate *Country*, ſignifying a *Field*, (as the LXX here tranſlates it, ἐν ἀγρῷ) *Theodoret*, and *Procopius Gazæus*, think, that the *Philiſtines* being ſo plagued by the Ark in their Cities, ſent it into the *open Fields*: But were diſappointed of their hope, of being freer from the hand of God there, than in their Cities; for Mice ſprung up out of the Ground, and waſted their Corn and their Fruits, as the *LXX* here add, at the end of this Verſe, as they did in the foregoing Chapter, *v.* 6. ἀνῆξεν ἡ γῆ αὐτῶν μυῶν, *and their land bubbled up mice.* But the *Chaldee* hath no ſuch thing; and ſaith expreſly, the Ark was *in the cities of the Philiſtines ſeven months.* Verſe 1.

Ver. 2. *And the Philiſtines.*] That is, the Lords of the Country. Verſe 2.

Called for the Prieſts.] Who were beſt skill'd in Sacred Rites and Ceremonies.

And the Diviners.] Who were a kind of Prophets, pretending to know the Will of God, and to foretel future Events. See XVIII *Deut.* 12. of this word *Koſemim*, which we tranſlate *Diviners*. From whence *Bochartus* thinks the *Roman* word *Caſmilli* is derived; being as much as *Koſme-el*, the *Miniſter of God.*

Saying, Tell us what we ſhall do to the ark of the LORD *?*] They never called it the *ark of the* LORD till this time: But now were ſtruck with ſome-

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ſome apprehenſion that the LORD was above all Gods.

Tell us wherewith we ſhall ſend it to its place.] They did not call them to be reſolved by them, whether they ſhould ſend it home, or no, (for upon that they ſeem to have been reſolved already, (V. 11.) but in what manner it ſhould be ſent, and whether accompanied with any Preſents, to obtain his Favour.

Verſe 3. Ver. 3. *And they ſaid, If ye ſend away the ark of the God of Iſrael.*] Againſt which Reſolution they had nothing to object, but rather approved it.

Send it not empty.] They anſwer directly to the Queſtion, firſt in general; that it muſt not be ſent back without ſome Offering.

But in any wiſe return him a treſpaſs-offering.] Concerning the *Hebrew* word *Aſham*, which we tranſlate *Treſpaſs-offering*; and how it differs from a *Sin-offering*, ſee upon V *Levit.* 15. It ſeems to be preſented by the *Philiſtines*, as an Acknowledgment that they had offended the God of *Iſrael*, by bringing his Ark from its proper place; for which they begged his Pardon by this Offering.

Then ye ſhall be healed; and it ſhall be known to you, why his hand is not removed from you.] It ſeems their Plagues ſtill continued, (notwithſtanding their Reſolution to ſend home the Ark) but they hoped by this Offering they would be removed; and the Reaſon would appear why they were removed no ſooner: For theſe Diviners were not ſure from whence theſe Plagues came: But by this means they thought they ſhould either be healed, or know the Ark was not the cauſe of their Sickneſs.

Verſe 4. Ver. 4. *Then ſaid they, What ſhall be the Treſpaſs-offering, which we ſhall return to him?*] It is very obſervable what Reverence they had to their Prieſts and Pro-

Prophets, without whoſe Advice they would do nothing: And therefore deſire to be particularly informed, what the Treſpaſs-offering ſhould be; that they might not ſend one that was improper. All Nations thought their Gods were to be appeaſed, when they were angry, by honourary Gifts, as many have obſerved: Particularly *Bochartus* in his *Hierozoicon.* P. I. Lib. II. Cap. XXXVI. And of that Opinion they were in theſe ancient times. But wiſe Men ſtill gave it in Charge, *Ne quis impius oblatis donis Deum placare audeat:* That *no wicked Man ſhould preſume to attempt to appeaſe God, by the offering of Gifts,* as *Cicero* ſpeaks, L. 2. *de Legibus.* Chapter VI.

They anſwered, Five golden emerods, and five golden mice, according to the number of the lords of the Philiſtines.] Who were five, and were to be at the Charge of offering one for each of them. This alſo was a Cuſtom among the ancient Heathens, to conſecrate unto their Gods ſuch Monuments of their Deliverances, as repreſented the Evils from which they were freed. As they dedicated to *Iſis* and *Neptune* a Table, which contained the expreſs Image of the Shipwreck, which they had eſcaped: And Slaves and Captives, when they had regained their Liberty, offered their Chains. Which Chriſtians in the Vth *Century* began to imitate, as *Bochartus* obſerves (in the fore-named place) out of *Theodoret.* Accordingly the *Philiſtines*, hoping ſhortly to be delivered from the *Emerods* and *Mice*, wherewith they were ſorely afflicted, ſent the Images of them unto that God from whom they expected Deliverance. And this is ſtill practiſed among the *Indians*, as *Tavernier* relates in his Travels to their Country, *p.* 92. where he ſaith, That when any Pilgrim goes to a *Pagod* for the Cure of any Diſeaſe, he brings the Figure of the Member affected; made either of Gold, Silver, or Copper, accord-

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according to his Quality; which he offers to his God, and then falls a ſinging, as all others do after they have offered. Mr. *Selden* alſo hath obſerved, that *Mice* were uſed among the ancient Heathen for luſtration and cleanſing, *de Diis Syris*, Syntag. 1. Cap. 6.

For one plague was on you all, and on your land.] The Plague of *Emerods* upon their own Bodies; and the Plague of *Mice* upon their Land.

Verſe 5.

Ver. 5. *Wherefore ye ſhall make images of the emerods, and images of your mice, which mar the land.*] By this it appears, that their Country was infeſted by *Mice*, which had eaten their Corn in the Field, and other Fruits of the Earth. Which is a Plague which divers ancient Authors mention, as ſent upon ſeveral Countries, by the Anger of their Gods: Particularly upon a City in *Myſia*, and upon the Country of *Troas*, as is obſerved by *Huetius*, in his *Queſtiones Alnetanæ*, Lib. 2. Cap. XII. N. 12. And *Bochartus* hath collected a great many more Examples of ſuch Devaſtations, in *Spain*, *Italy*, *Thrace*, &c. made by Mice: Which have the name of *Achbar* in *Hebrew*, (as he thinks) ſignifying *a deſtroyer of the Field*. *Hieroz.* P. I. L. III. Cap. XXXIV.

And ye ſhall give glory unto the God of Iſrael.] That is, acknowledge him, by this Preſent to him, to be the Inflicter of theſe Plagues, and to have Power to remove them; begging his Pardon, and ſeeking for Healing from him. For thus this Phraſe ſignifies in the like caſe, XVI *Revel.* 9. where St. *John* complains, that after many Plagues Men did not *repent, to give Glory unto God*: That is, by repenting to acknowledge his Sovereign Authority, Juſtice, and Holineſs, *&c.*

Perhaps

Perhaps he will lighten his hand from off you, and from off your gods, and from off your land.] For they had all ſuffered; their Gods as well as themſelves, and their Land. Chapter VI.

Ver. 6. *Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardned their hearts, when he had wrought wonderfully among them.*] Theſe words ſeem to import, that ſome of them were loth to ſend the Ark away with ſuch Preſents; and objected againſt it: Which moved the Prieſts and Diviners, to bid them take heed, leaſt they brought upon themſelves the Fate of *Pharaoh*, and his People. With whoſe Hiſtory theſe Men were acquainted; and being diſcreet Perſons made a good uſe of the Examples of former times: And believed as much as many of the *Iſraelites* did, or rather more. Verſe 6.

Did they not let the people go, and they departed?] When it was too late, they conſented to what was demanded. The Jews ſay in *Jalkut*, that the *Philiſtines* at firſt ſaid among themſelves, this is the God who ſmote the *Egyptians* with ten Plagues: But they are all ended. Whereupon God ſaid, Do you imagine I have not one Plague more? I will ſend ſuch an one upon you, as never was from the beginning of the World, *&c.* See *Buxtorf. Hiſt. Arcæ Fœderis*, Cap. XIX. If they had any ſuch Thoughts, their Prieſts pertinently enough put them in mind of the *Egyptians*: That they might not make themſelves like them in hardneſs of Heart; as God had made them like in their Plagues.

Ver. 7. *Now therefore make a new cart, and take two milch kine, on which there hath come no yoke.*] Both theſe were in honour of the Ark; that they employed nothing about it, which had ever ſerved for any other uſe. And there was another Reaſon alſo for the latter Verſe 7.

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of theſe; that they might be the more certain they were led by the God of *Iſrael*, if they went directly unto his Country: For Kine unaccuſtomed to the Yoke, are wont to run back, and turn out of the way into which they are put.

And tie the kine to the cart, and bring their calves home from them.] This would make it ſtill more wonderful, if they did not return to their Calves, when they heard them bleat after them; which they naturally would have done, if a greater Power had not drawn them a contrary way.

Verſe 8. Ver. 8. *And take the ark of the* LORD, *and lay it upon the cart; and put the jewels of gold which you return him for a treſpaſs-offering, in a coffer by the ſide thereof; and ſend it away, that it may go.*] They had either heard, or by their preſent Sufferings were made to fear, that it was dangerous to look into the Ark; and therefore they did not open it, to put their Preſent within it; but put it in a Coffer by the ſide of it. It is probable the word *Argaz* (which we meet withal no where elſe) in the Language of the *Philiſtins* ſignifies either a *Coffer*, or a *Purſe*, or a *Wallet*, as *Joſephus* tranſlates it: And *Bochartus* thinks it likely, that theſe Golden Jewels were put into little Bags, which hung on either ſide the Ark.

Verſe 9. Ver. 9. *And ſee if it go by the way of its own coaſt.*] Without any Guide: And being ſet (as *Joſephus* ſaith) in a place where three ways met.

To Bethſhemeſh.] A City in the Tribe of *Judah*, in the Confines of both Countries.

Then he hath done us this great evil; but if not, then we ſhall know that it is not his hand that ſmote us; it was a chance that hapned to us.] From ſome unknown Cauſe.

Ver. 10.

Ver. 10. *And the men did so, and took two milch kine, and tied them to the cart, and shut up their calves at home.*] The Men of *Ekron* did all this, as the Priests had directed. Chapter VI. Verse 10.

Ver. 11. *And they laid the ark of the LORD upon the cart, and the coffer, with the mice of gold, and the images of their emrods.* Verse 11.

Ver. 12. *And the kine took the straight way, to the way of Bethshemesh, and went along the high way, lowing as they went; and turned not aside to the right hand, or to the left.*] Tho' they had no Driver, nor visible Director; and had such strong Attractives to draw them back, and there were so many other ways in which they might have gone; yet they went directly towards *Bethshemesh*, without the least deviation; lowing all the way after their Calves, which had been taken from them: Unto whom their Natural Affection would have inclined them to return, if by an higher Hand they had not been led forward to the Land of *Judah*. Verse 12.

And the Lords of the Philistines went after them to the borders of Bethshemesh.] To observe, (as the Priests advised, *v.* 9.) whether of themselves they would go thither.

Ver. 13. *And they of Bethshemesh were reaping their wheat harvest in the valley.*] Which being about *Pentecost*, it shews the Ark was taken Captive in the latter end of the foregoing Year. Compare this with *v.* 1. Verse 13.

And they lift up their eyes and saw the ark, and rejoiced to see it.] Come back to them in such a wonderful manner, without any visible Conducter.

Ver. 14. *And the cart came into the field of Joshua a Bethshemite, and stood there.*] This was another marvellous thing, that the Kine went no further; being come into a Territory of a City of the Priests, (for so Verse 14.

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Bethſhemeſh was. See upon XXI *Joſh.* 16.) who were to take care of the Ark of God.

Where there was a great ſtone.] Which ſeems to have been the Boundary of the two Countries.

And they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.] The great Stone, I ſuppoſe, ſerving inſtead of an Altar; whereon they offered a whole Burnt-offering of Praiſe and Thanks to God for his Goodneſs: For they thought in reaſon that this Cart, and theſe Kine, ſhould never be converted to any common uſe, and therefore employed them in making this Sacrifice. In which the Prieſts did not ſin, tho' Cows were not, by the Law, allowed to be offered to God, and no Offering was to be made, but in the place which God had choſen. For this was to be underſtood of ordinary Offerings, not of ſuch as an extraordinary occaſion might require: And beſides, the Ark being here, God was ſo alſo, (who as yet appointed no place for its future Reſidence, now *Shiloh* was deſtroyed) and ſo their Sacrifices, they thought in reaſon, might be here acceptable to him. And they the rather choſe to offer theſe Cows to God, becauſe they belonged to him, and therefore were to be his Sacrifices; they having drawn his Ark, and been particularly directed by him.

Verſe 15. Ver. 15. *And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were.*] It was not the Buſineſs of the *Levites* to take down the Ark; but of the Prieſts: Who after they had diſpoſed it to be fit for the *Levites* to take it upon their Shoulders, the *Kohathites* were to carry it. See IV *Numb.* 15.

And put them upon the great ſtone.] Where, it is probable, they had before offered up the Kine, inſtead of an Altar.

And

And the men of Bethſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the LORD.] The *Sacrifices* (which they are ſaid to *ſacrifice*) were *Peace-offerings*; which they added to their whole Burnt-ſacrifices, that they might make a Feaſt upon them; as an expreſſion of their great Joy to ſee the Ark returned to them, in ſuch a miraculous manner. Chapter VI.

Ver. 16. *And when the five lords of the Philiſtines.*] Who ſtood upon the Borders of their Country, *v.* 12. Verſe 16.

Had ſeen it.] Beheld all the forenamed Wonders.

They returned to Ekron the ſame day.] And reported, no doubt, what they had ſeen: Which convinced them, that their Plagues came from the God of *Iſrael.*

Ver. 17. *And theſe are the golden emerods which the Philiſtines returned for a treſpaſs-offering unto the LORD: For Aſhdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.*] Each City of this Country, I ſuppoſe, was at the Charge of preſenting one Emerod. Which Cities are not reckoned in the Order wherein they lay; but *Aſhdod* being the City to which the Ark was firſt brought, it is mentioned firſt. But from South to North they lay in this Order, *Gaza*, *Askalon*, *Aſhdod*, (which as I ſaid was in the middle of them) *Gath* and *Ekron.* Verſe 17.

Ver. 18. *And the golden mice, according to the number of all the cities of the Philiſtines, belonging to the five lords; both of fenced cities, and of country villages, even unto the great ſtone of Abel, whereon they ſet down the ark of the LORD: Which ſtone remaineth to this day in the field of Joſhua the Bethſhemite.*] As the Golden Emerods were made at the Publick Charge of thoſe Cities, ſo were the Mice alſo: Unto the making of which the Verſe 18.

Villages

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Villages likewiſe contributed. For their Fields being principally afflicted by the Mice, as the Cities were by the Emerods; and they being all Sharers, ſome way or other, in the Public Calamities, it was thought reaſonable they ſhould all joyn in this Treſpaſs-offering: Which was an Offering of the whole Nation, as far as ever their Coaſt extended; and that was to the great Stone mentioned, *v.* 14. Which is there called *Eben Gedolah*, the *great Stone*: But her *Ebelgedolah*, the *great Weeping*, from the Lamentations which were here made, upon the following occaſion mentioned in the next Verſe.

Verſe 19. Ver. 19. *And he ſmote the men of Bethſhemeſh, becauſe they had looked into the ark of the* LORD.] Which God had forbidden, not only to the common People, but to the Sons of *Levi* alſo, IV *Numb.* 20. But their Curioſity made them forget their Duty: Being deſirous either to ſee whether the *Philiſtines* had taken out the Tables of the Covenant; or that they might have a view of ſuch an ancient Sacred Monument, written by God's own hand. Out of this Story, as *Bochartus* ingeniouſly conjectures, the *Greeks* forged the Fable of *Bacchus*; who was very angry with the *Athenians*, becauſe they did not receive his Myſteries with Pomp, when they were brought out of *Bœotia* into *Attica*; and ſmote them with a ſore Diſeaſe in their Secret Parts. In his *Canaan*, Lib. I. Cap. XVIII. in the latter end.

Even he ſmote of the people fifty thouſand, and threeſcore and ten men.] This Tranſlation is made by an unaccountable tranſpoſition of the words; which in the *Hebrew* lie exactly thus, He ſmote of the People, *threeſcore and ten men, fifty thouſand men.* Which the *Gomara*, with *Jarchi* and *Kimchi*, and the *Targum*, expound, *He ſmote all the Sanhedrim, which were Seventy Men*,

Men, and fifty thouſand of the common People. (See *Selden*, L. 2. *de Syndr.* Cap. XIX. N. III.) But as it is a queſtion whether there was any ſuch *Sanhedrim* in theſe days, and it is certain there was not at *Bethſhemeſh*; ſo it is not likely it was ſuch a populous place, nor is there any Particle to couple the laſt Sum with the foregoing. Therefore *Bochart*'s Interpretation is far more reaſonable, which is this, He ſmote *threeſcore and ten men*; *fifty out of a thouſand men.* God was ſo indulgent, that is, as not to ſlay all that were guilty, but only *ſeventy* of them; obſerving this proportion, that out of a *thouſand* Offenders, he ſmote only *fifty* Perſons; that is, a *twentieth* part. So that of *fourteen hundred* that deſerved puniſhment, he ſmote only *ſeventy* Men; which is the *twentieth* part of that number. And this Interpretation is very eaſie, only by ſupplying the Particle *Mem* before *Eleph*, making the ſenſe to be *out of a thouſand.* And he inſtances in many places of Scripture, where this Particle is manifeſtly wanting, to make out the true meaning. See his *Hierozoicon.* P. I. Lib. 2. Cap. 36. p. 370. where he ſhews that *Joſephus* thus underſtood theſe words, *Lib.* VI. *Antiq. Cap.* 2. where he ſaith God ſmote, Ἑβδομηκονθα τοὺς ἐκ τῆς Βηθσάμης κώμης, *Seventy of thoſe of the Village of Bethſhemeſh.* And thus *Abarbinel* alſo underſtands the firſt words, that he ſmote at *Bethſhemeſh* only ſeventy Men; the other number, he thinks, refers to thoſe who were ſlain in the County of the *Philiſtines*; the Story whereof is now finiſhed. For the Particle *Beth*, he thinks, ſignifies as much as *with*, in this manner: *Together with the ſeventy of Bethſhemeſh, he ſmote in all fifty thouſand, becauſe of the Ark.* But *Bochartus* his Interpretation is moſt natural; which is highly applauded by another Perſon of very great Learning, *Johan. Wagenſelius*, who in his Annotations upon the *Gemara*

Chapter VI.

Chapter VI.

Gemara of *Sota*, (Cap. VII. Sect. XV.) ſaith, *Ipſa veritas militat*, Truth it ſelf defends this Opinion of *Bochartus*. And indeed it cannot be conceived, there ſhould be ſo many, as our Tranſlation ſuppoſes, to be ſlain at *Bethſhemeſh*, and the Coaſts thereof, being but a Village: Or if there had, it is very improbable, that God would ſmite ſo many at once: For there would have been none left to make Lamentation. Therefore as the *Romans* decimated the Soldiers that had offended; that is, put every tenth Man to Death; ſo God here puniſhed half ſo many for this Offence of looking into the Ark.

And the people lamented, becauſe the LORD had ſmitten of the people with a great ſlaughter.] It was a great Slaughter, conſidering the ſmalneſs of this place; as *Abarbinal* gloſſes upon theſe words; who takes it, as *Joſephus* doth, for a Village. And it is not ſtrange that ſome ſhould be ſmitten with Death; for it was always accounted in all Nations, a great Profaneneſs for any one that was not initiated, to look into their Myſteries: To prevent which hereafter God made ſo many Examples of his Diſpleaſure in this place. Inſtances of thoſe among the Heathen, who were ſtruck blind, or upon whom ſome other Calamity fell upon ſuch account, the Illuſtrious *Spanhemius* hath noted in his Obſervations upon *Callimachus* his Hymn in *Lavacrum Palladis*, v. 34. yea, tho' they did it ignorantly, as he ſhews upon *v.* 78. & 82. p. 606. See alſo *Huetius* in his *Alnetanæ Queſtiones*, Lib. 2. Cap. XII. p. 200.

Verſe 20.

Ver. 20. *And the men of Bethſhemeſh ſaid, Who is able to ſtand before this holy LORD God? And to whom ſhall he go up from us?*] They ſeem, by this, to be ſenſible of their Raſhneſs, and acknowledge the Holineſs of God to be ſuch, that they were not worthy of his Divine

Divine Preſence among them: But deſire that ſome who could do him Honour better than they, might take the Ark into their care. But *Abarbinel* thinks they were only ſtruck with a great fear, as the *Philiſtines* were when God plagued them: Which made them ſend the Ark from one place to another; as they of *Bethſhemeſh* now ſent to thoſe of *Kirjath jearim*, to come and fetch the Ark to their City; fearing more of them ſhould die, if it ſtaid with them at *Bethſhemeſh*. Chapter VI.

Ver. 21. *And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, the Philiſtines have brought again the ark of the LORD, come ye down, and fetch it unto you.*] This was a City which ſtood upon a Hill, and therefore they deſire them to *come down* from thence. And being a ſtrong place, there they thought the Ark might be ſecure, in caſe of any new Incurſions of their Enemies. See concerning this City XV *Joſh.* 9. 60. where it is called alſo *Kirjath-baal*, XVIII. 14. and *Baalah*, or *Baal-Judah*, 2 *Sam.* VI. 2. 1 *Chron.* XIII. 6. Verſe 21.

CHAP. VII.

Chapter VII.

Verſe 1. AND *the men of Kirjath-jearim came, and fetch'd up the ark of the LORD.*] They cheerfully received the Meſſage; and were ſo far from thinking themſelves in danger by entertaining it, that they thought it a Bleſſing, and kept it with them till the Reign of *David*. Verſe 1.

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And brought it to the house of Aminadab, in the hill.] In the highest part, I suppose, of the City: As *David* afterward placed it upon Mount *Sion*.

Verse 7. *And sanctified Eleazar his son to keep the ark of the LORD.*] Which belonged to the *Levites*: Therefore *Aminadab* was of that Tribe, otherwise he could not have consecrated (*i. e.* set apart, or solemnly appointed) his Son to *keep the ark*, *i. e.* to attend it, and see that no Rudeness was offered to it; as well as to keep a Guard about it, to defend it from Violence. If it be enquired why they did not carry the Ark to *Shiloh*, its ancient Seat; the Answer is, that the *Philistines* had destroyed that place; and the *Tabernacle*, upon the Death of *Eli*, was removed from thence unto *Nob*; where it remained till the Death of *Samuel*. And after his Death, it was carried to *Gibeon*, where it remained *fifty* Year, according to the account of the Author of *Seder Olam Rabba*. All which time the *Ark* was in *Kirjath-jearim*, till *David* brought it first to the House of *Obed-Edom*, and then to his own City. After which the *Tabernacle* still remained at *Gibeon* till *Solomon*'s Temple was built, 1 *Chron.* XVI. 39. 2 *Chron.* I. 3. where we read, that even after the Death of his Father, *Solomon* sacrificed at *Gibeon*, the Tabernacle being there.

Verse 2. Ver. 2. *And it came to pass while the ark abode in Kirjath-jearim the time was long, for it was twenty year.*] This is not to be understood of the whole time that the Ark remained here: For it continued, as I said before, in this place, till the time of *David*, (2 *Chron.* VI. 3.) which was about *forty six* Year: Therefore it refers to the following words.

And all the house of Israel lamented after the LORD.] Or rather, (as Dr. *Lightfoot* translates them) *Then all the house of Israel*, &c. Their Idolatry had taken such deep

deep Root in them, that neither the loſs of the Ark, nor the ſlaughter of ſo many *Iſraelites* wrought upon their Hearts: But it was twenty Years before they minded the Ark, or took any notice of it: Then they were awakened to ſome ſenſe of their Duty, and began to ſeek the Favour of God, and lament their Apoſtaſie from him. See his *Annot.* on this place, and upon III *Acts* 24. p. 758. And one reaſon why they did not regard the Ark, was, perhaps, becauſe it was now ſeated in the Borders of the Country of the *Philiſtines*, of whom they were afraid. And this is the ſenſe of *Aberbinel.* For tho' others think, that from the Day that the Ark came to *Kirjath-jearim*, the *Iſraelites* began to lament their Sins, and to turn to God; having heard of the Miracles that had been done in the Land of the *Philiſtines*, &c. yet he doth not approve of this Opinion; but will have their Lamentation to begin after the Ark had been twenty Year at this place: Where it remained many more Years than twenty. Chapter VII.

Ver. 3. *And Samuel ſpake unto all the houſe of Iſrael.*] Who were aſſembled at ſome ſolemn Feſtival; or were ſummoned by him to attend him: For after the Death of *Eli* he began to Judge *Iſrael.* Verſe 3.

If you return to the LORD with all your heart.] By this it appears, that his Reproofs, and Inſtructions, and the Repreſentation he had made of their Sin, and of their Danger, had touched their Hearts, and made them begin to lament themſelves, and ſeek his Favour: Whereupon he exhorts them, to give this following Proof of their Sincerity.

Then put away the ſtrange gods, and Aſhtaroth, from among you.] By the *ſtrange gods* I take *Baalim* to be meant: Which are frequently joyned with *Aſhtaroth*, as they are in the very next Verſe to this, where their

Chapter VII. Obedience to his Exhortation is reported. And see upon II *Judges* 12. 13. 17. III *Judges* 7. VIII. 33.

And prepare your heart unto the LORD.] By ſerious Reſolutions.

To ſerve him only.] As it follows in the next Verſe.

And he will deliver you out of the hands of the Philiſtines.] Who had now oppreſſed them, leſs or more, for the ſpace of forty Year.

Verſe 4. Ver. 4. *Then the Children of Iſrael did put away Baalim and Aſhteroth, and ſerved the LORD only.*] There was now, I ſuppoſe, a General Reformation made in the Worſhip of God.

Verſe 5. Ver. 5. *And Samuel ſaid, Gather all Iſrael to Mizpeh.*] A place where they had been wont anciently to aſſemble upon great occaſions. See upon XX *Judges* 1.

And I will pray for you unto the LORD.] To accept of their Repentance, and pardon their Sins, and eſtabliſh them in their good Reſolution to ſerve the LORD alone; and to deliver them out of the hand of the *Philiſtines.* For all which he could have prayed alone by himſelf; but he thought their Publick Prayer would be more effectual.

Verſe 6. Ver. 6. *And they gathered in Mizpeh, and drew water, and poured it out before the LORD, and faſted on that day, and ſaid there, We have ſinned againſt the LORD.*] This being a Day of Humiliation, Faſting, and Prayer, as appears by the latter part of theſe words, Interpreters commonly expound the former part of them, as belonging to the ſame matter. And ſome think, as the *Targum* doth, that by *pouring out Water*, is to be underſtood the Tears of Contrition, which were drawn from the bottom of their Hearts, and fell from their Eyes before the LORD. Others think they waſhed their Bodies in Water, ſignifying the Purification

fication of their Souls from the filthineſs of Sin. And others, (which *Bochartus* himſelf thinks more probable) that this Water was poured on the Ground, in token of the Expiation of their Sin, which they deſired and hoped might be remembred no more: As Water poured on the Ground could no more be ſeen. Unto which they think a place in *Job* alludes, XI. 16. But we no where find any ſuch Rite as this among the Jews, either in ancient, or later times. And the Conjecture of *Fortunatus Scacchus* ſeems more ingenious, That an Altar being to be erected to offer Sacrifice, they poured out Water to cleanſe the Ground, that it might not be ſet up in an impure place, *Myrothec. Ælæochriſn. Sacr.* II. Cap. XXXI. But after all, I think the Interpretation which *Conſtantine L'Empereur* hath given of theſe words (in his Annot. on *Codex Middoth*, Cap. 2.) is far more reaſonable; which is, that they *poured out Water* in token of Joy, after they had faſted and confeſſed their Sins, (for he tranſlates the words, *Poſtquam jejunarunt, after they had faſted on that day*) as they were wont to do in the Feaſt of Tabernacles: Unto which he refers thoſe words in XII *Iſa.* 3. in which the Prophet foretels the Joy that ſhould be in the Days of the Meſſiah, by ſaying, *Ye ſhall draw Waters with Joy out of the Wells of Salvation:* Alluding to a known Rite among the *Iſraelites*, in the Feaſt of Tabernacles; unto which our Saviour is thought to allude, VII *John* 37, 38. And there is the greater Reaſon for this Interpretation, becauſe *Samuel* had juſt before promiſed them, that the LORD would deliver them from the *Philiſtines*, if they heartily repented: Which made them rejoyce in hope of it, becauſe they did now ſincerely turn to him. Chapter VII.

And

Chapter VII.

And Samuel judged the Children of Iſrael in Mizpeh.] When they were reconciled to God, he reconciled them one to another, by determining their Differences, and doing right where any one was wronged: Or he declared the Law to them whereby they were to be judged; and, perhaps, puniſhed ſome groſs Idolaters, or other great Offenders.

Verſe 7. Ver. 7. *And when the Philiſtines heard, that the Children of Iſrael were gathered together to Mizpeh, the Lords of the Philiſtines went up againſt Iſrael.*] Being ignorant of the true Reaſon of this Meeting, the *Philiſtines* imagined the *Iſraelites* aſſembled to conſult about War, and ſo reſolved to be before-hand with them, and ſurprize them.

And when the Children of Iſrael heard of it, they were afraid of the Philiſtines.] Being unarmed, I ſuppoſe, or not prepared to give them Battle.

Verſe 8. Ver. 8. *And the Children of Iſrael ſaid unto Samuel, Ceaſe not to cry unto the LORD our God for us, that he will ſave us out of the hands of the Philiſtines.*] According to the Promiſe made to them, *v.* 3.

Verſe 9. Ver. 9. *And Samuel took a ſucking lamb.*] For after a Lamb was *eight* Days old, it was fit to be ſacrificed unto God, XXII *Exod.* 30. XVII *Levit.* 27. The *Hebrew* word *Tale*, is the Name for the youngeſt Sheep; as *Ajil* is for the eldeſt; and *Chebes* for one between both.

And offered it for a burnt-offering wholly unto the LORD.] Whereby he ſupplicated the Divine Mercy, as the Son of *Sirach* explains it, XLVI *Ecclus* 16. *He called upon the mighty LORD, when his enemies preſſed him on every ſide, ἐν προσφορᾷ, by the oblation of a ſucking lamb.*

And

And Samuel cried unto the LORD God of Iſrael, and the LORD heard him.] Which is a demonſtration, that tho' he was not a Prieſt, nor this place appointed for Sacrifice; yet as a Prophet, he had Authority from God, to build an Altar any where, and to make his Supplication in this manner. Thus other holy Men, *Gideon* and *Manoah*, were warranted to offer extraordinary Sacrifices, in places which God had not before appointed. And it is probable that God anſwered *Samuel*, as he did *Manoah*, by Fire conſuming the Sacrifice, in Teſtimony of God's acceptance, XIII *Judges* 20. And thus we read of an Altar he built in another place, *v.* 17. as *Elijah* did in following times. Chapter VII.

Ver. 10. *And as Samuel was offering up the burnt-offering.*] Before it was conſumed. Verſe 10.

The Philiſtines drew near to battle againſt Iſrael.] Hoping to find them unprepared. The Son of *Sirach* ſaith, they of *Tyre* joyned with the *Philiſtines* in this Action, XLVI *Eccluſ* 17.

But the LORD thundered with a great thunder on that day, upon the Philiſtines, and diſcomfited them; and they were ſmitten before Iſrael.] They were afrighted, like Men out of their Wits, with Thunder and Lightning; which killed many of them, before the *Iſraelites* could come up to fight them. For together with this horrible Tempeſt, *Joſephus* ſaith there was an Earthquake, and that the Earth opened in ſeveral places, and ſwallowed up ſome of them; who, like blind Men, ran into thoſe Gaps.

Ver. 11. *And the men of Iſrael went out of Mizpeh, and purſued after the Philiſtines.*] Having *Samuel* to lead them, as their Captain, according to *Joſephus*. Verſe 11.

And ſmote them, until they came under Beth-car.] A place in the Confines of the Tribe of *Judah*: This Victory was the more wonderful, becauſe we do not find,

Chapter VII. find, the *Iſraelites* came appointed with any Weapons to *Mizpeh*: But, as far as can be gathered by the Relation of the Fight, they ſmote them with their own Weapons; which the *Philiſtines* threw away when they fled, and which were found among thoſe that were ſlain by the Lightning.

Verſe 12. Ver. 12. *And Samuel took a ſtone, and ſet it up between Mizpeh and Shen.*] So *Jacob* and *Joſhua* had done, as Monuments of God's Mercy to them, and their Obligations to him.

And called the name of it Eben-ezer, ſaying, Hitherto hath the LORD helped us.] That is, thus far we have gotten the better: For they were not utterly deſtroyed, but driven quite out of their Coaſts, as it follows in the next Verſe.

Verſe 13. Ver. 13. *So the Philiſtines were ſubdued, and they came no more into the coaſt of Iſrael.*] He put an end to the *forty* Years Tyranny of the *Philiſtines*, mentioned XIII *Judges* 1. (See my Notes there, and upon *v.* 5. of that Chapter) and XV *Judges* 20.

And the hand of the LORD was againſt the Philiſtines all the days of Samuel.] As in this Battle he gave them ſuch an Overthrow, that they were quite driven out of the Country of *Iſrael*: So during *Samuel*'s Government, till *Saul* was made King, we never read, that they attempted with an Army to invade them; but then they did. XIII. 19.

Verſe 14. Ver. 14. *And the cities which the Philiſtines had taken from Iſrael, were reſtored to Iſrael.*] They not only expelled the *Philiſtines*, but recovered alſo ſeveral places of which the *Philiſtines* had poſſeſſed themſelves, during their Dominion over them.

From Ekron even unto Gath, and the coaſts thereof, did Iſrael deliver out of the hands of the Philiſtines.] *Ekron* was in the Tribe of *Judah*, XV *Joſh.* 45. which the

the *Philiſtines* now forſook out of fear, as ſome think; or were driven out of it for the preſent, tho' it was not long before they got poſſeſſion of it again. Chapter VII.

And there was peace between Iſrael and the Amorites.] Not by Compact and Covenant; but by the Inclination of both ſides, they abſtained from all hoſtile Actions. The *Amorites* were not the only Remainders of the old Inhabitants of *Canaan*; but being the moſt powerful among them, they had long given Name to the reſt, XV *Gen.* XVI. And now the *Philiſtines* were thus ſubdued, none of them, who uſed to infeſt the *Iſraelites*, durſt ſtir to give them any moleſtation, but ſat quiet and ſtill.

Ver. 15. *And Samuel judged Iſrael all the days of his life.*] From theſe words, Mr. *Hobbs*, and his Followers, drew an Argument, that this was written by ſomebody after the Death of *Samuel*. Which is a very weak Proof: For the ſenſe may be no more than this; that *Samuel* was ſo diligent in the Diſcharge of his Office, that he gave himſelf no reſt, but ſate to judge Cauſes every Day. Verſe 15.

Ver. 16. *And he went from year to year, in a circuit, to Bethel, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.*] Ἐν πᾶσι τοῖς ἡγιασμένας τόποις, *In all theſe ſanctified places*, as the LXX tranſlates theſe laſt words, (tho' there be no ſuch thing in the *Hebrew*) becauſe, as Mr. *Mede* conjectures, here were *Pruſucha's*, *i. e.* Places of Prayer, in thoſe ancient Days. But we may more certainly gather from hence, that there was no ſuch High Court then eſtabliſhed, (which they called the *Sanhedrim* in following Ages) to judge all Cauſes; at leaſt, not ſuch inferiour Courts, as were appointed by the Law in XVI *Deut.* 18. as the High Court is in XVIII *Deut.* 8. For if there had, there would have been no need of *Samuel's* riding Circuit Verſe 16.

Chapter VII.

every Year about the Country, to do Juſtice: As other *Judges* had done. V *Judges* 10. X. 4. XII. 14.

Verſe 17.

Ver. 17. *And his return was to Ramah; for there was his houſe, and there he judged Iſrael.*] The Power of the *Judges* was greateſt in War: But when it was over, they ſtill retained ſuch an Authority, that all difficult Cauſes (at leaſt) were brought before them. They were conſulted alſo in all Political Affairs: And that they might know where to reſort to *Samuel*, when he had ended his Circuit, he kept his conſtant ſtation at *Ramah*.

And there he built an altar unto the LORD.] There being no Declaration yet made, where God would have the Ark to be fixed, after the Deſtruction of *Shiloh*, he built an Altar where he himſelf conſtantly reſided. Becauſe it was fit, when they conſulted about any Publick Buſineſs, concerning the Good of the Commonwealth of *Iſrael*, that there ſhould be a Publick Invocation of God's Direction and Bleſſing: Which was done by Sacrifice, as appears from *v.* 9.

Chapter VIII.

CHAP. VIII.

Verſe 1.

Verſe 1. *AND it came to paſs when Samuel was old.*] The Jews in *Seder Olam Rabba*, and other Books, make *Samuel* to have lived no more than *fifty two* Years; when he could not be ſaid to be old. Therefore *Abarbinel* forſakes the Doctors in this, and ſhews their Proofs of it to be very weak; and thinks, that he rather lived till he was *Seventy*, if not Eighty Years old. But leſs than *Seventy* he affirms, *none of the Prophets, or good Men lived.*

That

That he made his ſons Judges over Iſrael.] When he could not well ſuſtain all the Labour, he took them to aſſiſt him: Both when he went his Circuit, and in hearing Cauſes at home. Or, perhaps, when he was old, he went Circuit no more; but ſetled them in a convenient place (as it follows in the next Verſe) where People might have Juſtice done them, either by him, or by them. Chapter VIII.

Ver. 2. *Now the name of his firſt-born was Joel, and the name of his ſecond Abijah; they were Judges in Beerſheba.*] As his conſtant Reſidence was at *Ramah*; ſo he ordered theirs to be at *Beerſheba*. Whereby, as *Corn. Bertram* obſerves (Cap. IX. *de Repub. Jud.*) the Country was divided into two parts, for the greater Convenience of the People; that the Cauſes of all thoſe who dwelt between *Dan* and Mount *Ephraim*, might be brought to be judged by *Samuel* at *Ramah*; and the Cauſes of thoſe between Mount *Ephraim*, and *Beerſheba*, might be judged by his Sons. Verſe 2.

Ver. 3. *And his ſons walked not in his ways; but turned aſide after lucre, and took bribes, and perverted judgment.*] Covetouſneſs made them take Bribes (contrary to the Law, XVIII *Exod.* 8.) and they made them *pervert Judgment*. See XXIII *Exod.* 21. XVI *Deut.* 19. *Procopius Gazæus* here asks this Queſtion: Why God did not puniſh *Samuel* as he did *Eli*, for the Wickedneſs of his Sons? Unto which he anſwers, That *Samuel*'s Sons were not ſo bad as *Eli*'s: For taking Bribes privately, was not like open profaning the Tabernacle, and making the Worſhip of God contemptible. And beſides, it is poſſible *Samuel* might be ignorant of this Corruption in his Sons: Who did not live near him, but he in *Ramah*, and they at *Beerſheba*. Verſe 3.

Chapter VIII. Verſe 4.

Ver. 4. *And all the Elders of Iſrael gathered themſelves together, and came to Samuel unto Ramah.*] All the Great Men who were diſſatisfied with the Management of Affairs, came to *Ramah:* Which was one of the Places where *Samuel* judged the People, and determined their Controverſies. VII. 16, 17.

And they ſaid unto him, Behold thou art old, and thy ſons walk not in thy ways, make us a king to judge us, like all the nations.] The Weakneſs of *Samuel*'s Body, and the Ill Diſpoſition of his Sons Mind, they make their pretence of demanding what they had long deſired to have. The *Gemara* of the *Sanhedrim*, Cap. 2. Sect. 6. according to the Tradition of *R. Eliezer*, ſaith, the Elders were in the right, in *deſiring a King to judge them:* For according to the Opinion of ſome of their Doctors, this was one of the *three* things God commanded to be done, when they came into *Canaan*, that they ſhould make them a King. The only Error was, which aroſe, they ſay from the perverſeneſs of the Vulgar People, that they deſired a King, *like all the Nations.* But theſe are mere Fancies; for God gave no ſuch Command, as their beſt Authors, *Bechai*, *Nachman*, *Ralbeg*, and others, acknowledge. But their own Pride and Vanity ſuggeſted theſe Deſires to them, that they might not want that outward Pomp and Show which was among their Neighbours. Fear alſo of a potent Enemy, who was about to invade them, might make them think a King neceſſary, to lead them on ſucceſsfully to encounter him, (*v.* 20. and XII. 12.) But above all, this proceeded from their Inſenſibility of the great Honour they enjoyed above all Mankind, in being under the peculiar Government of God: For whom they had ſo little regard, that he ſaith, *v.* 7. they *deſpiſed him*; that is, made nothing of ſuch a King as they could not ſee. But that he had the Supreme

preme Power over them was apparent, in that when they prayed *Samuel* to make them a King; immediately he prayed to God; ſhewing it was not in his Power to do it, but in God alone. Chapter VIII.

Ver. 6. *But the thing diſpleaſed Samuel, when they ſaid, Give us a king to judge us, and Samuel prayed unto the* LORD.] To give him Direction what to do in this Caſe: But thus far the *Elders* were in the right, that they came to the Prophet to ask a King: For none, as I ſaid, could make one, but the LORD alone, who was their Sovereign. Verſe 6.

Ver. 7. *And the* LORD *ſaid, Hearken unto the voice of the people, in all that they ſay unto thee.*] Theſe are the Words of an angry Sovereign, (XIII *Hoſea* 11.) being as much as to ſay, Let them have their Will. Which he indulged to them, partly to puniſh them; and partly to preſerve them from Apoſtaſie from their Religion. For being as violently ſet upon having a King, after the manner of the *Egyptians*, as they had been to follow their Gods, they might have thrown off the Law it ſelf, and conformed entirely to the Cuſtoms of other Nations, if they had not been humoured: For they were ſo ſet upon it, it appears from *v.* 19. that after the Prophet had repreſented to them, how much they would loſe by having their Deſires granted, they perſiſted in them, ſaying: *Nay, but we will have a King*,&c. Which expreſſes a Reſolution to have one, whatſoever became of them. Verſe 7.

For they have not rejected thee, but they have rejected me; that I ſhould not reign over them.] Theſe Words ſhew, that *Samuel* took it very heavily, that they ſhould be diſſatisfied with his Government: But God tells him, he himſelf had more Reaſon to be angry: For in truth, they had thrown off his Authority, who was their King: (As *Samuel* tells them afterward, XII.

12.

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12.) and therefore was highly offended they ſhould deſire any other. Which the Jewiſh Doctors above-mention'd (*v.* 5.) juſtly make an Argument God did not command them in the Book of *Deuteronomy*, to make them a King; becauſe he was diſpleaſed when they deſired to have one. For the Supreme LORD of the World was their Sovereign; who governed them by *Judges*, whom he raiſed up, and extraordinarily inſpired, when he ſaw occaſion: As he had before conducted them by *Joſhua* and *Moſes*, who never ordained any thing of moment without a ſpecial Command for it from God: Who reſerved to himſelf the ſole Power of eſtabliſhing Laws, and appointing Magiſtrates, and making War, as appears by the War againſt the *Midianites*, XXXI *Numb.* For there is no truth in their Opinion, who imagine that the Government of the *Iſraelites* before they had a King, was an *Ariſtocracy*. *Joſephus* indeed ſeems to ſay ſo, in one or two places of his *Antiquities*: But in his Book againſt *Appion* (a very Learned Gentile) wherein he writes moſt accurately, he makes it a diſtinct ſort of Government different from all other; which he truly calls by a new Name, ΘΕΟΚΡΑΤΙΑ, *the Government of God*, Lib. 2. For God exerciſed the Supreme Authority among them, by his expreſs Command. Which being without Example, (that it may not ſeem incredible to thoſe, who are wont to detract from the Sacred Hiſtory, it may be fit to obſerve, (to uſe the Words of *Hermannus Coringius*, in his Animadverſions on *Machiavel's Princeps*, Cap. VI.) that the Dæmons who were worſhipped as Gods by the Gentiles, attempted to imitate this, by ſetting up a like Government. So that memorable Hiſtory of the Original of the Commonwealth of the *Cyrenians* in *Egypt*, mentioned by *Diodorus Siculus*, *Strabo*, *Pauſanias*, *Juſtin*, and others. And that Hiſtory

ſtory of the beginning of *Heraclea* in *Pontus*, which *Juſtin* relates, *Lib.* XVI. Cap. 3. For this Republick being raiſed by the expreſs Command of Dæmons, was upon that account, they ſay, exceeding flouriſhing. No leſs memorable is the Republick of the *Mexicans* in *America*, erected by the Command of their Dæmon *Vitzipultzi*: Who above all others endeavoured to imitate the Miracles wrought by God for the *Iſraelites*. Many others, he there ſhews, pretended to this; tho' all was tranſacted by themſelves. Chapter VIII.

Ver. 8. *According to all the works that they have done, ſince the day that I brought them out of Egypt, unto this Day; wherewith they have forſaken me, and ſerved other gods; ſo do they alſo unto thee.*] No wonder they deſired another ſort of Ruler than *Samuel*; for they had choſen other Gods. And this had been their wicked Humour ever ſince they were delivered from the Tyranny of *Pharaoh*. Verſe 8.

Ver. 9. *Now therefore hearken unto their voice.*] Since they had no greater regard unto God, and his Miniſter; he reſolved to let them exchange his Government, for ſuch an one as the Nations had; who often oppreſſed them. Verſe 9.

Howbeit, yet proteſt ſolemnly unto them; and ſhew them the manner of the king that ſhall reign over them.] He continuing ſtill their King, God was ſo very gracious, as to order *Samuel* to lay before them at large, into what Servitude they were going to throw themſelves, by caſting off the Government of *Judges* ſet over them by God himſelf; and ſubjecting themſelves to the Power of ſuch Kings as ruled in other Nations.

Ver. 10. *And Samuel told all the words of the LORD unto the people, that asked of him a king.*] How ill God took it, looking upon it as a rejection of himſelf; who had hitherto governed them moſt graciouſly, and Verſe 10.

often

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often delivered them from the heavieſt Oppreſſions. For he either ſtirred up ſome Perſon, by an immediate ſignification of his will and pleaſure, to be their *Judge:* Or when there was none, he was ready to rule their Proceedings himſelf, by *Urim* and *Thummim*, directing them what Courſe to follow, in the Publick Concerns of the Nation. Theſe two things plainly demonſtrated (as our Mr. *Thorndike* hath well obſerved) that God was their King, whom they now caſt off. See *Review of the Rights of the Church*, p. 68. & 133.

Verſe 11. Ver. 11. *And he ſaid, This ſhall be the manner of the king that ſhall reign over you.*] And moreover he declared what kind of Government they choſe, inſtead of God's. There are various Opinions about the *Jus Regium*, the Royal Power here mentioned. Which containing divers Particulars that ſeem arbitrary and unjuſt, Interpreters have choſen to expound the *Hebrew* word *Miſhpat*, not by *jus*, but by *mos* and *conſuetudo*; that is, not by *Right*, but by *Manner* and *Cuſtom*. And ſo the words may be tranſlated, as *Joſeph Scaliger* obſerved long ago from many Inſtances, (Epiſt. XV.) particularly XL *Gen.* 13. and in this Book XXVII. 11. See *Petavius* alſo upon *Epiphanius*, *Hæreſ.* LV. N. 9. But there is no neceſſity of this, as *Grotius* rightly obſerves, and from him *Conringius*. For *Samuel* doth not ſpeak of a juſt and honeſt Right of a King to do theſe things (for his Right is quite otherwiſe deſcribed, in that part of *Moſes* his Law, which concerns the King's Duty) but ſuch a Right as the Kings of the Nations had then acquired: For they deſired ſuch a King as their Neighbours had; who were all under the abſolute Dominion of their Princes. Which *Ariſtotle* calls, δεσποτικὴν ἀρχήν. Lib. V. Polit. Cap. 10. Οἱ περὶ τὴν Ἀσίαν οἰκοῦντες μὲν δεσποτικὴν ἀρχὴν, οὐδὲν δυχερῶς ἀνέχονται, *They of*

of Asia *endure a Despotick Government, nothing at all complaining.* Chapter VIII.

He will take your sons, and appoint them for himself.] To attend him as the Guards of his Body, and in other Offices. This shews that he speaks of an Arbitrary Power, which Kings in those days used. And therefore *Abarbinel* observes that *Samuel* doth not say absolutely, *I will shew you the Manner, or Right of the King*, (as if it were a Right belonging to all Kings) but *that shall Reign over you*; that is, of such a King as you desire, who will administer Affairs in this fashion.

For his chariots, and to be his horsemen.] To look after his Chariots and his Horses. For so the word *Paras* signifies, (as *Lud. de Dieu*, and *Bochartus* have observed) and these words should be thus translated, *For his Chariots, and his Horses.*

And some shall run before his chariots.] Be his Footmen.

Ver. 12. *And he will appoint him captains over thousands, and captains over fifties.*] Others should be disposed of to Military Offices, higher or lower, as pleased him, (XIV. 52.) who were to be perfectly subject to him, and displaced by him, when he thought good. Verse 12.

And will set them to ear his ground, and to reap his harvest.] Others should be made Husbandmen, to plough his Ground, and reap his Corn on his own Terms; when, perhaps, their Labour was necessary about their own Fields.

And to make him instruments of war, and instruments of his chariots.] Others he would make Artificers: Which was not very agreeable to that Nation; who were inclined from their beginning, rather to look after the Breed of Cattle.

Chapter VIII.

Ver. 13. *And he will take your daughters to be confectioners, and to be cooks, and to be bakers.*] He would exercise, he shews, as Arbitrary Power over the Women, as over the Men; whom he would make to serve in such Employments as he thought fit; either for nothing, or such Wages, as he pleased to give them.

Verse 13.

Verse 14. Ver. 14. *And he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants.*] Bestow them on such of his Courtiers as he thought good to raise to great Estates. Which is not to be understood, as if he should challenge a Right to take their Lands from them, (for the contrary appears from the Story of *Ahab*, who without a very wicked Contrivance could not possess himself of *Naboth*'s Vineyard) but that he should take the Fruit of them, when he thought it necessary, especially in time of War, to gratifie his Soldiers. To this Case *Aberbinel* confines the sense of these words.

Verse 15. Ver. 15. *And he will take the tenth of your seed, and of your vineyards.*] This was part of the *Jus Regium* in the *Eastern* Countries, (see my Notes upon XXVIII *Gen.* 22.) to have the Tenth-part of the Fruit of the Land for the King's share: And if they contented themselves with this Portion, they were accounted good Kings. As *Cypselus* King of *Corinth*, is observed by *Aristotle* to have exacted no more of his Subjects than the Tenth of their Fruits. Such Capitations and Taxes, as *Bodinus* speaks, (Lib. VI. *de Republ.* Cap. 2.) which are usual now, being unknown in those Days.

And give to his officers, and to his servants.] This Revenue being brought into his Exchequer, he therewith paid his Bed-chamber-men, and other Servants, their Salaries. I call them *Bed-chamber-men*, because the *Hebrew* word (which we translate *Officers*) signifies *Eunuches*, (as the *LXX* here translate it) who commonly attended

attended them in their Chambers. And it was the more grievous to have such Men maintained out of this Revenue, because they were Strangers: For it was not lawful for the Jews to make any of their Nation an Eunuch. This Revenue it self also proved a heavy Burden upon the Jews, because this Tenth-part was exacted out of the remainder, after the Tenth-part had been paid to the *Levites*, as *Kimchi* and *Abarbinel* observe. Chapter VIII.

Ver. 16. *And he will take your men-servants, and your maid-servants, and your goodliest young men.*] The most beautiful and proper Persons he could find. Verse 16.

And your asses, and put them to his work.] Either at the Plough, or for Carriage, or any other Employment wherein they were necessary.

Ver. 17. *And he will take the tenth of your sheep; and ye shall be his servants.*] So subject to him, that if he pleased, they should be no better than his Slaves. I know none that hath discoursed this whole matter so perspicuously and fully, as the late Learned *Puffendorf*, whose words I shall translate, as I find them in his Book, *De Rebus Gestis Philippi*. This People, saith he, had hitherto lived under Governours raised up by Divine Instinct, who had exacted no Tribute of them, nor put them to any Charges. With which Government they being not contented, but desiring to have a King like other Nations, that should live in Pomp and Splendor, and keep standing Forces about him, to be ready to resist any Invasion: *Samuel* informs them, what it was they desired, that they might consider, when they understood it, whether they would persist in their Choice: If they would have a King magnificently attended, then he tells them, the King will take their Sons, and put them in his Chariots, *&c.* v. 11. If they would have him keep up constant Verse 17.

Chapter VII.

Forces, then he must appoint them for Colonels and Captains, and employ those in his Wars, who were wont to follow their Family-Business, *v.* 12. And since after the manner of other Kings, he must keep a stately Court, they must be content that their Daughters (*v.* 13.) should serve in several Offices; which the King would think below the Dignity of his Wives and Daughters. Many Ministers also in several Employments, both in War and Peace, must have Salaries to support them; which must be paid out of their Fields and Vineyards, *v.* 14. For which Services, he tells them, the King will exact the Tenth of all belonging to them, that he may maintain his Royal Expences. In one word, if you will have a King, he must be maintained, after a Royal Manner, out of your Estates.

Verse 18.

Ver. 18. *And ye shall cry out in that day, because of your king which you have chosen.*] This shews, that in all the foregoing Verses, *Samuel* describes the uncontroulable Power which the *Eastern* Princes exercised over their Subjects; who were patiently to bear whatsoever their Princes imposed upon them, without any Power to help themselves. For, as *Grotius* observes, this *Mishpat* doth not signifie a true Right, but such a Fact as hath *Effectum Juris*, (the Effect of Right) *viz.* an Obligation of not resisting: Which is the Reason that *Samuel* adds these Words; that the People loaded with intolerable Oppressions, should implore the help of God: Because there was no Humane Remedy left for their Relief. See Lib. I. *de Jure Belli & Pacis*, Cap. IV. Sect. III. This plainly confutes the Fancy of the Jews concerning their *Sanhedrim*, and their Power to scourge Princes: For as *Samuel* consulted no Body in making a King, but God alone; so when he was made, he got such a Power, that it is ridiculous to think that High Court could controul him. *And*

And the LORD will not hear you in that day.] But leave them under this heavy Yoke; becauſe they would not hearken unto him, when he repreſented to them what would be the effect of that Power which they deſired him to ſet over them. Chapter VIII.

Ver. 19. *Nevertheleſs, the People refuſed to obey the voice of Samuel; and they ſaid, Nay, but we will have a king over us.*] This Deſcription of the Government of the *Eaſtern* Kings, did not deter them from perſiſting in their Deſires. But they peremptorily demanded a King, tho' *Samuel* told them, that this *Demand* was a throwing off the Government of God. Who always heard their Cry, when they were oppreſſed by their Enemies; but now would leave them without any help, when they groaned under the Oppreſſion of their Kings. Which obſtinacy, as an excellent Perſon of ours (Dr. *Jackſon*) ſpeaks, did prognoſticate that incurable and deſperate Diſeaſe, which had its fatal Criſis in their rejecting *Chriſt*: Who was both Prieſt and Prophet, and their lawful King. In caſting off whom they could not but caſt off God, that he ſhould not Reign over them. And ſo a great Admirer of his Paraphraſeth the *Seventh* Verſe of this Chapter: *Let it not grieve thy Spirit, that they grow weary of thee: But let them have their will, for ſo will they ſerve the LORD and thy Redeemer.* Verſe 19.

Ver. 20. *That we may be like all other Nations.*] Strange Blindneſs! that they could not ſee it was their ſingular Felicity, that they were not like other Nations: But had God for their Governour, who never failed in time of need, to raiſe up Men of wonderful worth, to be their Deliverers. It was their vain-glorious Humour therefore that made them think, they were inferiour to other Nations, unleſs they ſaw a Prince ſet over them ſhining in Gold and Jewels, living in a ſumptuous Verſe 20.

Chapter IX. ptuous Palace, attended with Guards richly cloathed appearing in great Pomp and State, as they did in other Countries; which they fancied would be for the Glory of their Land.

To judge us, and go out before us, and fight our battles.] There was anciently a reſpect to their Military Vertue, in the choice of their Kings; the very word *REX* among the *Romans*, having its Original, from their Abilities to govern Armies, and keep them in good Order and Diſcipline. Such were all thoſe Great Men whom God had raiſed up, as there was occaſion, to judge *Iſrael.* Who had been ſo ſucceſsful when they fought for them, that they were always Victorious; which they could not promiſe themſelves their Kings would be; the very firſt of which was ſlain in Battle.

Verſe 21. Ver. 21. *And Samuel heard all the words of the people, and rehearſed them in the ears of the LORD.*] As he had told all the words of the LORD unto the People, *v.* 10.

Verſe 22. Ver. 22. *And the LORD ſaid* unto *Samuel*, *Hearken unto their voice, and make them a king.*] Such as they deſired, like thoſe of other Nations: For ſo it appears in the following Hiſtory, many of them were, as *Samuel* had predicted. Witneſs the words of the People to *Rehoboam*, concerning *Solomon*'s Government, 1 *Kings* XII. 4. And the Tyrannical Words of *Jezabel* to *Ahab* about *Naboth*'s Vineyard, 1 *Kings* XXI. 7. And all the Violence of *Manaſſeh*, who ſhed innocent Blood very much, till he had filled *Jeruſalem* with it, 2 *Kings* XXI. 16. And what *David* himſelf did, in the matter of *Uriah*, when he had defiled his Wife, 2 *Sam.* XI. 15, 16.

And

And Samuel said unto the men of Israel.] To the Elders of the People, who had attended him about this matter. Chapter VIII.

Go ye every man unto his city.] He bad them leave the Business unto him; and God he doubted not would set a King over them.

CHAP. IX.

Chapter IX.

Verse 1. NOW *there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Apiah a Benjamite.*] In this Genealogy there is no difficulty but one; which is, that in two places of the *Chronicles* it is said, that *Ner* begat *Kish*, 1 *Chron.* VIII. 37. IX. 39. But by *begetting* there must be meant, the giving him his Breeding and Education. For it is evident *Ner* was *Kish* his Brother, 1 *Sam.* XIV. 51. *D. Kimchi* will have it that he had two Names, *Abiel* and *Ner*. Verse 1.

A mighty man of power.] This seems not to be meant of his Wealth or Interest in his Country (for *Saul* himself saith, he was of a mean Family, *v.* 21.) but of his great Strength, Courage, and Fortitude; which is therefore mentioned, because it hath been often observed, that *fortes creantur fortibus*.

Ver. 2. *And he had a son whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: From his shoulders and upward he was higher than any of the people.*] They desired a King like the rest of the Nations, who look'd upon Persons of an Heroick Stature and Countenance, to be mark'd out for Empire. Whence Verse 2.

the

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the Saying of *Euripides*, Εὖδ' ἄξιον τυραννίδ' ; and that of *Curtius*, *Quippe hominibus barbaris incorporum majeſtate veneratio eſt.* But no words are more memorable, to this purpoſe, than thoſe of *Pliny*, in the Concluſion of his *Fourth* Chapter of his *Panegyrick* to *Trajan*, where he ſaith, the Strength and Talneſs of his Body, the Nobleneſs of his Aſpect, the Dignity of his Mouth, the Gracefulneſs of his Speech, *&c. Nonne longe lateque principem oſtentant?* Do they not everywhere proclaim a Prince? This was a thing ſo carefully provided for in Ancient Times, to have a goodly Race of Kings, that the *Lacedemonians* ſet a Fine upon their King *Archidamus* (as *Plutarch* tells us in the beginning of his Book, περὶ παίδων ἀγωγῆς) for marrying a Wife of a low Stature; who was likely to bring them, οὐ βασιλέας ἀλλὰ βασιλίσκους *not Kings but Kinglings*, to Reign over them.

Verſe 3.

Ver. 3. *And the aſſes of Kiſh Saul's Father were loſt.*] Wandered out of their Paſture.

And Kiſh ſaid unto Saul his ſon, Take now one of the ſervants with thee, and ariſe, go and ſeek the aſſes.] It is no wonder that he was employed in this Enquiry, for I ſuppoſe, he had the Charge of looking after his Father's Cattle: Which was an Employment the greateſt Men did not diſdain in ancient time: As we learn from the Hiſtory of *Hercules*, and *Paris*, and others among the *Greeks*. And in *Judæa* Aſſes were a conſiderable part of their Subſtance: For the greateſt Perſons rode upon Aſſes till the time of *Solomon*, when Horſes began to be multiplied. X *Judges* 4.

Verſe 4.

Ver. 4. *And they paſſed through mount Ephraim, and they paſſed through the land of Shaliſha, but they found them not; then they paſſed through the land of Shalim, and there they were not*, &c.] They ſearched, that is all the Mountainous Country of the Tribe of *Ephraim*, which lay

lay next to *Benjamin*; after they had first gone through that Tribe, as it here follows: Chapter IX.

And they passed through the land of Benjamin, &c.] Or, *they had passed through the land of Benjamin*; where hearing no Tidings of them, they went into the next Country, to see if they were strayed thither.

Ver. 5. *And when they were come to the land of Zuph.*] A Territory in the Tribe of *Ephraim*, where some of *Samuel*'s Ancestors had lived, (I. 1.) and *Ramah*, where *Samuel* now dwelt, seems to have been in it; as we may gather from the next Verse. Verse 5.

Saul said to his servant that was with him, Come, let us return.] Being uncertain whether to go next, after they had sought so many places in vain.

Lest my father leave caring for the asses, and take thought for us.] Be afraid that we are lost. The *Hebrew* word, as Dr. *Hammond* observes (upon *Psal.* 18.) signifies Solicitude of Mind, mixed with Grief and Sorrow. XXXVIII

Ver. 6. *And he said unto him, Behold now, there is in this city a man of God.*] A Prophet. Verse 6.

And he is an honourable man.] A Person of great Fame, and held in high esteem.

All that he saith comes surely to pass.] Which procured him such Honour.

Now let us go thither, peradventure he will shew us our way we shall go.] To find the Asses.

Ver. 7. *Then said Saul to his servant, But, behold, if we go, what shall we bring the man?*] This was a part of the Honour they did to Great Men, in those Countries, to make them a Present, when they had occasion to address themselves to them. Particularly Prophets were thus honoured; being *Men of God*: before whom they were not to appear empty. Thus also Verse 7.

Chapter IX.

ſo they demonſtrated their Reverence to their King, in the next Chapter of this Book, *v.* 27.

For the bread is ſpent in our veſſels, and there is not a preſent to bring to the man of God: What have we?] Proviſion for their Table was as acceptable a Preſent as Money: Which appears from what *Jeroboam*'s Wife brought to *Ahijah* the Prophet, 1 *Kings* XIV. 3.

Verſe 8. Ver. 8. *And the ſervant anſwered Saul again, and ſaid, Behold, I have here at hand, a fourth part of a ſhekel of ſilver, that will I give to the man of God, to tell us our way.*] A ſmall Preſent, but as acceptable as the Widows Mite; being all they had left in their Travels.

Verſe 9. Ver. 9. *Before time in Iſrael, when a man went to enquire of God.*] By conſulting a Prophet.

That he ſpake, Come, let us go to the Seer: For he that is now called a Prophet, was before time called a Seer.] Though the word *Nabi*, (a *Prophet*) had been anciently known, as appears by the Books of *Moſes*; and uſed in *Samuel*'s Days, as appears from many places in this Book; yet the more common word, which now prevailed, when *Saul* was anointed King (for in all Languages words are in and out of faſhion, in ſeveral times) was *Roeh* (a *Seer.*) But in following Years, when *Samuel* wrote this Book, *Nabi* was become the more uſual word in all Mens Mouths. This is a fair account of theſe words, from whence ſome argue that *Samuel* was not the Author of this Book, nor *Moſes* the Author of the *Pentateuch*: Where *Abraham* is called *Nabi*, (XX. 7.) which ſhews that this was no new word in theſe Days, as they would have this place underſtood. But it might be ſufficient to anſwer unto this, that *Nabi* did not ſignifie in ancient times, one that foretold things to come; but only one that was familiar with God, and was inſtructed in his Will, that he might

might instruct others. But now in *Samuel*'s time it came to be appropriated to the revealing future things, and foretelling what should come to pass, or revealing Secrets, which none could know but God. Chapter IX.

Ver. 10. *Then said Saul to his servant, Well said, let us go: So they went to the city, where the man of God dwelt.*] That is, to *Ramah*. Verse 10.

Ver. 11. *And as they went up to the hill to the city, they found young maidens going down to draw water.*] At the Fountain, which (as usual) was at the bottom of the Hill. Verse 11.

And said unto them, Is the Seer here?] Of which there might be some doubt; because some time he was wont to go Circuit about the Country.

Ver. 12. *And they answered them, and said, He is: Behold, he is before you, make haste now.*] That is, they could not fail to find him, if they lost no time, but went speedily to the City, before he went to Sacrifice; when it would not be proper to interrupt him. Verse 12.

For he cometh to day to the city.] He either lived without the Gate of the City; or returned from his Country Circuit.

For there is a sacrifice of the people to day.] Either at some Solemn Festival (the *New Moon* some imagine) or upon some special Occasion of Prayer and Thanksgiving to God; for the People of that City, or for all *Israel*.

In the high place.] All Sacrifices were regularly to be offered, before the Ark, in the place which the LORD should chuse. But while this Choice stood suspended, because *Shiloh* was laid desolate, and no other place appointed; they sacrificed in other places, where neither the Ark, nor the Tabernacle were: The Tabernacle being void of the Ark, which was its principal Furni-

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ture; and the Ark being without an Houſe for God to dwell in. What place then, in this Condition, could be more commodious, than thoſe Cities where the Prieſts and the Levites lived; to which the People went for Inſtruction? And they choſe the higheſt parts of thoſe Cities for this purpoſe, *Cornel. Bertram* (Cap. XI. *de Repub. Jud.* imagines, that from this Example High-places came to be in uſe in After-ages, (unleſs we ſuppoſe them to be the Relicks of the *Canaanites*, or more ancient People) for this is the firſt time we read of an High-place among the People of God. Yet we read before of the thing, tho' not of the name. See VI *Judges* 20. XIII. 19. and ſo early as *Abraham*'s time we read (XXII *Gen.*) he was directed to Mount *Moriah* to offer his Son. The ſame Learned Man alſo thinks, that this was the beginning of *Synagogues* and *Schools*, as our Mr. *Thorndike* doth in his *Religious Aſſembly*, p. 29. For tho' when the Ark was ſetled, it became unlawful to offer Sacrifices in High-places; yet it was no offence to continue there for Publick Prayer, and the Praiſes of God, and the Learning of the Law.

The Jewiſh Doctors take this *High-place* to have been ſome Houſe, where after they had ſacrificed, they feaſted, when they had done. And ſo the *Targum* here tranſlates theſe words, *the Houſe of Feaſting.*

Ver. 13. *As ſoon as ye come into the city, you ſhall ſtraightway find him.*] For on this Day he appeared publickly.

Before he go up to the high-place to eat, for the people will not eat until he come; becauſe he doth bleſs the ſacrifice.] That is, the Feaſt upon the Sacrifice. Which were Peace-offerings; the greateſt part whereof belonged to him that brought the Sacrifice: Wherewith he entertained his Friends.

And

And afterward they eat that be bidden.] The Gueſts of him that offered the Sacrifice; who, at this time, I ſuppoſe, was *Samuel.* For God having told him, that he ſhould that Day ſee the Man, whom he intended for their King, it is likely he appointed more Sacrifices to be added unto thoſe which were uſually offered at ſuch Times, at his own Charge. That there might be the greater Feaſt, unto which he invited *the people*, (*v.* 24.) that is, the principal of the People; and placed the Gueſts, (*v.* 22.) and carved at the Table, (*v.* 23.) which are all Tokens that he was at the Expence of the Sacrifice, and made this Feaſt for his Friends. Chapter IX.

Ver. 14. *And they went up into the city, and when they were come into the city, behold Samuel came out againſt them, for to go to the high-place.*] Met them directly in his way to the Feaſt: For ſo God in his Providence had diſpoſed things, as it follows in the next words. Verſe 14.

Ver. 15. *Now the LORD had told Samuel in his ear, a day before Saul came, ſaying.*] In the *Hebrew* the words are, *He revealed or uncovered the ear of Samuel*; as is noted in the Margin. Now that was done in order to tell him ſomething: And therefore the meaning is, God told him a Secret; uſing, in all likelihood, a whiſpering Voice. Verſe 15.

Ver. 16. *To morrow about this time, I will ſend thee a man out of the land of Benjamin.*] This ſhews ſtill that all was done by God's Direction. Verſe 16.

And thou ſhalt anoint him to be captain over my people Iſrael, that he may ſave my people out of the hand of the Philiſtines.] Who had grievouſly oppreſſed them for forty Years together: And tho' driven out of the Country by *Samuel*, yet were ready to invade them again; as they did, it appears, by the following Hiſtory.

For

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For I have looked upon my people, because their cry is come unto me.] Tho' he would not hear their Cry, to relieve them from the Oppreſſion of their Kings (VIII. 18.) yet he was ſo gracious as to make thoſe Kings Inſtruments of their Deliverance from the Oppreſſion of their cruel Neighbours.

Verſe 17. Ver. 17. *And when Samuel ſaw Saul, the LORD ſaid unto him.*] With ſuch a low Voice as he heard the Day before, *v.* 15.

Behold the man whom I ſpake to thee off, the ſame ſhall reign over my people.] The word we tranſlate *Reign*, ſignifies ſomething of Coercion, and Reſtraint, as is obſerved in the Margin: And denotes, he ſhould rule them with an abſolute, uncontroulable Power, ſternly and rigidly, after the manner of the *Eaſtern* Monarchs. Which was, as I ſaid, a Puniſhment, for throwing off the kind and gentle Government of God.

Verſe 18. Ver. 18. *Then Saul drew near to Samuel in the gate.*] He came up to him, as he was going out of his Houſe.

And ſaid, Tell me, I pray thee, where the Seer's houſe is.] It is an Argument, that *Saul* had led a very private Life, ſince he had never ſeen *Samuel*, who went about into ſo many places, to judge the People.

Verſe 19. Ver. 19. *And Samuel anſwered Saul and ſaid, I am the Seer, go up before me, unto the high-place.*] This ſeems to be ſpoken out of Reſpect to him.

For thou ſhalt eat with me to day, and to morrow I will let thee go, and tell thee all that is in thine heart.] All that he deſired to know. This ſhews it was a Supper, not a Dinner, to which he invited him; otherwiſe he might have diſmiſſed him as well after Dinner, as the next Morning: But the Cuſtom of that Country was to make their Entertainment in the Evening, when Buſineſs was over.

Ver. 20.

Ver. 20. *And as for thy aſſes which were loſt three days ago.*] This ſatisfied him he was a Prophet, that he knew what he came to him for, tho' he had not told him. Chapter IX. Verſe 20.

Set not thy mind on them, for they are found.] He frees his Mind from all Care about the Aſſes; that he might eat and drink the more cheerfully at the Feaſt.

And on whom is all the deſire of Iſrael, is it not on thee, and on all thy father's houſe.] The meaning is, all *Iſrael* deſire a King, and there is none fitter for it than thy ſelf; whoſe Family God is reſolved to advance.

Ver. 21. *And Saul anſwered and ſaid, Am I not a Benjamite, of the ſmalleſt of the tribes of Iſrael? and my family the leaſt of all the families of the tribe of Benjamin.*] He thought no Perſon more unfit for the Dignity; both becauſe the Tribe of which he was, had been lamentably impaired in the time of the *Judges*, (Chap. XX.) and his own Family was very inconſiderable in this little Tribe. Verſe 21.

Wherefore then ſpeakeſt thou ſo unto me?] He concluded therefore, that *Samuel* did but jeſt with him.

Ver. 22. *And Samuel took Saul, and his ſervant, and brought them into the parlour; and made them ſit in the chiefeſt place among them that were bidden.*] He convinced him he was in earneſt, by ſetting him uppermoſt at the Table, in the moſt honourable Place among the Gueſts. Verſe 22.

Which were about thirty Perſons.] The principal Perſons, I ſuppoſe, of the City; who were Witneſſes of the extraordinary Reſpect which he paid him.

Ver. 23.

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Verſe 23.

Ver. 23. *And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid, Set it by thee.*] The Maſter of the Feaſt diſtributed to every one their Portion; or ordered what Diſh ſhould be ſet before them: And *Samuel* had commanded the Cook (before they ſat down) not to ſet one Diſh upon the Table, but keep it till he called for it.

Verſe 24.

Ver. 24. *And the cook took up the ſhoulder, and that which was upon it.*] The Left Shoulder and Breaſt: For the Right Shoulder, and the Right Breaſt belonged to the Prieſt, VII *Levit.* 33, 34.

And ſet it before Saul.] As the principal place was given him at the Feaſt, ſo the principal Diſh alſo was ſet before him; to expreſs ſtill the great Regard he had to his Perſon.

And Samuel ſaid, Behold that which is left.] Reſerved on purpoſe for his Entertainment.

Set it before thee, and eat.] Let it ſtand, as it is ſet before thee, and eat of it, as thy Portion.

For unto this time hath it been kept for thee, ſince I ſaid, I have invited the people.] The plaineſt Tranſlation of theſe words, is that of *Lud. de Dieu*, *Eat, becauſe till this appointed time it hath been reſerved for thee, when I ſaid I have invited certain Perſons.* That is, beſides the thirty Perſons, he told the Cook he had invited ſome others (which was *Saul* and his Attendant) for whom he would have this Shoulder to be reſerved. For by inviting *the People*, he underſtands only theſe two Perſons; the word *People* ſometime ſignifying (as he ſhews) very few. He thinks indeed the Feaſt was not made by *Samuel*, who brought along with him only theſe two Gueſts: But that ſeems to me not to agree with the whole Story.

And

And Saul did eat with Samuel that day.] Who entertained him very nobly; for the Left Shoulder was always accounted the beſt part of the Sacrifice: Being the ſame with that which the Prieſt had for his Portion. And therefore ſet before the King, if he was preſent at the Feaſt, and thence called by *Joſephus*, Μερὶς Βασιλικὴ, *The Royal Portion:* For the Arm and Shoulder, as *Philo* diſcourſes, were the Symbols of Strength and Fortitude. Chapter IX.

Ver. 25. *And when they were come down from the high-place into the city, Samuel communed with Saul upon the top of the houſe.*] Concerning his Advancement to the Royal Dignity, and his Adminiſtration of the Government. Verſe 25.

Ver. 26. *And they roſe early. And it came to paſs about the ſpring of the day.*] Before the People of the place were ſtirring. Verſe 26.

That Samuel called Saul to the top of the houſe, ſaying, Up, that I may ſend thee away.] According to his Promiſe, *v.* 19.

And Saul aroſe, and they went out both of them, he and Samuel abroad.] For *Samuel* intended, out of Reſpect to him, to conduct him part of his way. But went without any of his uſual Attendants; that what he did, might, for the Preſent, be kept a Secret.

Ver. 27. *And as they were going down to the end of the city, Samuel ſaid to Saul, Bid thy ſervant paſs on before us (and he paſſed on) but ſtand thou ſtill, while that I may ſhew thee the word of the LORD.*] Which he would have none to hear, but himſelf: Becauſe he now meant only to give him private Satisfaction, that God had choſen him to be the King of his People; before whom afterward he was publickly choſen by Lot. Verſe 27.

Chapter X.

CHAP. X.

Verſe 1. Verſe 1. *THen Samuel took a vial of oyl.*] It was the Buſineſs of a *Prophet* to anoint a King, as *Abarbinel* obſerves upon XXX of *Exodus*. Which he proves from this Example of *Samuel*'s anointing *Saul*, and afterwards *David*; and *Nathan*'s anointing *Solomon*, and the Prophet, (which the *Hebrew* Doctors ſay was *Jonah*) anointing *Jehu*, 2 Kings IX. 1. 6. This Unction ſeems to have been made in the open Fields: But that it was done at a Fountain, becauſe *Solomon* was there anointed, cannot be proved (as the *Hebrew* Doctors would have it) from that ſingle Inſtance; which will not make a General Rule. Nor can it be proved, that this was Sacred Oil taken from the Tabernacle, but rather Common: For *Samuel* was no Prieſt, and therefore could not meddle with that which was kept there; nor was he now near unto that place.

And poured it upon his head.] There is no Order of God, that we read of, for the anointing of Kings: But it had been an ancient Cuſtom, two hundred Years before this time, as appears from the Parable of *Jotham*. See on IX *Judges* 8. And it was now uſed by *Samuel*, that their King might be like the Kings of other Nations, as they deſired. In After times they were far ſuperiour to them, if we may believe the *Hebrew* Doctors; who ſay the Family of *David*, had the Priviledge to be anointed with the ſame Holy Oyl, wherewith the High-Prieſt was anointed. For tho' the Law appropriated it unto him, yet there was a Diſpenſation with

with the Law, manifeſted by ſome Prophet. For certain it is, that *Solomon* was anointed with Oil taken from the Tabernacle, 1 *Kings* I. 39. Only they ſay there was a difference in the Form of Anointing: The King being anointed in the Form of a Crown incircling his Head; but the High-Prieſt in the Form of a Croſs, by one Line drawn with the Oil running down his Forehead, and by another drawn by the Oil between his Eye-brows: Which they call in the Form of the *Greek* Letter *Chi*, having no mind to mention the name of the Croſs. See *Selden's Titles of Honour*, p. 144. *De Succeſſ. in Pontific.* Lib. II. Cap. IX. *Schickard's Jus Regium*, Cap. I. Theorem IV. Chapter X.

And kiſſed him.] In token of Subjection and Reverence to him: According to the Cuſtom of ancient times, (ſee XLI *Gen.* 40.) and in thoſe following, II. *Pſalm* 12. This the Jews call *Neſhikah Shel Gedolah*, the Kiſs of Greatneſs or Majeſty; in our Language, *the Kiſs of Homage.*

And ſaid, It is not becauſe the LORD *hath anointed thee to be captain over his inheritance.*] That is, doubt not, but by Authority from God thou art made the Ruler of his People. This was a thing not eaſily to be believed, and therefore he gives him *three* or *four* Signs, in the following Verſes, to confirm his Faith. But it muſt not be imagined, that now he was inaugurated; for that was done afterwards, according to this Prophetical Prediction: Which was kept ſo private, that it ſhewed he intended no more now, than to aſſure *Saul* he ſhould be made King, and publickly inſtalled their Sovereign.

Ver. 2. *And when thou art departed from me to day, thou ſhalt find two men by Rachel's ſepulchre, in the border of Benjamin, at Zelaah: And they will ſay unto thee, The aſſes which thou wenteſt to ſeek are found; and lo, thy* Verſe 2.

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father, &c.] He foretelling *Saul* so exactly, how many Persons he should meet, and the place where, and what they would say to him, was an Argument that he was a Prophet; and therefore was to be believed in what he said to him from God concerning the Kingdom. *Rachel*'s Sepulchre was in the way to *Bethlehem*, (XXXV *Gen.*) which was in the Tribe of *Judah*, but in the Border of *Benjamin*.

Verse 3.

Ver. 3. *Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor: And there shall meet thee three men, going up to God to Bethel.*] This had been a Religious place, ever since the Days of *Jacob*: as if by God's Appearance to him there, it had been consecrated for Prayer and Sacrifice: And the Tabernacle being now without the Ark, and the Ark in no determined place, they sacrificed in High-places (as *Samuel* we read did in the foregoing Chapter) and particularly here at *Bethel*; where *Jeroboam* afterward setled one of his Calves. But *Fortunatus Scacchus* thinks it no improbable Conjecture, that they had no Altar; but sacrificed upon the bare Ground. *Myrothec. Elaiochrism.* Sacr. Lib. II. Cap. 58.

One carrying three kids, and another three loaves, and another carrying a bottle of wine.] Intending to offer Sacrifices of Peace-offerings.

Verse 4.

Ver. 4. *And they will salute thee, and give thee two loaves of bread; which thou shalt receive at their hands.*] This may be look'd upon as a Third Sign, or an Appendix to the Second. And it is the more remarkable; because this Present which they made him, was a Figure of that Honour which the People did him, when he was declared their King. And if these Loaves were two of the three, which they were going to offer in Sacrifice, (as some think they were) the Present was the more Noble. But tho' this may be justified, by sup-

ſuppoſing them to be given to one that was faint with travelling, and which they might recruit at *Bethel*; yet we may as well think, as *Kimchi* doth, that they were two Loaves which they brought along with them for their own uſe in their Journey. Which they freely imparted unto *Saul*; and *Samuel* bid him not refuſe; but learn thereby, when he had abundance, to be kind to thoſe who were in want. Chapter X.

Ver. 5. *After that thou ſhalt come to the hill of God.*] Verſe 5. So called, becauſe they were wont to ſacrifice here; or becauſe here was a School of the Prophets, who were called *Men of God*. Some take this to be *Gibeah*, others *Kirjath-jearim*.

Where is a Garriſon of the Philiſtines.] This makes it probable the Hill before-mentioned, was *Geba*, or *Gibeah*: For there they had a Garriſon, XIII. 3. which doth not contradict what was ſaid, VII. 13. For tho' the *Philiſtines* were ſubdued, and made no Invaſions upon the *Iſraelites* while *Samuel* lived; yet they might retain ſome Strong-holds, out of which they could not drive them.

And it ſhall come to paſs, when thou art come thither to the city, that thou ſhalt meet a company of Prophets.] Here, it ſeems, was a College of Prophets ſetled for the Inſtitution of Youth in the Knowledge of the Law, and of Piety, (who were *called the Sons of the Prophets*) where tho' the *Philiſtines* alſo had a Garriſon, yet in this they were better than many Chriſtians (as *Grotius* obſerves) for they ſpared thoſe places (when they conquered them) where learned Men lived, and were dedicated to the Study of Religion. See *Lib.* III. *de Jure Belli & Pacis*, Cap. XI. Sect. 10.

Coming down from the high-place.] Perhaps they came from a Sacrifice, which had been offered in the High-place:

Chapter X. place: And now praiſed God for his Benefits, in the following manner.

With a pſaltery, and a tabret, and a pipe, and an harp before them.] With variety of Inſtrumental Muſick; among which the *Nevel* (which we tranſlate *Pſaltery*) was the chief: Having its Name, as the *Jewiſh* Doctors fancy (in the *Midraſh*, upon LXXXI *Pſalm*) from hence; that it put down all other Inſtruments of Muſick, as much as a wiſe Man doth a Fool. *Bartoloccius* in his *Kirjath-Sepher*, Pars 2. Fol. 185, *&c.* gives an account of this, and the reſt of the Inſtruments here mention'd. With which I do not think fit to trouble the Reader; but only note, that this Muſick was uſed in Prophecying, Becauſe the Minds of the Prophets were thereby compoſed, and made apt to receive ſoft and good Impreſſions; as *Grotius* here obſerves from many Examples.

And they ſhall prophecy.] Sing the Praiſes of God, as the word *Prophecy* ſometimes ſignifies, XV *Exod.* 21. 1 *Chron.* XXV. 3. In what manner this was done, it is not ſo eaſie for us now to define, or ſpecifie (as Mr. *Mede* ſpeaks.) But one of them ſeems to have been the *Præcentor*, to uſher in the Verſe or Ditty; and the reſt to have anſwered, Τὰ ἀκροτελεύτια, the Extreams, or laſt Words of the Verſe. See him, Book I. Diſcourſe XVI. p. 78.

Verſe 6. Ver. 6. *And the Spirit of God ſhall come upon thee, and thou ſhalt prophecy with them.*] This was the higheſt Aſſurance of all the reſt, that *Samuel* anointed him by God's Authority. Who vouchſafed ſuddenly to inſpire him with ſuch Thoughts and Affections, that he became like one of them, *viz.* a *Pſalmiſt*: Able in an inſtant to compoſe Hymns in the Praiſes of God; or to accompany them in their Melodies, which he had never learnt. For he was not bred in the Schools of the Prophets.

And

And shalt be turned into another Man.] Endued with extraordinary Prudence, and Courage, and such like Qualities, as fitted him for the Government and Conduct of God's People. Chapter X.

Ver. 7. *And let it be, when these signs are come unto thee, that thou do as occasion shall serve thee.*] As if he had said; I cannot give thee particular Rules about every thing that is to be done by thee: But doubt not to undertake the Government of the People: For God's Spirit shall guide thee to do that which the present occasion requires. Verse 7.

For God is with thee.] Be confident of good Success in all thy Undertakings; for God will be with thee, when thou goest out against thine Enemies. The *Chaldee* Paraphrast understands the foregoing Words, as if he had said, *make all things belonging to a King*, and then adds, *for the WORD of the LORD will be thy help.*

Ver. 8. *And thou shalt go down before me to Gilgal.*] A Place which had been famous for many great things done there, when they first came into *Canaan*: And lay conveniently for all the Tribes beyond *Jordan*, to meet now they dwelt there. Verse 8.

And behold, I will come down to thee, to offer Burnt-offerings, and to sacrifice Sacrifices of Peace-offerings: seven days shalt thou tarry till I come unto thee, and show thee what thou shalt do.] This looks like another Sign which he gave him, of God's Presence with him, in future times, if he were obedient to his Commands. For it cannot be understood of his going immediately to *Gilgal*; and staying there seven Days: For the People were first to be called together to *Mizpeh*, where he was made King, *v.* 17. and after the Defeat of the *Ammonites*, he was confirmed in the Kingdom at *Gilgal*, XI. 14, 15. And then the next Year, a War breaking

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ing out with the *Philiſtines*, all the People met at *Gilgal*, and *Saul* with them: Waiting for *Samuel* to come, as he had appointed, to offer Sacrifice: Which *Saul* being impatient of ſtaying ſo long for him, offered himſelf, &c. (XII. 4. 8, 9.) and thereby forfeited God's Favour; whoſe Prophet had aſſured him he would not fail to come to meet him here. But then, theſe Words muſt not be pointed as they are now; but as the Hebrew Text will bear: Retaining the ſame words, and only altering the Pauſe or Points in this manner. *Thou ſhalt go down before me to Gilgal and behold, I will come unto thee to offer burnt-offerings, and to ſacrifice ſacrifices of peace-offerings, ſeven days.* Here is to be a Pauſe; and then another Sentence begins thus, *Thou ſhalt tarry till I come unto thee*, &c. As if he had ſaid, See in any caſe that thou tarry till I come, *and ſhow thee what thou ſhalt do.* Which *Samuel* perhaps knew not himſelf, at preſent: But intended to ask Counſel of God; and being fully inſtructed in this great Buſineſs, then come to conſecrate him (as Dr. *Jackſon* conjectures) and eſtabliſh him in his Kingdom: By a ſolemn Sacrifice for *ſeven* Days, ſuch as *Solomon* uſed at the Conſecration of the Temple. See his *Third Sermon* on XXVI. *Jerem.* 19. and the very ſame he repeats in his Book of the *Knowledge of Jeſus Chriſt*, Chap. XVII. Paragr. 4.

Verſe 9. Ver. 9. *And it was ſo, when he had turned his back to go from Samuel, God gave him another heart; and all theſe ſigns came to paſs that day.*] So great was the Goodneſs of God, that he immediately fulfilled the Laſt and Chief of theſe Signs: For he was no ſooner gone from *Samuel*, but he felt another Spirit come into him, of Wiſdom, and Fortitude to qualify him for the Government of God's People. Which afterwards God took away

away from him, becauſe of his ſins, XVI. 14. See *Pſalm* 12. LI. Chapter X.

Ver. 10. *And when he came thither to the hill, behold, a company of prophets met him; and the Spirit of the LORD came upon him, and he propheſied among them:*] He mentions not the other Signs particularly, becauſe they were not of ſuch general Concernment unto others; but for his own Satisfaction: Whereas this of the Prophets meeting him, and his Converſion into a Prophet, was of great and univerſal Concernment; to make the People reverence him as their King, when they heard how God had honoured him with ſuch an extraordinary Gift from Heaven. Verſe 10.

Ver. 11. *And it came to paſs, when all that knew him beforetime, ſaw that, behold, he propheſied among the prophets, then the people ſaid one to another; what is this that is come unto the Son of Kiſh? Is Saul alſo among the prophets?*] It begat Wonder in all thoſe who knew his Education, that he ſhould on a ſudden, be inſpired as they were, who were bred up in the School of the Prophets: For though it was in the Power of God alone to beſtow the Gift of Prophecy upon Men, yet commonly he endowed none with it, but ſuch as were trained up in thoſe Studies, which might diſpoſe them for it. For had it been uſual to inveſt thoſe with this Spirit, who had not been educated in ſuch a Courſe as might fit them to receive it, we cannot think it would have been ſo great a marvel now, as to give riſe to this Proverb. Which muſt not be underſtood, as *Procopius Gazæus* obſerves, as if *Saul* had perpetually the Gift of Prophecy: But that he received ſuch a Spiritual Gift, whereby he at preſent propheſied; and was endued with Prudence alſo to govern the People of God. Thus the LXX. Elders, who were to aſſiſt *Moſes*, propheſied; but not always. It is obſerved by Verſe 11.

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Eraſmus, That this became a Proverb, when they ſaw, *aliquem indecenter alieno gregi admixtum*, any Man indecently mingled with Company that were Strangers to him. Or, when they ſaw a ſudden Change wrought in any Perſon; as *Gregory Nazianzen* applied it when he was choſen a Biſhop, *Saul propheſied, ſo much beyond expectation, and when no body thought of it, that the Miracle became a Proverb.*

Verſe 12. Ver. 12. *And one of the ſame place, anſwered and ſaid, but who is their father?*] This Wonder was preſently ſatisfied, by a prudent Perſon among them, who bad them conſider, who it was that made Prophets: Not Men, nor merely good Education, but God alone: Who was the Father of all the Children of the Prophets (*i. e.* of their Diſciples) to teach them by his Spirit. Which he could beſtow when he pleaſed, upon any Man, and make him a Prophet; without the help of any other Maſter: Which was the caſe of *Amos*, VII. 14. And that is the meaning of the Word *Father* in this place; which ſignifies the ſame with *Maſter*, or *Teacher*. See upon IV. *Gen.* 20, 21.

Verſe 13. Ver. 13. *And when he made an end of propheſying, he came to the high-place.*] Herein he differed from the Prophets who met him; that he propheſied but for a ſhort time, this not being his Office: And when he had done, he went up to the high-place from whence they came down. Where was, I ſuppoſe a place of Worſhip, unto which he went up, to give thanks to God for his Gifts; and to pray to him to proſper him in the Government he deſigned for him.

Ver. 14. *And Sauls uncle.*] Who met him here in the high-place; or in his way home.

Said unto him and to his ſervant, whither went ye?] How came you to ſtay ſo long before your return?

And

And he ſaid to ſeek the aſſes, and when we ſaw that they were no where.] In no place where they ſought them. Chapter X.

We came to Samuel.] To be informed by him.

Ver. 15. *And Sauls uncle ſaid, tell me, I pray thee, what Samuel ſaid unto you?*] What Diſcourſe they had with him. Verſe 15.

Ver. 16. *And Saul ſaid unto his uncle, he told us plainly that the aſſes were found: but of the matter of the kingdom whereof Samuel ſpake, he told him not.*] Leſt he ſhould ſeem to have been ſeeking ſo high a Dignity: And becauſe hitherto *Samuel* thought fit it ſhould be kept a Secret between them two. Verſe 16.

Ver. 17. *And Samuel called the people together.*] How long after he departed from *Samuel* we are not told; but now reſolved to declare God's choice of *Saul* to be their King, more publickly. Verſe 17.

Unto the LORD to Mizpeh.] Which was a very famous Place, where they uſed to meet upon great Occaſions (See Chap. VII.) and God was pleaſed to be preſent (as hath been before obſerved) whereſoever there was a generally Aſſembly of his People, for the common Good. See upon XX. *Judges*, 1. Yet one cannot well imagine, that every Perſon of the whole Body of all *Iſrael* were called hither unto this Convention: But by *the People* we are to underſtand all the Elders and Heads of their Tribes, who governed and repreſented the reſt: And accordingly that which follows, is to be interpreted.

Ver. 18. *And ſaid unto the children of Iſrael, thus ſaith the LORD God of Iſrael, I brought Iſrael out of Egypt, and delivered you out of the hands of the Egyptians, and out of the hand of all kingdoms of them that oppreſſed you.*] He commemorates the Benefits they had received from him, ever ſince they were in *Egypt*; Verſe 18.

Chapter X. from whence he brought them; and ſuffered none of the Kingdoms that lay in their way to *Canaan*, to obſtruct their paſſage: And ſince they came there delivered them from many heavy Oppreſſions.

Verſe 19. Ver. 19. *And ye have this day rejected your God, who himſelf ſaved you out of all your adverſities and tribulations.*] By raiſing up *Judges*, whenſoever they cried to him for help: Who never fail'd to conquer all their Enemies.

And ye have ſaid unto him, Nay.] When he deſired them to continue under his Government, they refuſed, and would not be denied what they asked.

But ſet a king over us.] They would not any longer be governed by God, but have a King ſettled over them; to whom they might reſort for help.

Now therefore preſent your ſelves before the LORD by your tribes, and by your thouſands.] Into which their Tribes were divided. This was a wonderful Obſtinacy and Stupidity, that after God had given them time to conſider, what it was they deſired, and what difference there was between his Government, and that of the Kings round about them, they ſhould not relent; but perſiſt to the laſt in their Reſolution; and imagine that a King could ſave them, though God was not with him.

Verſe 20. Ver. 20. *And when Samuel had cauſed all the tribes of Iſrael to draw near.*] Unto the place where the Lots were to be drawn, in the Preſence of the Heads of their Tribes and Families, who repreſented all the reſt.

The tribe of Benjamin was taken.] This is a Phraſe uſed in the VII. of *Joſhua*, about the Diſcovery of him, who had offended in the accurſed thing: Which all agree was by Lots. And ſo *Raſi*, and *Ralbag* underſtand it here: Though *Kimchi* imagines God told them by

by *Urim* and *Thummim*, out of what Tribe and Family their King ſhould be taken. Which is not probable, becauſe the Ark was not now at *Mizpeh*; before which the High-prieſt was to ſtand, when he conſulted the Divine Majeſty by *Urim* and *Thummim*. Chapter X.

Ver. 21. *When he cauſed the tribe of Benjamin to draw near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken.*] The Holy Writer ſhortens this Account of caſting Lots: But it is pretty evident, they were caſt *four* times: In the *firſt* the Tribe of *Benjamin* was taken: In the *ſecond* the Family of *Matri* in that Tribe was taken. But there being ſeveral Houſholds in that Family, it was caſt a *third* time that they might know in what Houſe their King was, and that of *Kiſh* was taken: And in his Houſe by a new Lotery, *Saul* was taken. And he took this courſe as to prevent all Diſpute; ſo to give him the greater Authority over them, as a Perſon divinely appointed; according to what God had ſaid, XIX. *Deut.* 15. And it is very obſervable, that *Plato* himſelf acknowledges a Government appointed by *Lots* to be Θεοφιλῆ ἀρχήν, a Government beloved of God, L. IV. *de Legibus*. Verſe 21.

Here Interpreters are wont to enquire why their firſt King ſhould be choſen out of the ſmalleſt Tribe, ſprung from the youngeſt Son of *Jacob*, and out of the ſmalleſt Family in this Tribe: Eſpecially ſince *Judah* all along had the Preheminence among his Brethren, and the great King was promiſed to ſpring from him. To which this ſeems to be a reaſonable Satisfaction; that this King being extorted by their undutiful Importunities, and given them in Anger (as I before obſerved) God was pleaſed to expreſs his diſlike of it, by this choice: Whereby he alſo intended to take them off, from depending on their King (whoſe Power was ſmall) ſo much as on himſelf.

And

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And when they ſought him, he could not be found.] Having withdrawn himſelf, either out of Feebleneſs of Spirit (as ſome think) or rather, out of Modeſty, he declined ſo high an Authority, unleſs impoſed upon him: Or, perhaps, being affrighted when he heard *Samuel* ſtill repreſenting God as offended with them, for asking a King: Which was to reject his Government.

Verſe 22. Ver. 22. *Therefore they enquired of the LORD further, if the man ſhould come thither: and the LORD anſwered.*] From hence *Abarbinel* argues, That God directed them, both by *Lot*, and by *Urim* and *Thummim*. Which if it be true, then, though the Ark was not there yet, they enquired of the LORD in the uſual way, and he was pleaſed to give Anſwers any where, in great and weighty Caſes. As *Abiathar* enquired of the LORD with the *Ephod* for *David*, at *Keilah* and at *Ziklag*, XXIII. 9. XXX. 7.

Behold he hath hid himſelf among the ſtuff.] Or, among the Carriages. Here the Jews obſerve, that *whoſoever flies dominion, him dominion follows.* For when they told *Saul* he was choſen King, he ſaid he was not fit for that Office, and bid them enquire again by *Urim* and *Thummim:* Which they make the meaning of the Word *further.* And while they were going to make this Enquiry, he went and hid himſelf, till the Oracle diſcovered him. See *Buxtorf, Hiſt. Urim* and *Thummim.* Cap. III. p. 307.

Verſe 23. Ver. 23. *And they ran and fetcht him thence; and when he ſtood among the people, he was higher than any of the people, from the ſhoulders and upwards.*] A Princely Perſon, and of a Majeſtick Aſpect. As *Corn. Nepos* deſcribes *Iphicrates* in the Account he gives of his Life, Cap. 3. *Fuit & animo magno & corpore, imperatoriaq; forma, ut ipſo aſpectu cuivis injiceret admirationem ſui.*

He

He was great both in Mind and Body; having a Form ſo Imperial, that his very Aſpect ſtruck every one with Admiration of him. And thus *P. Cunæus* obſerves, that not only barbarous People, but the moſt polite Nations did, *Majeſtatem corporis venerari*, look upon a Majeſtick Body with Veneration, *Lib.* I. *de Repub. Hebr.* p. 85. Which appears by what *Homer* ſaith of *Agamemnon*, *Iliad.* 3. *v.* 166. and *Virgil* of *Æneas* and *Turnus*: The later of which he deſcribes juſt like *Saul*, *Lib.* VII. *v.* 783. Chapter X.

Ipſe inter primos præſtanti corpore Turnus
Vertitur, arma tenens, & toto vertice ſupra eſt.

Ver. 24. *And Samuel ſaid unto all the people, ſee ye him whom the* LORD *hath choſen.*] Though the People were reſolutely bent to have a King; yet they were ſenſible none could make one but God. And therefore they came, in the beginning of this Buſineſs, to ask one of his Prophet. But *Samuel* could not conſtitute one without divine Direction and Appointment; as appears by the firſt Verſe of this Chapter, where he ſaith, *the* LORD *hath anointed thee*; and the Lot whereby he was publickly choſen, was caſt, *before the* LORD, *v.* 19. 23. And accordingly here he tells them, *the* LORD *hath choſen him.* Thus afterwards the LORD commanded *David* to be anointed XVI. 1. 3. and among all his Sons *Solomon* was particularly appointed by God to ſucceed him, 1 *Chron.* XXIX. 5. Verſe 24.

That there is none like him among all the people.] Such was his Stature, and his Aſpect, that, as *Joſephus* expreſſes it, ἐξῆιχε τε ἁπάντων, ἡ τὸ ὕψος ἦν βασιλικώτατος, *he excelled all was moſt kingly in his heighth*, Lib. VI. Antiq. Cap. 5.

And

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And all the People ſhouted.] All that were then preſent; except ſome profane Fellows; who were ſo far from owning him for their King, that they deſpiſed him.

And ſaid, God ſave the King.] In the Hebrew, *let the King live*, that is, be proſperous. The ſame form of words was uſed in after Ages, when they made Kings, 1 *Kings* XXV. 34. 39. 2 *Kings* XI. 12. 2 *Chron.* XXIII. 11. All this this being done at *Mizpeh*, when *Samuel* ſet up the great Stone called *Eben-Ezer*; it is not improbable that *Saul* was there declared their King.

Verſe 25. Ver. 25. *Then Samuel told the people the manner of the kingdom, and wrote it in a Book, and laid it up before the LORD.*] The Right of the King, which he had laid before the People, upon their firſt deſire to have one (VIII. 11.) he now wrote in a Book, and laid up before the LORD: That it might be a witneſs againſt them, that all the Evils which hereafter befel them, were drawn upon them by their own Deſires. For what *Petrus Cunæus* ſaith, that he wrote the Words mentioned XVII. *Deut.* 16, *&c.* is altogether unlikely: They being laid up before the LORD long ago, when the Law was put by the ſide of the Ark, XXXI. *Deut.* 26. *Joſephus* ſaith a great deal better, Lib. VI. *Antiq.* Cap. 5. Τὰ μέλλοντα συμβήσεσθαι καταγράψας, &c. *The prophet having written the evils that ſhould befal them, he read them in the ears of the king, and then laid up the Book in the tabernacle of God, to be a teſtimony unto future ages of what he had foretold.* A Duplicate of this Writing, it is likely, he left with the Elders of the People.

And Samuel ſent all the people away, every man to his houſe.] The People were not diſmiſſed by *Saul*, who would not preſently take upon him to exerciſe his Authority.

thority. For *Samuel* was there, who had been for many Year their Supreme Governour. That is, XVI. Years (as Sir *J. Marſham* computes) before the Inauguration of *Saul:* And he lived XVIII. Year after, as *Joſephus* ſaith, in the latter end of the VIth Book of his *Antiquities:* During which time, he exerciſed the Power of a *Judge.* Chapter X.

Ver. 26. *Saul alſo went home to Gibeah.*] In this he ſtill ſhowed his Humility: Going to his own Home, which was no Princely Palace. Verſe 26.

And there went with him a band of men, whoſe heart God had touched.] A Company of ſtout valiant Men, of great Reſolution: Whom God inclined to follow him, as his Guard. Or, were moved perhaps, by the Authority of *Samuel* (who was a Man of God) to go, and attend him.

Ver. 27. *And the children of Belial ſaid.*] Some very lewd Men (See upon XIII. *Deut.* 13.) who hated all Government: And being, it is probable, Men of ſome Rank and Quality, were proud and deſpiſed a Perſon of ſuch a ſmall Family. Verſe 27.

How ſhall this man ſave us?] They would not vouchſafe ſo much as to call him by his Name; but inſolently contemned him, as one of no note, who had no Power to deliver them.

And they deſpiſed him, and brought him no preſents.] As the manner was to do unto their Kings in the Eaſtern Countries, when they firſt tendred their Service to them. Which was a token of their Benevolence, Subjection, and Joy. Thus the Pſalmiſt repreſents the People offering Gifts to the *Meſſiah*, *Pſalm* XLV. and LXXII.

Jonathan thus expreſſes it in this place, *They did not come to wiſh him a happy reign.*

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But he held his peace.] This was an Act of great Prudence: Which declared he was endued with an extraordinary Spirit: Which enabled him to diſſemble his Knowledge of the Scorn they put upon him. For if he had taken notice of it, he muſt have puniſht it; and it had not been ſafe to begin his Reign, with any thing of Severity: Therefore he wiſely ordered himſelf, as if he did not obſerve their neglect. *Corn. Bertram* thinks, in his Book *de Repub. Jud.* Cap. X. that theſe Men refuſing to be governed by *Saul*, he retired for a while, and led a private Life: Leaving *Samuel* to adminiſter all Affairs, as he had done for many Years. But whether that be true or no, it is evident *Saul*, in the beginning of his Reign, was endued with a Spirit of ſingular Wiſdom and Moderation: And was none of thoſe Princes whom *Dion Pruſæus* deſcribes (Orat. de Regno, p. 5.) *μεγαλόζωνίας ἐξουσίαν μετ' ἀνοίας, who bleſs and praiſe power, joined with folly and want of underſtanding.*

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CHAP. XI.

Verſe 1.

Verſe 1. *Then Nahaſh the Ammonite.*] He was either the King of the Children of *Ammon*, or the Captain of his Hoſt; who laid Siege to *Jabeſh-Gilead*, as *Joſephus* ſaith, about a Month after *Saul* was choſen King: But had levied War againſt them before (XII. 12.) which was the occaſion of their deſiring a King.

Came up againſt Jabeſh-Gilead.] He renewed, it is likely, their old Pretenſions to this Country: Which they had made in the time of *Jephthah*. For *Jabeſh-Gilead*

Gilead was in the Tribe of *Manaſſeh* on the other ſide *Jordan*; bordering upon the *Ammonites*: Who laid a claim to this Country, which the *Iſraelites* took from *Sihon* and *Og*, as we read in XI. *Judges*. Chapter XI.

And all the men of Jabeſh ſaid unto Nahaſh, make a Covenant with us, and we will ſerve thee.] Be his Subjects, but not Slaves, with whom no Covenant was made.

Ver. 2. *And Nahaſh the Ammonite anſwered them, on this condition I will make a covenant with them, that I may thruſt out all your right eyes.*] He would not put out both their Eyes, becauſe that would have made them unſerviceable to him: But only the right, which (as many learned Men have obſerved) was moſt uſeful in War; the left Eye being covered with their Shields, which they held in their left hand: So *Procopius Gazæus*, *the left eye is covered with the ſhield; with the right we ſee our enemies.* Verſe 2.

And lay it for a reproach upon all Iſrael.] This is the only reaſon he gives for ſuch inſolent Treatment, that all *Iſrael* might know what they were to expect, if he could prevail over them.

Ver. 3. *And the elders of Jabeſh ſaid unto him, give us ſeven days, that we may ſend meſſengers into all the coaſts of Iſrael, and then if there be no man to ſave us, we will come out to thee.*] It may ſeem ſtrange that either they ſhould ſubmit ſo ſoon to ſuch baſe Conditions; or that *Nahaſh* ſhould grant them ſo much reſpite, when he ſaw them ſo abject, and inclined to yield to him. But the reaſon of both is viſible: For *Saul* they thought was not able to help them; having not yet taken upon him the Government, but living privately (See *v.* 5.) and *Nahaſh* it is like was loth to drive them to Deſperation, by denying them this ſhort ſpace to expect Relief; which he thought could not Verſe 3.

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possibly come to them; though *Saul* should appear and endeavour to levy an Army; for that he imagined could not be done, in so few days.

Verse 4. Ver. 4. *Then came messengers to Gibeah of Saul.*] So called, because *Saul* was there born, and bred, and dwelt.

And told the tidings in the ears of the people, and all the people lift up their voices and wept.] As Men despairing of Relief.

Verse 5. Ver. 5. *And behold, Saul came after the herd out of the field; and Saul said what aileth the people, that they weep? And they told him the tidings of the men of Jabesh.*] By this it appears (as I noted in the Conclusion of the foregoing Chapter) that some Men, not onely refusing to submit to him, but despising him; he went and lived retired, and led a rustick Life: Exercising no Authority over the People; but leaving all to *Samuel*'s Management.

Verse 6. Ver. 6. *Then the Spirit of the LORD came upon him, when he heard these tidings, and his anger was kindled greatly.*] But now he resolved, by an Impulse he felt from Heaven, to show that God had chosen him to be their King. Who, upon this occasion, gave him an extraordinary measure, of Courage, Zeal, and Military Skill.

Verse 7. Ver. 7. *And he took a yoke of oxen.*] Which he had newly brought out of the Field, *v.* 5.

And hewed them in pieces, and sent them throughout all the coasts of Israel, by the hand of messengers, saying, whosoever comes not forth after Saul, and after Samuel, so shall it be done unto his oxen.] He herein begins to give a proof of his Resolution, by this terrible Threatning; and by the Representation he made of the Execution he intended, if he was disobeyed. Whereby it appears, that the Kings of *Israel* assumed such an absolute

absolute Power as *Samuel* described, *Chap.* VIII. One part of which consisted in making War, and raising Soldiers by their sole Authority, and punishing those that did not come to the Army at their Summons. For we never read that they consulted the Oracle before they went to War; nor that they are reproved by the Prophets for that neglect. In like manner they made Laws, which is the Act of a Soveraign. For though they could not alter the Laws of *Moses*, but were to govern themselves by them: Yet in things not determined there, or were not clear and plain, they made what Laws they thought good; as appears by *David*, and *Solomon*, and other of their best Princes. Chapter XI.

And the fear of the LORD fell upon the people.] They were no less affected with the cutting these Oxen in pieces, than they had been with the using the *Levites* Concubine in like manner (XIX. *Judg.* 29.) as *Bochartus* notes: Who observes something like this among heathen People, *Hierozoicon.* P. I. Lib. II. Cap. XXXIII.

And they came out with one consent.] God who put Courage into *Saul*, possessed the People also with a fear of offending him; now that he asserted his Royal Authority over them. For he names himself before *Samuel* (the Kingly Dignity being superiour to the Prophetical) but wisely mentions him also, that they who did not reverence himself as their King, might follow the Prophet, whom all reverenced.

Ver. 8. *And when they numbred them in Bezek.*] Of this place, See upon I. *Judges* 6. Verse 8.

The children of Israel were three hundred thousand, and the men of Judah thirty thousand.] It is thought by some, that the *Philistines* invaded them in the West, as the *Ammonites* did in the East (just as they had done formerly in the time of *Jephthah*, X. *Judg.* 7, 8.) which

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which is the reaſon ſo few of *Judah* came in at this Summons; being engaged elſewhere againſt another dangerous Enemy. But they would not wholly neglect to come to his Aſſiſtance in this other War, but ſhowed their forwardneſs to obey him, as much as they were able. *Bertram* alſo, *Altingius* (in his *Schilo*, L. III. Cap. XI.) and others, take it as an Honour done to this Tribe, which had the Preheminence, that they were numbred by themſelves. But Sir *J. Marſham* looks upon it as the beginning of a Schiſm, *Secul.* IX.

Verſe 9. Ver. 9. *And they ſaid unto the meſſengers that came, thus ſhall ye ſay to the men of Jabeſh-Gilead, to morrow by that time the ſun ſhall be hot, ye ſhall have help*, &c.] The Morrow after their return, before Noon.

Verſe 10. Ver. 10. *Therefore the men of Jabeſh ſaid.*] Unto *Nahaſh* the *Ammonite*.

To morrow we will come out unto you, and ye ſhall do with us that which ſeemeth good to you.] In caſe, that is, Relief did not come to them by that time: Of which they pretended to have no hope. Moſt look upon this as ſpoken *ironically*, and in Mockery: But *Grotius* takes it for a Stratagem, to make them ſecure: According to the Opinion of thoſe times, that they might delude an Enemy by deceitful words: As *Eliſha* did the *Syrians*, 2 *Kings* VI. 18, 19. *&c.* See *Lib.* III. *de Jure Belli & Pacis*, Cap. I. Sect. XVII.

Verſe 11. Ver. 11. *And it was ſo, on the morrow that Saul put the people in three companies, and they came into the midſt of the hoſt in the morning watch; and ſlew the Ammonites till the heat of the day.*] He ſet upon them, I ſuppoſe, on three ſides, and the Men of *Jabeſh* iſſuing out on the other; they were ſo diſtracted that they could make little Reſiſtance: But the *Iſraelites* got into the midſt of them very early, and made a great Slaughter of them till Noon.

And

Chapter XI.

And it came to pass, that they which remained were scattered, so that two of them were not left together.] This is added to shew, with what a compleat Victory *Saul* began his Reign: Whereby God established his Authority.

Verse 12.

Ver. 12. *And the people said unto Samuel.*] Who, it appears from hence, accompanied *Saul* in this Expedition, to encourage him with hopes of good Success.

Who is he that said, Saul shall not reign over us? bring the men that we may put them to death.] Great Successes make great Alterations in the Affections of the People; who quietly saw *Saul* contemned a little while ago: But now would have Enquiry made after those Sons of *Belial*, who spake opprobriously of him, X. 27.

Verse 13.

Ver. 13. *And Saul said, there shall not a man be put to death this day.*] He prudently dissembled his Knowledge of their despisal of him, before the Kingdom was confirmed to him: But this Moderation now that he was wonderfully victorious, argued greater Wisdom and Goodness. For nothing is more glorious than to be humble and meek in the heighth of Power.

For to day the LORD hath wrought salvation in Israel.] Besides the Policy he exercised in pardoning Offenders (whereby he laid the strongest Obligations upon them to be faithful to him) it was a piece of Piety, to imitate God, who had been so good to them all.

Verse 14.

Ver. 14. *Then said Samuel unto the people, come and let us go to Gilgal, to renew the kingdom there.*] New Kingdoms are not easily setled. And this place was famous upon many accounts, as *Mizpeh* was, where *Saul* first declared him King. Particularly, *Samuel* was wont to judge the People here, VII. 16.

Verse 15.

Ver. 15. *And all the people went to Gilgal, and there they made Saul king, before the LORD in Gilgal.*] He had been anointed in *Ramah*; and chosen by lot in *Mizpeh*;

Chapter XI.

Mizpeh; but ſtill ſome diſdained to own him as their King: Which made him content himſelf for a time (as I ſaid before) with a private Life. But now, after this ſignal Token of God's Preſence with him, in the late Victory, he was by common conſent acknowledged by all the People for their King. Which is the meaning of theſe words, *they made Saul king*; For it is certain, it was neither *they* nor *Samuel* that could make a King; but God alone: Who ordered *Samuel* to anoint him, and then made the Lot to fall upon him; and now inclined the Hearts of all the People to ſubmit to his Authority.

The LXX. here ſay, ἔχεσε Σαμυήλ, &c. that *Samuel* here *anointed Saul king over Iſrael.* And *Joſephus* (Lib. VI. c. 6.) that he again anointed *Saul*, Τῷ ἁγίῳ ἐλαίῳ, *with holy oyl.* But there is not a word of this anointing in the Hebrew Text, no, nor in the *Vulgar Latin:* And the *Targum* very well expreſſes it, *they made Saul to reign*; i. e. would not let him any longer lead a private Life; but pray'd him to take the Government upon him according to God's Ordinance, and promiſed Subjection to him. *Gilgal* ſeems to have been choſen for this purpoſe, rather than any other place: Becauſe there was a ſanctified piece of ground, as *Abarbinel* ſpeaks, where, when they entred into *Canaan*, the Ark firſt ſtood: Which now perhaps they brought hither and offered Sacrifice before it.

And there they ſacrificed ſacrifices of peace offerings before the LORD.] Who was preſent, as I obſerved before (See XX. *Judges* 1.) in ſuch great Aſſemblies of the Body of the People: With whom both they and their King made a Covenant of Obedience to him, by offering of theſe Sacrifices.

And

And there Saul and all the men of Iſrael rejoiced together.] By feaſting upon the Peace-offerings: Giving thanks to God for the late Victory, and for ſetling the Kingdom. Chapter XII.

CHAP. XII.

Chapter XII.

Verſe 1. AND *Samuel ſaid unto all Iſrael.*] In the Preſence of *Saul*, as appears from *v.* 3. 5. Verſe 1.

Behold, I have hearkned unto you in all that you ſaid unto me, and have made you a king.] This Speech was made before they parted from *Gilgal:* Where they had renewed the Kingdom.

Ver. 2. *And now behold the king walketh before you.*] To rule and govern them, XXVII. *Numb.* 17. Verſe 2.

And I am old and grey-headed.] And therefore very willing to be diſcharged from the Government of you.

And behold, my ſons are with you.] Reduced alſo to the State of private Perſons; being the King's Subjects, no leſs than you.

And I have walked before you, from my childhood to this day.] He appeals to them whether he had not always diſcharged his Duty faithfully, from the very beginning; when God had made him a Prophet to inſtruct, and guide them. For now they might freely accuſe him, if they had any thing to alledge againſt him: Both he and his Sons being now become Subjects to a more Soveraign Authority.

Ver. 3. *Behold, here I am, witneſs againſt me before the LORD, and before his anointed.*] He offers himſelf to be tried, and to give a publick Account of his Adminiſtration: Verſe 3.

Chapter XII.

niſtration: Being ready to anſwer any thing that could be objected againſt him.

Whoſe ox have I taken, or whoſe aſs have I taken?] He deſires them to teſtify, if he had ruled after the manner of the Eaſtern Kings: Under which Government they choſe to put themſelves.

Or whom have I defrauded, whom have I oppreſſed?] If they knew of no open Violence, he bids them mention any Fraud or Circumvention, of which he had been guilty.

Or of whoſe hands have I received any bribes, to blind mine eyes? and I will reſtore it you] He challenges them to prove ſo much as the receiving any Gift, in any Cauſe that came before him; and he would make full Satisfaction.

Verſe 4. Ver. 4. *And they ſaid, thou haſt not defrauded, nor oppreſſed us, neither haſt thou taken ought of any mans hand.*] They acknowledge him to be perfectly an upright *Judge*: Who could not be charged to have done any thing amiſs.

Verſe 5. Ver. 5. *And he ſaid unto them, the LORD is witneſs againſt you, and his anointed is witneſs this day, that ye have not found ought in my hand. And they anſwered, he is witneſs.*] Of his Innocence; and that they had no reaſon to complain of his Government.

Verſe 6. Ver. 6. *And Samuel ſaid unto the people, it is the LORD that advanced Moſes and Aaron, and brought your fathers up out of the land of Egypt.*] *D. Kimchi* refers this to the foregoing words; as if he had ſaid, *the LORD that did ſuch wonders by Moſes and Aaron is witneſs*, &c.

Verſe 7. Ver. 7. *Now therefore ſtand ſtill.*] The Jews obſerve, that they were wont to *ſtand*, when they heard the word of God. Though thoſe words XX. *Exod.* 18. are but a ſlender proof of it.

That

That I may reaſon with you before the LORD, of all Chapter
the righteous acts of the LORD; which he did to you, XII.
and to your fathers.] He would not diſmiſs them, till, having obtained this honourable Teſtimony from them, he had repreſented to them the great Benefits they had received from God, and their Ingratitude to him.

Ver. 8. *When Jacob was come into Egypt, and your* Verſe 8.
fathers cried unto the LORD, then the LORD ſent Moſes and Aaron; which brought your fathers out of Egypt, and made them dwell in this place.] Any one may eaſily diſcern, this is but a compendious Narrative of what God did for them, from their firſt coming out of *Egypt*, till they were ſetled in *Canaan:* Which, in likelihood *Samuel* more largely recited, when he reaſoned with them. Therefore *Moſes* and *Aaron* cannot be underſtood to have made them dwell in *Canaan*; no more than that *their fathers cried unto the LORD, when Jacob came into Egypt*, and the LORD ſent theſe two Perſons to deliver them. For many things intervened between both theſe: Till at laſt God ſettled them in their reſt, in the good Land he promiſed to give them.

Ver. 9. *And when they forgat the LORD their God,* Verſe 9.
he ſold them into the hand of Siſera, captain of the hoſt of Hazor, and into the hand of the Philiſtines, and into the hand of the king of Moab, and they fought againſt them.] This is a ſhort Hiſtory of the Calamities which befel them, for their Idolatry, after they came there: Some few of which he only mentions: Without obſerving exactly the Order in which they came upon them: But theſe were the People who longeſt oppreſſed them.

Ver. 10. *And they cried unto the LORD and ſaid,* Verſe 10.
we have ſinned becauſe we have forſaken the LORD and have ſerved Baalim and Aſhtaroth: but now deliver us

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out of the hand of our enemies, and we will ſerve thee.] This they did very often, III. *Judges* 9. 13. IV. 3. VI. 7. eſpecially X. 10. 15, &c.

Verſe 11. Ver. 11. *And the LORD ſent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelt ſafely.*] This is perfectly agreeable to the Hiſtory of the Book of *Judges*; which acquaints us, that as often as they repented, and beſought his pardon, *&c.* he raiſed up Deliverers unto them: The lateſt of which he only mentions. In which account there is no difficulty, but only about *Bedan:* Of whom we no where read. But ſee my Notes upon X. *Judges* 4. unto which may be added, that the *Chaldee* Paraphraſe here hath it, *he ſent Gideon and Simſon*, &c. whom moſt take to be the Perſon here meant, and called *Ben-Dan* (the Son of *Dan*) becauſe he was of that Tribe: And, by Contraction called *Bedan*; juſt as inſtead of *Saul meel* (askt of God) they called him who writes this Book *Samuel*, for ſhortneſs ſake. Who mentions himſelf as one of their Deliverers; becauſe the ſignal overthrow he gave the *Philiſtines*, which drove them out of their Country, was freſh in their Memory.

Verſe 12. Ver. 12. *And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, Nay, but a king ſhall reign over us, when the LORD your God was your king.*] They would not ſtay till God raiſed them up a Deliverer, or commanded *Samuel*, who was their Judge, to fight with him: But would have a King like other Nations, always at hand to fight their Battles. See upon VIII. 5. The word *Nay*, ſeems to ſignify that *Samuel* told them, that God would be with them to deliver them; or that he offered himſelf to be their Leader under God: But they refuſed his Offer, and continued to demand a King.

Ver. 13.

Ver. 13. *Now therefore, behold, the king whom you have choſen, and whom you have deſired.*] He could not upbraid them too often with this, that they would not be content with the Government of God; which was peculiar to them; but choſe to be like other People. Chapter XII. Verſe 13.

And behold, the LORD hath ſet a king over you.] Though they choſe to have a King like other Nations, and be governed by God no longer: Yet he ſtill puts them in mind they could not make one, but he was ſet over them by God; as I have before obſerved.

Ver. 14. *If ye will fear the LORD and ſerve him, and obey his voice, and not rebel againſt the commandment of the LORD.*] According to the Covenant they lately made with him, XI. 15. All Vertue ſprings from the Fear of God. Verſe 14.

Then ſhall both ye and your king that reigneth over you, continue following the LORD your God.] That is, be defended by him; and *continue a happy people:* Notwithſtanding they had thus rejected him. This appears to be the meaning, by what is oppoſed to it in the following Verſe.

Ver. 15. *But if ye will not obey the voice of the LORD, but rebel againſt the commandment of the LORD; then ſhall the hand of the LORD be againſt you, as it was againſt your fathers.*] He would ſuffer their Enemies to oppreſs them, as they did in the Days of the *Judges:* or ſend other Plagues upon them. Verſe 15.

Ver. 16. *Now therefore ſtand and ſee the great thing, which the LORD will do before your eyes.*] For a viſible Demonſtration of the Truth of all that *Samuel* had ſaid. Verſe 16.

Ver. 17. *Is it not wheat harveſt to day?*] A very clear Day, and in no Diſpoſition to rain. Which was not wont to fall in Harveſt time; but in the Autumn, and Verſe 17.

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and in the Spring: Called the latter and the former Rain.

I will call upon the LORD, and he ſhall ſend thunder and rain, that you may perceive and ſee, that your wickedneſs is great, which you have done in the ſight of the LORD, in asking you a king.] By this he ſhewed how he could in an inſtant deprive them of all the Comforts of Life; as they deſerved for their rejecting him and his Prophet: Who was ſo powerful, as by his Prayers to produce ſuch Wonders.

Verſe 18. Ver. 18. *So Samuel called upon the LORD, and the LORD ſent thunder and rain that day.*] A very horrible Tempeſt, accompanied it is likely with Lightning; when all was ſerene, and no Sign appeared of it.

And all the people feared the LORD and Samuel.] This ſtruck ſuch a Terror into them, that they were afraid God would deſtroy them, as he did *Korah*, *Dathan*, and *Abiram*: And that *Samuel* would not intercede for them.

Verſe 19. Ver. 19. *And all the people ſaid unto Samuel, pray for thy ſervants, unto the LORD, that we die not: for we have added unto allour ſins this evil, to ask us a king.*] Till now, they ſeem not to have been ſenſible of their Sin, in deſiring an Alteration in the Form of their Government: Therefore it was a miraculous Storm, full of Horror, which extorted this Confeſſion from them; not only of this, but all their former ſins.

Verſe 20. Ver. 20. *And Samuel ſaid unto the people, fear not; ye have done all this wickedneſs; yet turn not aſide from following the LORD, but ſerve him with all your heart.*] He would not have them deſpair of recovering God's Favour; and directs them the beſt way to it: By continuing ſo ſenſible of their Wickedneſs, as to be moved to true Repentance, and ſtedfaſt Obedience.

Ver. 21.

Ver. 21. *And turn ye not aſide, for then ſhall ye go after vain things which cannot profit.*] He warns them above all things againſt worſhipping other Gods, whom he calls *vain things*, *which cannot profit*; by a Scheme of Speech in the Hebrew Language, ſignifying, *they do a great deal of miſchief.* Thus in the XX. *Prov.* 23. the wiſe Man ſaith, *a falſe balance is not good*; that is, is very bad and hateful to God; as it goes before, of *divers weights.* And thus Heathen Writers ſpeak, particularly *Homer*, Odyſſ. ξ. v. 85. Chapter XII. Verſe 21.

ὃ γὰρ κάκτλια ἔργα θεοὶ μάκαρες φιλέουσι.

The Bleſſed Gods do not love wicked Actions, *i. e.* they hate and deteſt them.

Nor deliver, for they are vain.] He preſſes them to perſiſt in the Worſhip of God alone: Whom if they forſook and went after other Gods, in vain did they expect Help and Deliverance from them, for they were void of all Power.

Ver. 22. *For the LORD will not forſake his people, for his great name ſake; becauſe it hath pleaſed the LORD to make you his people.*] The Stedfaſtneſs of God in his Affection to them, notwithſtanding their Provocations, was a mighty Motive to faithful Obedience. Verſe 22.

Ver. 23. *Moreover, as for me; God forbid that I ſhould ſin againſt the LORD in ceaſing to pray for you: but I will inſtruct you the good and right way.*] Not only pray for them, but teach and inſtruct them: Which were the two great Offices of a Prophet. They had highly diſobliged him; but he imitated God, who pardoned them, and ſo did he. Verſe 23.

Ver. 24.

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Verſe 24. Ver. 24. *Only fear the* LORD, *and ſerve him in truth with all your heart; for conſider how great things he hath done for you.*] All his Prayers and Inſtructions would not do the Buſineſs; without their ſerious Conſideration. And what more worthy their conſtant Thoughts than the great Benefits they had received from God: Particularly his tender Mercy, in not caſting them off, when they ſhaked off his Government.

Verſe 25. Ver. 25. *But if you ſhall ſtill do wickedly, ye ſhall be conſumed, both you and your king.*] As it proved, not only in this; but in ſeveral future Reigns.

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CHAP. XIII.

Verſe 1. Verſe 1. AND *Saul reigned one year.*] In the Hebrew the Words are, *the ſon of one year in his reign, or kingdom.* A very Learned Prelate of our own (in his *Demonſtration of the Meſſiah*, Part. 2. p. 240.) takes the meaning to be, that *after the Philiſtines were ſubdued by Samuel, a year paſſed, when Saul began to reign: And after this, he reigned two years free from their yoke.* As for his being called *the ſon of one year* in the Hebrew, it is well tranſlated by us *reigned one year*; becauſe he was *born*, when he was made King, and changed into another Man: For thus (as *Bochartus* hath obſerved) the Day of an Emperor's Inauguration, among the Gentiles, was called his *Birth-day*, viz. *Natalis regni*, the Day when he began his Reign.

And when he had reigned two years over Iſrael.] So *Ralbag* interprets the Hebrew Words; and thereby confute

confutes the ſtrange fancy in *Sedor Olam Rabba*, that *Saul* reigned but two Years in all. Whereas the meaning is, after this he reigned two Years free from the Oppreſſion of the *Philiſtines*: But when they were ended, the *Philiſtines* got the upper hand again, and inſlaved the *Iſraelites*, as appears by this Chapter. Chapter XIII.

Ver. 2. *Saul choſe him three thouſand men.*] In the firſt Year of his Reign he performed thoſe things mentioned in the foregoing Chapter: And when he had reigned two Years, theſe things fell out which we read in this Chapter. Which is much better than Dr. *Lightfoot*'s Expoſition, that he had been King one Year from his firſt anointing at *Ramah*, to his ſecond at *Gibeah*: And after that he reigned two Years more before the LORD caſt him off, and anointed *David*. *Symmachus* and *Procopius Gazæus*, not much otherwiſe. Who by *Son of one year* think the Simplicity of his Mind is denoted: Which he preſerved for ſome time, *i. e.* till he had reigned two Year over *Iſrael*, and then he began to be depraved and forſaken of God. Verſe 2.

Whereof two thouſand were with Saul in Michmaſh, and in mount Benjamin, and one thouſand men with Jonathan in Gibeah of Benjamin.] There was another *Gibeah* in the Tribe of *Judah*, XV. *Joſh.* 57.

And the reſt of the people he ſent every man to his tent.] The forementioned number being ſufficient for his Guard, and to preſerve the Country in Peace, and to oppoſe any ſudden inrode of their Enemies: He would not be burdenſome to his People, by keeping great Forces.

Ver. 3. *And Jonathan ſmote the garriſon of the Philiſtines.*] Who though ſubdued by *Samuel* at *Eben Ezer*, and driven out of the Country; yet kept ſome ſtrong holds, as I obſerved, X. 5. Verſe 3.

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That was in Geba.] This was a diſtinct place from *Gibeah*, though both in the Tribe of *Benjamin*: As is evident from XVIII. *Joſh.* 24. 28.

And the Philiſtines heard it.] And thereupon (as the following Words import) denounced War againſt *Iſrael.*

And Saul blew the trumpet throughout all the land of Iſrael, ſaying, let the Hebrews hear.] He gave them notice, by a Proclamation, what *Jonathan* had done, and what was the effect of it: And thereupon ſummoned them to come to *Gilgal.*

Verſe 4. Ver. 4. *And all Iſrael heard ſay, that Saul had ſmitten the garriſon of the Philiſtines.*] This ſhows that *Jonathan* acted by *Saul*'s Order: Who was deſirous to free his own Tribe from ſuch Intruders.

And that Iſrael alſo was an abomination with the Philiſtines.] Who were highly incenſed to take Revenge.

And the people were called together after Saul to Gilgal.] Where *Samuel* had appointed to meet him, X. 8.

Verſe 5. Ver. 5. *The Philiſtines gathered themſelves together to fight with Iſrael thirty thouſand chariots, and ſix thouſand horſemen, and people as the ſand of the ſea ſhore for multitude: And they came up and pitched in Michmaſh, eaſtward from Beth-aven.*] A prodigious Army, and very formidable, by reaſon of their Chariots and Horſemen, which were alſo very numerous (See XI. *Joſh.* 4.) But it is not likely the *Philiſtines* alone could bring ſo many into the Field: No, nor after other Nations thereabout were aſſociated with them, it is credible that they ſhould make up Thirty Thouſand Chariots of War. For none ever had ſo many; *Pharaoh* himſelf purſuing the *Iſraelites* only with Six Hundred, XIV. *Exod.* 7. Therefore moſt of them were no more than Carriages, which were neceſſary for the Baggage of

of ſuch vaſt Multitudes of People: Which is a better account, in my Judgment, than to ſay there is a Miſtake made by Tranſcribers in later times: As *Bochartus* himſelf thinks (*Hierozoicon*, P. I. L. II. Cap. IX.) becauſe in the *Syriack* and *Arabick* Copies there are only found three Thouſand. Which is too great a number, without the help of the foregoing Expoſition; for in the vaſt Army of *Mithridates* there were but an *hundred* Chariots, and in *Darius's two hundred*, and in *Antiochus Epiphanes* (of which we read 2. *Maccab.* XIII. 2.) but *three hundred.* Chapter XIII.

Ver. 6. *When the men of Iſrael ſaw that they were in a ſtrait (for the people were diſtreſſed.)* Though their wonderful Succeſs againſt the *Ammonites* had encouraged them to obey the Summons of ſuch a proſperous Leader, as *Saul* had been; yet when they ſaw the vaſt Army of the *Philiſtines*, how well they were appointed, and themſelves unprovided, their hearts failed them, and they ſlunk from him as faſt, as they had flocked to him. Verſe 6.

Then the people did hide themſelves, in caves, and in thickets, and in rocks, and in high places, and in pits.] One part of the People endeavoured to ſecure themſelves in lurking places: Where it was not eaſy to find them.

Ver. 7. *And ſome of the Hebrews went over Jordan to the land of Gad and Gilead.*] Another part of them fled as far as they could from preſent danger; into the Country of the two Tribes and a half. Verſe 7.

As for Saul he was yet in Gilgal, and all the people followed him trembling.] All that were left with him, were in great Fear, ſeeing ſo many of their Brethren deſert him.

Ver. 8. *And he tarried ſeven days, according to the ſet time that Samuel appointed.*] He miſtook *Samuel's* Verſe 8.

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meaning (as I ſhowed upon X. 8.) who told him he would come and offer Sacrifice, ſeven days: And then adds, *thou ſhalt tarry till I come.* So two Interpreters, who are ancient in reſpect of our times (*Rupertus*, and *Angelomus*) have obſerved an *Amphibilogia* in *Samuel*'s words in that place, which may be conſtrued two ways; and it was *Saul*'s Folly to make choice of the wrong Senſe. For the laſt words there are as much as if he had ſaid, *be ſure to tarry till I come, and ſhow thee what thou ſhalt do.* And indeed common Reaſon might have taught him, that if the War was to be undertaken, it was to be managed likewiſe by the Counſel of the LORD: And therefore he ought not to have ſacrificed, or done any other ſolemn Act, before the Prophet, who was God's Embaſſador in this Buſineſs, came to inſtruct him.

But Samuel came not to Gilgal.] So ſoon as *Saul* expected him.

And the people were ſcattered from him.] That third part of the People who were left, began to go away; when they ſaw *Samuel* did not come to adviſe and aſſiſt him, in this dangerous Condition.

Verſe 9. Ver. 9. *And Saul ſaid, bring hither the burnt-offering unto me, and peace-offerings: and he offered the burnt-offering.*] And would have proceeded to offer the Peace-offerings, if *Samuel*'s coming had not prevented him.

Verſe 10. Ver. 10. *And it came to paſs, that as ſoon as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went out to meet him, that he might ſalute him.*] Welcome him thither: Which he did in Honour of the Prophet.

Verſe 11. Ver. 11. *And Samuel ſaid, what haſt thou done? and Saul ſaid, becauſe I ſaw the people were ſcattered from me, and that thou cameſt not within the days appointed, and that*

that the Philiſtines gathered themſelves together to Mich-maſh.] Theſe lookt like weighty Reaſons; but could not excuſe his Preſumption in not waiting for *Samuel*, who aſſured him he would come thither. Chapter XIII.

Ver. 12. *Therefore ſaid I, the Philiſtines will come down now upon me to Gilgal, and I have not made ſupplication unto the LORD; I forced my ſelf therefore and offered a burnt-offering.*] He pretends it was much againſt his Inclination: But pleads neceſſity for what he did; leſt his Enemies ſhould have ſet upon him, before he had commended himſelf to God, and begg'd his Bleſſing. By which it appears, that Burnt-offerings were of the Nature of a Prayer to God: Whom they acknowledged hereby to be the LORD of all. Whence it is that we read ſo often of *Abraham* and *Iſaac*, that they *built altars* (which were for Sacrifice) *and called upon the Name of the LORD*. The *Gentiles* alſo, as well as the *Jews* invoked God by their Sacrifices, as Mr. *Mede* hath ſhown from *Homer*, and other Authors, *Book* 2. p. 464. Verſe 12.

Ver. 13. *And Samuel ſaid to Saul, thou haſt done fooliſhly; thou haſt not kept the commandment of the LORD thy God, which he commanded thee.*] When God advanced *Saul* to be King, he was little in his own Eyes, and then a great Man in the ſight of God. But now he began to take upon him, and thought it was fit the Prophet ſhould wait for the King, rather than the King for the Prophet: And diſtruſted *Samuel*'s word, who bad him tarry till he came. And ſo intruded upon the Prieſts Office; or at leaſt cauſed the Prieſt to do that unſeaſonably; which was reſerved for *Samuel* to do, when God thought fit to ſend him: Who had all along tranſacted all Matters between God and *Saul*. In ſhort, his Folly and Diſobedience conſiſted in this, that he intrenched upon the Prieſts Office, or upon Verſe 13.

the

Chapter XIII.

the Prophets, or upon both: And would not wait *Samuel*'s coming, nor confeſs his Fault to him when he came: But made Excuſes, and laid the Fault upon all but himſelf, *v.* 11.

Abarbinel hath expounded, this a little more diſtinctly, by obſerving the Command which *Samuel* gave him, when he anointed him, X. 8. where he tells him *firſt*, he would come and offer Sacrifice; 2*dly*, he bids him wait for him ſeven Days: And *laſtly*, ſaith he would direct him what to do. Now *Saul* tranſgreſſed every part of this Command: For he offered Sacrifice himſelf, which God intended ſhould be offered only by the Prophet; and he did not ſtay till the end of the ſeventh Day, but offered on the ſeventh Day in the Morning; and he intended to begin the War, without any Direction from *Samuel*, what he ſhould do. He thinks alſo, that thoſe words *ſeven days* (in that place) may refer to the words going before, *viz. peace-offerings* ſo many days. For *Saul* was bound, as it follows, to tarry till *Samuel* came, though he ſtayed more than ſeven days before he came.

For now would the LORD *have eſtabliſhed thy kingdom upon Iſrael for ever.*] This ſuggeſt that the Intention of *Samuel*'s coming to offer Sacrifice at *Gilgal* for ſeven Days, was to confirm *Saul* in the Kingdom (as I obſerved upon X. 8.) if he had not fooliſhly deprived himſelf of that Bleſſing: But here the Hebrew Doctors take notice of a Difficulty, which is, how God could intend to eſtabliſh the Kingdom upon him *for ever*, without contradicting the Prophecy of *Jacob*, who had promiſed the Scepter to the Tribe of *Judah*. Which *Ralbag* thinks is ſufficiently anſwered, by ſaying that *for ever* ſignifies no more than a long time; as it doth in the words of *Hannah* in the beginning of this Book, Chap. I. 22. and in XXI. *Exod.* 9. and many other places.

places. And so others interpret these words, *as long as his posterity lasted.* Chapter XIII.

Ver. 14. *But now thy kingdom shall not continue.*] He predicts that God would not let his Family enjoy the Kingdom: Because of other sins which he foresaw he would commit. Verse 14.

The LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people: because thou hast not kept that which the LORD commanded thee.] God had not yet commanded *David* to lead his People: But he fully intended to do it, if *Saul* did not repent, and obtain a pardon of him for his Offence. Whereby he had not provoked him so far, as to have an irreversible Sentence passed upon him (as many great Men have thought) but it might have been revoked, if he had not persisted in his Folly, and committed a much greater Offence against the Divine Majesty, in the War against *Amalek.* Then *Samuel* tells him, the LORD *would not repent:* Which not being added here, it makes it probable he was capable of a Pardon, notwithstanding this Denunciation: If he had beg'd it with Repentance, and better Obedience for the time to come.

Ver. 15. *And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin.*] The place of *Saul*'s Birth, and where he lived. Which I look upon as a sign that *Samuel* did not intend to desert him, as he did afterward, nor looked upon him yet as forsaken by God. Verse 15.

And Saul numbred the people that were present with him, about six hundred men.] A strange Alteration since the last Year, when against the *Ammonites* he had three hundred thousand Men with him, besides those of *Judah*, XI. 6.

Ver. 16.

Chapter XIII. Verſe 16.

Ver. 16. *And Saul and Jonathan his ſon, and the people who were preſent with him, abode in Gibeah of Benjamin.*] They followed *Samuel*; and it was a ſtrong place, where they could defend themſelves better than in the open Field: And here, it is likely, he hoped to increaſe his Forces, being in his own Tribe.

But the Philiſtines incamped in Michmaſh.] A place not very remote from *Gibeah*; but in the Tribe of *Ephraim.*

Verſe 17.

Ver. 17. *And the ſpoilers came out of the camp of the Philiſtines, in three companies.*] They ſent out Parties *three* ſeveral ways, to ravage the Country, there being none to oppoſe them.

One company turned the way that leadeth to Ophrah.] There was a City of this Name in the Tribe of *Benjamin*, XVIII. *Joſh.* 23. but many take this rather to be that in the Tribe of *Manaſſeh*, where *Gideon* was born, VI. *Judges* 11.

Unto the land of Shuall.] So called, becauſe it abounded with *Foxes*; as *Bochart* obſerves.

Ver. 18. *And another company turned the way of Bethhoron.*] Both the upper, and the nether Cities of this Name, were in the Tribe of *Ephraim*, 1 *Chron.* VII. 24.

And another company turned to the way of the border, that looks to the valley of Zeboim, towards the wilderneſs.] The *Chaldee* Paraphraſt tranſlates theſe words, *the valley of vipers:* For *Tzeboa* ſignifies a ſort of ſpeckled Serpent, wherewith this Valley abounded; and lay towards the *wilderneſs of Jericho* in the Tribe of *Benjamin.* Thus alſo a great number of the Hebrew Writers tranſlate *Zeboim:* Which *Junius* takes for a City in this Tribe. See *Bochartus* in his *Hierozoicon*, P. 2. Lib. III. Cap. VII.

Ver. 19.

Ver. 19. *Now there was no ſmith found throughout all the land of Iſrael: for the Philiſtines ſaid, leſt the Hebrews make them ſwords and ſpears.*] To this miſerable Condition the *Philiſtines* had reduced them during the forty Years Tyranny over them, of which we read XIII. *Judges* 1. But after *Samuel* had put an end to it, by the great overthrow he gave the *Philiſtines* at *Eben-Ezer*, it ſeems ſomething ſtrange they had not reſtored theſe Artificers. But the Sloth of the *Iſraelites* appears in their whole Story: And it was not eaſy, in ſo ſhort a time, for Men to learn this Trade. Which the *Philiſtines* wiſely deſtroyed, as the *Chaldæans*, when they deſtroyed *Jeruſalem*, carried away all the Smiths to *Babylon:* That they who remained in the Land, might not arm themſelves again, 2 *Kings* XXIV. 14. Chapter XIII. Verſe 19.

Ver. 20. *But all the men of Iſrael went down to the Philiſtines, to ſharpen every man his ſhare, and his Coulter, and his ax, and his mattock.*] Not to the Country of the *Philiſtines*, for that was too far off from ſome parts of the Land of *Iſrael*; but to their Garriſons, which they held among them, even after *Samuel* had driven the main Body of them out of the Country, as I obſerved upon X. 5. Verſe 20.

Ver. 21. *Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to ſharpen the goads.*] Thus *Pliny* tells us in his *Natural Hiſtory*, Lib. XXXI. Cap. XIV. that in the League which *Porſenna* made with the *Roman* People, after the Expulſion of their Kings, it was expreſly covenanted, *Ne ferro, niſi in agricultura uterentur*, that they ſhould not make uſe of Iron, but only in the tilling of their Fields. Verſe 21.

Ver. 22. *So it came to paſs that in the day of battle; there was neither ſword nor ſpear found in the hand of any of the people that were with Saul and Jonathan: but* Verſe 22.

Chapter XIII.

with Saul and Jonathan his ſon was there found.] The Jews being very much addicted to feeding Cattle, very much neglected mechanical Arts: As appeared when *Solomon* built the Temple. For there were ſo few skilled in Architecture, among the *Iſraelites*, that he was conſtrained to ſend to another Nation for them. And ſo *Raſi* thinks it was in the Trade of Smiths; there being no Iron Mines in the Land. But that was not the true Reaſon, as *Kimchi* obſerves; for the *Philiſtines*, as was ſaid before, had tranſplanted the Smiths, when the *Iſraelites* were under their Dominion. In other Oppreſſions alſo, which they lay under, their Enemies were wont to diſarm them; as appears by the Song of *Deborah*, V. *Judges* 8. But though they had no Swords nor Spears, yet they had Bows and Arrows, and Slings: Which the Men of *Gibeah* could anciently manage to a wonderful advantage, as we read XX. *Judges* 16. And beſides theſe, they anciently uſed Clubs to beat down their Enemies; and before the Invention of Spears with Iron points; they had ſharp Stakes hardned in the Fire, as many Authors inform us.

Verſe 23.

Ver. 23. *And the garriſon of the Philiſtines went out to the paſſage of Michmaſh.*] Some refer this to the Garriſon mentioned *v.* 3. which *Jonathan* having ſmitten, they that eſcaped joined with the Army at *Michmaſh*. But it refers rather to the Garriſon mentioned in the beginning of the next Chapter, *v.* 1. and the laſt word relates not to *the paſſage*, but to the *garriſon*. As if he had ſaid, *The garriſon of the Philiſtines in Michmaſh went out to the paſſage*. For *Michmaſh*, as *Raſi* obſerves, was upon a high Hill, as *Gibeah* was: Between which was a Valley, called here *a paſſage*. Into which the Garriſon deſcended to invite the *Iſraelites* to Battle: Or as the *Targum* tranſlates the firſt word, the *Captain General*

General of the *Philiſtines* went out into the Valley; to view the Ground, we may ſuppoſe, and form a Camp there. Chapter XIV.

CHAP. XIV.

Chapter XIV.

Verſe 1. Verſe 1. NOW *it came to paſs upon a day, that Jonathan the ſon of Saul ſaid unto the young men that bare his armour; come, and let us go over to the gariſon of the Philiſtines, that is on the other ſide.*] Of the Valley, mentioned in the foregoing Verſe. This had been a very raſh Attempt, and very criminal (he having no order from his Father, who commanded in chief) if he had not had a Divine Incitation to it. Which he felt upon the ſight of the *Philiſtines* appearing, as if they intended to aſſault *Gibeah*: And upon the Information he received of the great Spoil, which the three Parties made of the poor People in the Country, XIII. 17.

But he told not his father.] Leſt he ſhould have hindred him from this Enterprize, into which he felt himſelf moved by God.

Ver. 2. *And Saul tarried in the uttermoſt part of Gibeah.*] In ſome Intrenchments he had made without the City.

Under a pomegranate tree, which is in Migron.] Where he pitched his Tent.

And the people that were with him, were about ſix hundred men.] His Forces were not augmented ſince he came to *Gibeah*, as might have been expected (XIII. 15, 16.) But as *Vegetius* obſerves (Lib. I. de Re militari,

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litari, Cap. 8.) *in omni conflictu, non tam prodeſt multitudo, quam virtus. In all conflicts valour doth more ſervice than multitude.*

Verſe 3. Ver. 3. *And Ahijah the ſon of Ahitub, Icabods brother, the ſon of Phineas.*] It ſeems *Phineas* (who was ſlain with *Hophni*) left two Sons; *Icabod*, who was born after his Death; and *Ahitub* who was born before: And left a Son, who is here called *Ahijah*, and in the XXII. 9. *Ahimelech*; who left a Son called *Abiathar*, XXIII. 6.

The ſon of Eli, the LORDS prieſt in Shiloh.] Theſe laſt words, *the LORDS prieſt in Shiloh*, manifeſtly belong to *Eli*; who was the High Prieſt while the Tabernacle was in *Shiloh*.

Wearing an ephod.] Or rather, *the ephod:* Which comprehends the Breaſt-plate, with *Urim* and *Thummim*, for they were inſeparable from it. Theſe *Ahijah*, being High Prieſt, now wore: For theſe words, as *Ralbag* obſerves, belong to him. See *Selden*, L. I. *de ſucceſſ. ad Pontif.* Cap. III. *Saul* being now in great Diſtreſs, ſent for *Ahijah*, to conſult God for him, as there ſhould be occaſion: And as appears by the 18th Verſe of this Chapter, had commanded him to bring the Ark with him from *Kirjath-jearim*.

And the people knew not that Jonathan was gone.] This makes *Joſephus* his Opinion probable, that he went away in the Night: Which was prudent upon another account; that he might not be ſpied preſently by the *Philiſtines*.

Verſe 4. Ver. 4. *And between the paſſage by which Jonathan ſought to go over unto the Philiſtines gariſon, there was a ſharp rock on one ſide, and a ſharp rock on the other.*] So that there was no way to come at the *Philiſtines*, but by climbing up one of theſe Rocks (*v.* 12.) which were thought inacceſſible: And therefore not fortified,

as

as the other Paſſages to *Michmaſh* were, with ſuch ſtrong Guards, as *Jonathan* could not encounter. Chapter XIV.

The name of the one was Bozez, the name of the other Saneh.] Which were ſuch famous Precipices, that they had Names beſtowed on them: The Original of which will not be worth our Enquiry; but the later ſeems to have taken its Name, from the Thorns that grew upon it.

Ver. 5. *The fore-front of the one was ſituate northward over againſt Michmaſh: and the other ſouthward over againſt Gibeah.*] By this we underſtand how theſe two places lay: Towards which theſe Rocks pointed. Verſe 5.

Ver. 6. *And Jonathan ſaid to the young man, that bare his armour, ſaying, come let us go over to the garriſon of the uncircumciſed.*] He ſpeaks of them with Contempt, as Strangers to the Covenant of God. Verſe 6.

It may be the LORD will work for us; for there is no reſtraint to the LORD to ſave by many or by few.] He ſpeaks with ſome Diffidence to his Servant: But was inwardly perſwaded of a certain Victory, by the Divine Aſſiſtance.

Ver. 7. *And his armour bearer ſaid unto him, do all that is in thine heart; turn thee.*] Which way thou wilt. Verſe 7.

Behold, I am with thee according to thy heart.] He reſolved not to forſake his Maſter in any undertaking, though ever ſo dangerous: Being ſuch a Servant as *Gideon* had, VII. *Judges* 10.

Ver. 8. *Then ſaid Jonathan, behold I will paſs over to theſe men.*] He reſolves to lead the way. Verſe 8.

And we will diſcover our ſelves unto them.] At Break of Day.

Ver. 9.

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Verſe 9.

Verſe 10.

Ver. 9. *If they ſay thus unto us, tarry until we come unto you, then we will ſtand ſtill in our place, and will not go up unto them.*

Ver. 10. *But if they ſay thus, come up to us, then we will go up; for the* LORD *hath delivered them into our hand: and this ſhall be a ſign unto us.*] Which he could not have known without an Inſtinct from God; who often ſuggeſted ſuch thoughts unto good Men: As we ſee in the Example of *Abraham*'s Servant, XXIV. *Gen.* 14, &c. And there is ſomething like this, in the beginning of *Herodotus* his *fifth* Book concerning the *Pæones*, and the *Perinthians*. Where he ſaith, the *Pæonians* went to war by a Divine Direction with the *Perinthians*; and were ordered, if the *Perinthians* being oppoſed to them, provoked them by name to fight, then they ſhould invade them; but if they did not, they ſhould abſtain from fighting. Now while they faced one another, there hapned a three-fold ſingle Combat, and the *Perinthians* being Victors in two of them, began to ſing a Song of Triumph, and inſult over the *Pæonians*; who thereupon ſaid one to another, νῦν ἂν ἔτι ὀχρησμὸς ἐπιτελεσμένος ἡμῖν, νῦν ἡμέτερον τὸ ἔργον. *Now is the Oracle fulfilled to us, now is our buſineſs*, and ſo ſhouting and falling upon the *Perinthians*, they vanquiſhed them, and left few of them remaining.

Verſe 11.

Ver. 11. *And both of them diſcovered themſelves unto the garriſon of the Philiſtines.*] At the bottom of the Rocks.

And the Philiſtines ſaid, behold, the Hebrews come forth out of their holes, where they had hid themſelves.] XIII. 6. They imagined it was not Courage, but Neceſſity, which forced them to come within their View, as they ſought for Food.

Ver. 12. *And the men of the garriſon anſwered Jonathan and his armour-bearer and ſaid, come up to us and we will ſhow you a thing.*] They mocked at them, thinking they durſt not attempt to climb up to them. Chapter XIV.

And Jonathan ſaid to his armour-bearer, come up after me, for the LORD hath delivered them into the hand of Iſrael.] Now he gives him the ſame Aſſurance, which he had before in his own mind.

Ver. 13. *And Jonathan climbed up upon his hands and his feet, and his armour-bearer after him.*] Not in the View of the *Philiſtines*, but by ſome difficult way, which none was ever known to go: And ſo perhaps they came behind them, and ſurprized them. Verſe 13.

And they fell before Jonathan, and his armour-bearer ſlew after him.] The firſt onſet was made by *Jonathan* (as he led the way up the Precipice) who ruſhed upon them with ſuch a Fury, that he threw them down to the ground, and then his Armour-bearer killed them. So ſome underſtand this: Which was a more wonderful Action than that of *Horatius Cochlites* (as *Victorinus Strigelius* obſerves) who alone maintained a Paſſage at a Bridge, againſt all the Forces of the Enemy: And cauſed the Bridge to be broken down behind him. But that ſhows, ſince natural Courage made a Man ſo daring, it is not incredible that *Jonathan* made ſuch an attempt by Divine Incitation.

Ver. 14. *The firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within, as it were, an half acre of land, which a yoke of oxen might plow.*] *viz.* in one day. That is, ſaith *Kimchi*, in a very ſmall ſpace of Ground: Which *de Dieu* will have to be half a Furrow in length. See him. Verſe 14.

Ver. 15. *And there was a trembling in the hoſt, in the field, and among the people: the garriſon, and the ſpoilers they alſo trembled.*] News being brought of this Verſe 15.

Slaughter

Chapter XIV.

Slaughter to the Hoſt of the *Philiſtines* which lay in the Field, it put them into a great Conſternation: For they were aſleep (it's likely) this being done very early in the Morning, as *Joſephus* thinks, Lib. VI. Cap. VII. And all the People that attended the Hoſt; as well as the Gárriſon, and Spoilers who had been ravaging the Country (XIII. 17.) were very much affrighted: imagining a great Army had been at hand to fall upon them; of which theſe two were but the Scouts. Whoſe Exploits perhaps, were alſo magnified beyond the Truth.

And the earth quaked.] Some think there was a real Earthquake, which increaſed their Fear: But it may be no more than a *Metaphorical* Expreſſion, for the great Tumult they were in.

So it was a great trembling.] In the Hebrew, *a trembling of God*, that is, which God ſent upon them: Called by the Heathen a *panick Fear*, which they thought came from their Gods; and made the ſtouteſt Men quake. So *Pindar* excellently expreſſes it in his *Nemea* IX. v. 63.

———— Ἐν χὲ
Δαιμονίοιϛ φόβοις
Φεύγονλαι καὶ Παῖδες Θεῶν.

When Men are ſtruck with divine Terrors, even the children of the Gods (i. e. the moſt Heroick Spirits*) betake themſelves to flight.* And the Army of the *Philiſtines* conſiſting (as I obſerved on XIII. 5.) of different Nations, it made the Confuſion and trembling the greater: Becauſe they either did not underſtand, or ſuſpected one another.

Ver. 16.

Ver. 16. *And the watchmen of Saul in Gibeah of Benjamin looked.*] For it was ſeated on an high Hill, which over looked the Country about it. Chapter XIV.

And behold the multitude melted away.] Were ſcattered; ſo that fewer and fewer were ſeen in a Company together. Verſe 16.

And they went on beating down one another.] Not being able in this Confuſion, to diſtinguiſh their Friends from their Enemies.

Ver. 17. *Then ſaid Saul unto the people that were with him, number now, and ſee who are gone from us: and when they were numbred, behold Jonathan and his armour-bearer were not there.*] He eaſily miſſed *Jonathan*, I ſuppoſe, but could not imagine he would fall upon the *Philiſtines*, without a good number of Men to aſſiſt him: Which he knew he had not. This made him call the High Prieſt, to enquire of God, that he might be informed what was the matter, and what he ſhould do. Verſe 17

Ver. 18. *And Saul ſaid to Ahijah, bring hither the ark of God, for the ark of God was at that time with the children of Iſrael.*] How could he bid him bring the Ark, when it was at *Kirjath-jearim* in the Houſe of *Abinadab?* To this *Abarbinel* anſwers, that he doth not ſpeak of the Ark in which the Tables of the Law were kept (for he doth not ſay, *bring the Ark of the covenant hither*) but a little Coffer, wherein the *Ephod* was kept; that is, the Breaſt-plate with *Urim* and *Thummim*. Theſe the Prieſt brought along with him, that *Saul* might conſult God upon occaſion, as *David* did, I. *Sam.* XXX. 8. Therefore the LXX. tranſlate it προσάγαγε τὸ Ἐφὸδ, bring hither the *Ephod*. And ſo *Raſi* and *Kimchi*. See *Buxtorf.* Hiſt. Arcæ Cap. III. and our learned Dr. *Spencer*, *de Ley & Rit. Hebr.* fol. 859. But this doth ſeem a ſolid Interpretation, there Verſe 18.

Chapter XIV.

being but one Ark mentioned in Scripture, which is not always called the *Ark of the Covenant*, but the *ark of the LORD*, or *the ark of God*, as it is called when it came into the Camp of *Israel*, and was taken by the *Philistines*, Chap. IV. *v.* 6. 11, 17, 18, &c. Therefore here I suppose *Saul* commanded the Ark it self to attend him; when he wanted the Advice and Assistance of *Samuel*.

Verse 19. Ver. 19. *And it came to pass, that while Saul talked with the priest.*] Desiring him to enquire of God, what was become of *Jonathan*, and his Armour-bearer; and what was the meaning of that Tumult in the Host of the *Philistines*.

That the noise that was in the host of the Philistines went on, and increased; and Saul said to the priest withdraw thine hand.] He was going to take the *Urim* and *Thummim*, as the fore-named Authors understand it, when *Saul* hearing the Tumult grow greater and greater among the *Philistines* bid him forbear: There being no need, for he concluded they were routed; and therefore resolved without any further Deliberation to go and pursue them. Or, as others understand it, the Priest having stretched forth his hand to God in Prayer for his Advice, *Saul* called upon him to desist: For it was plain what they had to do, without any Enquiry.

Verse 20. Ver. 20. *And Saul and all the people that were with him assembled, and came to the battle, and behold, every mans sword was against his fellow, and there was a very great discomfiture.*] This *Josephus* thinks fell out (as I noted above) because their Army consisted of divers Nations, who did not know one another, and so fell into great Confusion.

Verse 21. Ver. 21. *Moreover, the Hebrews that were with the Philistines before that time, which went up with them into*

the

the camp, from the country round about.] As ſome, it ſeems did; either out of Fear, or Compulſion, or Deſign. Chapter XIV.

Even they alſo turned to be with the Iſraelites, that were with Saul and Jonathan.] And helped to deſtroy the *Philiſtines.*

Ver. 22. *Likewiſe all the men of Iſrael that had hid themſelves in mount Ephraim.*] And other places mentioned, XIII. 6. Verſe 22.

When they heard that the Philiſtines fled, even they alſo followed hard after them in the battle.] Purſued them cloſely.

Ver. 23. *So the LORD ſaved Iſrael that day, and the battle paſſed over unto Beth-aven.*] Theſe words ſeem to imply, that the Fight continued till they came to this place; which lay Weſtward from *Michmaſh* (XIII. 5.) and there the *Philiſtines* threw down their Arms; and fled as faſt as they could towards their own Country. Verſe 23.

Ver. 24. *And the men of Iſrael were diſtreſſed that day.*] When they ſhould have been full of Joy and Triumph. Verſe 24.

For Saul had adjured the people ſaying, curſed be the man that eateth any food, until the evening; that I may be avenged of my enemies: ſo none of the people taſted any food.] That they might not loſe time, nor make the leaſt ſtay in the Purſuit of their Enemies, who fled before them. The King had the ſame Power that the great *Sanhedrin* had, who, the Jews ſay, might devote thoſe to Deſtruction, who did not obey the Charge that was given them in War. See *Selden Lib.* IV. *de Jure Nat. & Gent.* Cap. VI. But this was a very indiſcreet Act of *Saul*, unbecoming an excellent Captain: For inſtead of purſuing the *Philiſtines* with Vigor, they fainted for want of Refreſhment. There-

Chapter XIV.

fore great Commanders always took care their Soldiers ſhould be moderately fed, that they might not be tired in a long Conflict. So *Vegetius* informs us, L. III. *de Re Militari.* Cap. IX. *Veteribus ſeculis mos fuit, parco cibo curatos milites ad certamen educere, ut citatiores ſumpta eſca redderet, & longiore conflictu, non fatigarentur inedia:* And there was the ſame need of taking a little Refreſhment, if they could get it, when they were engaged in a long purſuit of their Enemy.

Verſe 25. Ver. 25. *And all they of the land came to a wood, and there was honey upon the ground.*] Which dropped from the hollow Trees, or the Clefts of Rocks, where Bees made their Combs in that Country; and ſometimes upon the very ground; as *Bochart* hath ſhown in his *Hierozoicon*, P. 2. Lib. IV. Cap. XII. where he obſerves this was not peculiar to *Judæa*, but uſual in other Countries.

Verſe 26. Ver. 26. *And when the people come into the wood, behold, the honey dropped, but no man put his hand to his mouth; for the people feared the oath.*] Wild Honey was ſo copious in thoſe Countries, and flowed ſo plentifully, that it gave occaſion to that *hyperbolical* Speech in the Book of *Job* XX. 17. where we read of *brooks*, or *torrents of honey and butter.*

Verſe 27. Ver. 27. *And Jonathan heard not when his father charged the people with the oath.*] He and his Armour-bearer being ingaged in Fight (with whom ſome others joined, *v.* 21.) long before *Saul* and his ſmall Army came to join him.

Wherefore he put forth the end of his rod, and dipt it in an honey-comb, and put his hand to his mouth, and his eyes were inlightned.] That is, his Spirits and Strength, which were quite ſpent by long Abſtinence from Meat, ſo that he could ſcarce ſee; were reſtored to him, and he was made freſh and lively to proceed in

in purſuit of the Enemy. For as *Gerh. Voſſius* obſerves (*Lib.* IV. *de Orig. & progr. Idol.* Cap. LXXIX.) the Eyes are wont to grow dim with long hunger: And as all Meat and Drink refreſhes and enlivens; ſo Wine and Honey do it above all other more ſpeedily. For their Spirits are both very ſubtil, and ſoon diffuſe their Strength through the Body. It is alſo obſerved by Learned Men, that Honey is an excellent Medicine for ſore and weak Eyes: But that is nothing to this purpoſe; ſuch Cures being not performed by eating of it, but by anointing the Eyes with it. Chapter XIV.

Ver. 28. *Then anſwered one of the people.*] That came with *Saul* to the purſuit. Verſe 28.

And ſaid, thy father charged the people with an oath, ſaying, curſed be the man that eateth any food to day: and the people were faint.] And yet forbore to take any Refreſhment, for fear of the Curſe.

Ver. 29. *Then ſaid Jonathan, my father hath troubled the land; ſee I pray you, how mine eyes have been inlightned, becauſe I taſted a little of this honey.*] Which did not cauſe ſo long a ſtay, as to hinder the purſuit of the Enemy. Verſe 29.

Ver. 30. *How much more, if haply the people had eaten freely this day of the ſpoil of their enemies, which they found: for had there not been now, a much greater ſlaughter among the Philiſtines?*] They would have been able to purſue them more ſwiftly, and to have done greater Execution upon them; than they could when they were faint. Thus Men, by their Raſhneſs, hinder what they would have. Verſe 30.

Ver. 31. *And they ſmote the Philiſtines that day, from Michmaſh to Ajalon.*] A City in the Tribe of *Dan* (XIV. *Joſh.* 42.) which bordered upon the Country of the *Philiſtines*. Verſe 31.

And

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And the people were very faint.] Otherwiſe they might have purſued further.

Verſe 32.

Ver. 32. *And the people flew upon the ſpoil.*] Like a ravenous Bird, which wanted Food.

And took ſheep and oxen and calves, and ſlew them on the ground, and the people did eat them with the blood.] Raw, or but half roaſted or boiled their Hunger being ſo ſharp, that it made them forget their Duty.

Verſe 33.

Ver. 33. *Then they told Saul, ſaying, behold, the people ſin againſt the LORD, in that they eat with the blood.*] All the People were not ſo prophane, but only ſome part of them.

And he ſaid, ye have tranſgreſſed, roll a great Stone unto me.] Our Learned Dr. *Spencer* thinks they did not *eat with the blood*, as we tranſlate it, but *upon*, or *by the blood*. Which was an idolatrous Cuſtom in the Eaſt, to invite the Familiarity of *Dæmons*, as hath been noted on XIX. *Levit.* 26. And therefore *Saul* to keep the People from thus defiling themſelves, commanded a great Stone to be brought to him, that there they might kill their Beaſts at that one place, and then feed upon them. See *de Leg. & Rit. Hebr.* p. 334. But this doth not ſeem probable that they ſhould now practice thoſe idolatrous Rites, when God had wrought ſuch a wonderful Deliverance for them; and they were ſo impatient to eat, that they had not time to think of ſuch Ceremonies.

Verſe 34.

Ver. 34. *And Saul ſaid, diſperſe your ſelves among the people.*] He ſpeaks unto his Officers.

And ſay unto them, bring me hither every man his ox, and every man his ſheep.] This is a ſign they had not all offended; having not yet killed their Beaſts.

And ſlay them here, and eat, and ſin not againſt the LORD in eating with the blood: And all the men brought every

every man his oxen with him that night, and slew them there.] As many as they had occasion to use. Chapter XIV.

35. *And Saul built an altar unto the LORD.*] To offer Sacrifices of Peace-offerings, and give thanks to God for this great Victory. Though others think, it was not for Sacrifice, but only a Monument of God's Mercy, in this late Deliverance. Verse 35.

The same was the first altar that he built unto the LORD.] In the Hebrew the words are (as is observed in the Margin of our Bibles) *that altar he began to build unto the LORD*, i. e. he laid the first Stone himself. We read of his Offering before in *Gilgal*; but that perhaps was not upon an Altar erected by himself, but was built before by others.

Ver. 36. *And Saul said, let us go down after the Philistines by night, and spoil them until the morning: and let us not leave a man of them.*] Having thus refreshed themselves, in the Evening, *Saul* propounded to them to renew the pursuit: Hoping to cut off their whole Army, when they were asleep in the Night. Verse 36.

And they said, do whatsoever seemeth good unto thee.] Their good Success made them as forward, as before they were backward to follow him.

Then said the priest, let us draw near hither unto God.] It is likely he stood before the Altar (if it were for Sacrifice) and put them in mind, that it was dangerous to undertake any thing without God's Advice: Which he was there ready to ask for them: In the *Targum* it is, *let us enquire by the WORD of the LORD.*

Ver. 37. *And Saul asked counsel of God.*] By *Urim* and *Thummim*. Verse 37.

Shall I go down after the Philistines, wilt thou deliver them into the hand of Israel.] Hitherto *Saul* had some Goodness left in him: For he hearkned to the Priest, when he admonished him of his Duty, which he neglected.

Chapter XIV. lected. The *Targum* here again hath it, *Saul asked by the WORD of the LORD.*

But he answered him not, that day.] Though perhaps the Priest had often begg'd an Answer, yet he received none.

Verse 38. Ver. 38. *And Saul said, draw near hither, all the chief of the people; and see wherein this sin hath been this day.*] He concluded some sin had provoked God, not to regard his Supplication: Which he desired might be found out and punished.

Verse 39. Ver. 39. *For as the LORD liveth that saveth Israel, though it be in Jonathan my son, he shall surely die: but there was not a man among the people that answered him.*] Though many knew that *Jonathan* had transgressed his Father's Charge (*v.* 28.) yet none would discover it.

Verse 40. Ver. 40. *Then said he unto all Israel be you on one side, and I and Jonathan my son will be on the other side: and the people said, do what seemeth good unto thee.*] He had gained great Authority among the People (it appears by this, and by v. 36.) since his wonderful Success.

Verse 14. Ver. 41. *Therefore Saul said unto the LORD God of Israel, give a perfect lot, and Saul and Jonathan were taken, and the people escaped.*] The Word *Lot* is not in the Original, but only *give perfect*, that is, declare who is innocent. So the word *give* sometimes signifies to *pronounce*, XIII. *Deut.* 1, 2.

Verse 42. Ver. 42. *And Saul said, cast lots between me and Jonathan my son, and Jonathan was taken.*] This looks like Vertue in him, that for good Examples sake, he would not exempt himself, though a King, from the same Trial, to which he exposed all the People.

Verse 43. Ver. 43. *Then said Saul to Jonathan, tell me what thou hast done? and Jonathan told him and said, I did but taste a little honey, that was in my hand; and lo, I must die.*] This shows a very great mind, that he neither denied

denied what he had done, nor excuſed it by his Ig- Chapter
norance, nor refuſed to die: Though he lookt upon XIV.
it as very hard. So *Joſephus* repreſents it, εὐγενῶς καὶ μεγαλοφρόνως, &c. with a generous and great Mind, he told his Father the Truth, and deſired not to be ſpared, *Lib.* VI. *Antiq.* Cap. VII.

Ver. 44. *And Saul anſwered, God do ſo and more alſo: for thou ſhalt ſurely die, Jonathan.*] This demonſtrates *Saul* to have been of a raſh, and of a rigorous Temper. With whom learned Men are wont to compare *Titus Manlius*; who cauſed his Son's Head to be cut off, for fighting the Enemy, when he had a fair Advantage, contrary to order, as *A. Gellius* tells us, Lib. IX. Cap. 13. But in this regard *Saul* was to be commended, as *Joſephus* alſo obſerves, that he had a greater regard to his Oath, than to his Kindred and natural Affection. Verſe 44.

Ver. 45. *And the people ſaid unto Saul, ſhall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid; as the* LORD *liveth there ſhall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people reſcued Jonathan, that he died not.*] They did not reſcue him by force and violence, but by their Petition to *Saul*, and the reaſon they gave for it, *Joſephus* ſaith, that *by their prayers and vows to God, they delivered him:* Who perhaps, ſignified by the Prieſt, that he approved the Peoples deſire. They were too forward indeed to ſwear directly againſt *Saul*'s Oath: But of the two, his being the moſt raſh, God was pleaſed to annul it, and abſolve him from it. Thus *Joſephus* underſtands it, *They reſcued him from the anger of his father,* καὶ εὐχὰς ὑπὲρ τοῦ νεανίσκου ποιῆσθαι τῷ Θεῷ, ὡς τὸν αὐτὸν ἀπολύσαι τοῦ ἁμαρτήματος, *and made their prayer to God for the young man, that he would looſe him from his ſin.* Verſe 45.

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How that Phraſe *not an hair of his head*, &c. was uſed appears from 2. *Sam.* XIV. 11. 1 *Kings* I. 51.

Ver. 46. *Then Saul went up from following the Philiſtines, and the Philiſtines went to their own country.*] He purſued them no further, but let them go quietly to their own homes.

Verſe 47.

Ver. 47. *And Saul took the kingdom over Iſrael.*] Ruled with greater Authority over his people, after this Victory: For the *Philiſtines* had inſlaved them, (as I obſerved XIII. 2.) But by this Deliverance they were freed from their Yoke, and *Saul* recovered his Kingdom.

And fought againſt all his enemies on every ſide.] He did not invade them (as may be gathered from the next Verſe) but repelled them, and kept them within their own Limits.

Againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtines.] Theſe were the principal Enemies wherewith they were incompaſſed. And by the *kings of Zobah* are meant thoſe that ruled in that part of *Syria*, which is called *Aram Zobah*; which lay towards *Euphrates*: Having that River for its Eaſtern Bounds, and *Damaſcus* and the Land of *Canaan* for its Weſtern. For it appears to be near to the *Iſraelites*, by the frequent Wars which *David* and *Solomon* had with the Kings of this Country, 2 *Sam.* VIII. 3. X. 6. 2 *Chron.* VII. 3. and the Aid which the *Syrians* of *Damaſcus* ſent them. 2 *Sam.* VIII. 5. and their flying thither when they were routed, 1. *Kings* XI. 24. And the Cities which *Solomon* built in the Wilderneſs, 1. *Kings* IX. 17, 18. are ſaid to be in *Hamath-Zobah*. 2 *Chron.* VIII. 34. which demonſtrates it was upon the Confines of *Judæa*.

And

And whetherſoever he turned himſelf, he vexed them.] He got the better of them. And in his days the *Reubenites* alſo made War with the *Hagerens*, and poſſeſſed their land, till the time of the Captivity, 1 *Chron.* V. 10, 18, 19, 20. Chapter XIV.

Ver. 48. *And he gathered an hoſt and ſmote Amalek.*] Which War is at large deſcribed in the next Chapter. Verſe 48.

And delivered Iſrael out of the hand of them that ſpoiled them.] The ſix forementioned Nations.

Ver. 49. *And the ſons of Saul were Jonathan, and Iſhui, and Melchiſhua*, &c.] Theſe were only fit to accompany him in his Wars, and upon that account are only mentioned here, and XXXI. 2. though he had another Son, (*Iſhboſheth*) who is mentioned in 1 *Chron.* VIII. 33. under the Name of *Eth-baal.* Verſe 49.

Ver. 50. *And the name of Sauls wife was Ahinoam, the daughter of Ahimaez; and the name of the captain of his hoſt, was Abner, the ſon of Ner, Sauls uncle.*] For *Ner* was Brother to *Saul*'s Father, as the next Verſe tells us. It ſeems to me obſervable, that we never read of more than one Wife that *Saul* had, though *David* had many. It is poſſible he did not think it prudent in a new erected Kingdom, to follow the Example of the Eaſtern Kings in every thing. Verſe 50.

Ver. 51. *And Kiſh was the father of Saul, and Ner of Abner, was the ſon Abiel.*] As *Kiſh* alſo was, IX. 1. Verſe 51.

Ver. 52. *And there was ſore war againſt the Philiſtines all the days of Saul.*] Who could not perfectly ſubdue them; as appears from their renewing the War, Chap. XVII. &c.

And when Saul ſaw any ſtrong man, or any valiant man.] Who behaved himſelf with Vigour and Courage in the Wars.

He took him unto him.] To be one of his Guard, or to be preferred in the Army.

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CHAP. XV.

Verſe 1. Verſe 1. *Samuel alſo ſaid unto Saul, the LORD ſent me to anoint thee to be king over his people, over Iſrael; now therefore hearken unto the voice of the words of the LORD.*] Being ſo highly obliged to God, above all other Men in the Nation, it highly concerned him to be very careful to obſerve his Commands; eſpecially having lately been diſobedient, XIII. 13.

Verſe 2. Ver. 2. *Thus ſaith the LORD of hoſts, I remember that which Amalek did to Iſrael; how he laid wait for him in the way, when he came up from Egypt.*] See my Notes upon XXV. *Deut.* 17, 18.

Verſe 3. Ver. 3. *Now go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not: but ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſs.*] This heavy Sentence was pronounced againſt them long ago, XVII. *Exod.* 14. and renewed at their entrance into *Canaan*, with a charge not to forget it, XXV. *Deut.* 19. and now ordered to be put in Execution.

Verſe 4. Ver. 4. *And Saul gathered the people together, and numbred them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah.*] The word *Telaim* ſignifying Lambs (which it is likely were very plentiful in this place) The *Targum* tranſlate it, *he numbred them by Paſchal Lambs:* As if the Paſſover was kept at this time. And ſo *Raſi* fancies that it being unlawful to number the People, he commanded every Man to take a Lamb out of the Flock, and numbred them. But *David Kimchi*,

Kimchi, and others, take this as we do, for the Name of a Place called *Telem*, in the Tribe of *Judah*, *Joſh.* 25. For there is no place mentioned in Scripture called *Telaim*; nor any ſo near it in ſound, as this. See *Selden*, Lib. III. *de Synedr.* Cap. XI. N. V. and *Bochart's Hierozoicon*, P. 1. Lib. II. Cap. XLIII. I have often obſerved that their Armies conſiſted of Footmen, they having no Horſes in *Judæa*. And in two regards they were more uſeful than Horſemen, as *Vegetius* obſerves, Lib. II. *de Re militari*, Cap. I. *firſt*, becauſe *poſſunt ubique prodeſſe*, they may be ſerviceable every where, which Horſemen cannot. And *ſecondly*, a great Number of them, *ſumptu & expenſa minore nutritur*, is maintained at leſs Expence and Charge. Chapter XV.

Ver. 5. *And Saul came to a city of Amalek.*] To the Metropolis of the Kingdom, whoſe Name perhaps was *Amalek*. For ſo the words may be underſtood, *he came to the city Amalek.* Verſe 5.

And laid wait in the valley.] Or fought them in the Valley, as we tranſlate it in the *Margin*: For they came out to give him Battle.

Ver. 6. *And Saul ſaid to the Kenites.*] Who were of the Poſterity of *Jethro*: Some of which were in the Tribe of *Judah*, others in *Naphthali*; and ſome it ſeems dwelt among the *Amalekites* in the rocky part of that Country, XXIV. *Numb.* 21. Verſe 6.

Go, depart, get ye down.] For they dwelt on high.

From among the Amalekites, leſt I deſtroy you with them.] For ſome of the *Amalekites* it is likely would flee to them for ſhelter.

For you ſhewed kindneſs to the children of Iſrael, when they came out of Egypt.] Some of their Anceſtors did, which the *Iſraelites* did not forget, XVIII. *Exod.* 12. X. *Numb.* 31.

And

Chapter XV. *And the Kenites departed from among the Amalekites.*] And went, it is likely, into the Land of *Judah.*

Verſe 7. Ver. 7. *And Saul ſmote the Amalekites from Havilah, until thou come to Shur; that is over againſt Egypt.*] That is, their whole Country, of which this was the extent; from *Havilah* in the North-Eaſt, to *Shur* in the South-Weſt. Theſe two *Havilah* and *Shur*, are conſtantly oppoſed, as the moſt oppoſite Terms of *Arabia*, as *Bochartus* hath obſerved in his *Phaleg.* Lib. IV. Cap. VI.

Verſe 8. Ver. 8. *And Saul took Agag the king of the Amalekites alive, and afterwards deſtroyed all the people with the edge of the ſword.*] That is, all that could be met with: But ſome fled no doubt, as ſoon as they ſaw him victorious; and ſaved themſelves in other Countries. Accordingly we read of good numbers of this People afterwards.

Verſe 9. Ver. 9. *But Saul and the people ſpared Agag.*] Whoſoever propoſed it, they all agreed in it, not to kill *Agag:* And *Saul*, it is moſt likely, was the chief Author of this Counſel. Who, θαυμάσας τὸ κάλλος καὶ τὸ μέγεθος τοῦ σώματος (as *Joſephus* ſpeaks) being ſtruck with Admiration of him as a very goodly and proper Perſon, thought fit to ſave him. Not following herein the Command of God, but his own private Fancy and Affection, Lib. VI. *Antiq.* Cap. VIII. Others think he intended to lead him in Triumph. See *v.* 12.

And the beſt of the ſheep, and of the oxen, and of the fatlings and of the lambs.] Interpreters wonderfully vary about the Senſe of the Word *Hamiſnim*, which we tranſlate *fatlings:* As may be ſeen in *Bochartus* his *Hierozoicon*, P. I. Lib. II. Cap. 43. fol. 430. where he ſhows it ſignifies Cattle in their full Strength.

All that was good.] Of their Houſhold-goods (I ſuppoſe) Apparel, and ſuch like things.

And

And would not utterly destroy them.] As they had been commanded by God; but took them as a prey unto themselves. Chapter XV.

But every thing that was vile and refuse, that destroyed they utterly.] All that was not worth the keeping. Which is a wonderful instance of the Baseness of humane Nature; when governed by Covetousness, or any such like Affection.

Ver. 10. *Then came the word of the LORD unto Samuel, saying.*] Immediately before *Saul* returned from his Expedition. Verse 10.

Ver. 11. *It repenteth me that I have set up Saul to be king.*] Whom he resolved now to throw down from his Throne. See *v.* 29. For Repentance in God, imports only the will of a Change, and not of every Change, but of the Divine Sentence pronounced, which the Scripture calls Repentance. So *Procopius Gazæus*, *Pœnitentia Dei, est Dispensationis ipsius mutatio*, God's Repentance is the Change of his own Dispensation. Verse 11.

For he is turned back from following me, and hath not performed my commandment. And it grieved Samuel, and he cried unto the LORD all night.] Beseeching him to pardon *Saul*.

Ver. 12. *And when Samuel rose up early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel.*] A City in the Mountains of the Tribe of *Judah*, where *Nabal* dwelt, who is called the *Carmelite*, XXVII. 3. See XV. *Josh.* 55. Verse 12.

And behold he set him up a place.] Either for the dividing of the Spoil, as the *Targum* understands it; or marking out a Camp, as *Kimchi*; or he erected a Triumphal Arch, as St. *Hierom*: Having brought *Agag* with him, to make his Triumph greater. Which Arch, it may be thought, was in the Form of an hand: For in the Hebrew the Word we translate *Place* is *Jad*, which

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which ſignifies an *Hand*. Or, as *Raſi* will have it, he here built an Altar: Which *Elijah* in future times repaired, 1 *Kings* XVIII. 30. But this is a very groſs Miſtake: For this *Carmel* was very remote from that Mount which *Elijah* frequented, as *Bochartus* hath obſerved, P. 1. *Hieroz.* Lib. II. Cap. XLVIII. It may be rather thought, to be ſome Building erected in the Form before-mentioned, to ſignify that they overcame the *Amalekites with a ſtrong hand.*

And is gone down, and paſſed on, and gone down to Gilgal.] In a long Pomp, I ſuppoſe, as a mighty Conqueror.

Verſe 13. Ver. 13. *And Samuel came to Saul, and Saul ſaid to him, Bleſſed be thou of the LORD.*] A form of Salutation, wiſhing him all Happineſs from God: Who had ordered him to undertake ſuch a piece of Service, as he had done him.

I have performed the commandment of the LORD.] He was ſo inſenſible of any fault he had committed, that he boaſts of his Performance.

Verſe 14. Ver. 14. *And Samuel ſaid, what means then this bleating of the ſheep,* &c.] Which he had commanded him utterly to deſtroy, *v.* 3.

Ver. 15. *And Saul ſaid, they have brought them from the Amalekites.*] He lays the blame upon the People, when it is evident he himſelf was principally in fault, *v.* 9.

And the people ſpared the beſt of the ſheep, and of the oxen to ſacrifice unto the LORD thy God, and the reſt we have utterly deſtroyed.] This was a plauſible Pretence, it being the Cuſtom all the World over, to give part of their Spoils in War unto their Gods. If there had not been an expreſs Command for deſtroying every thing in this War: So that nothing ſhould be ſpared either for himſelf, or for them.

Ver. 16.

Ver. 16. *And Samuel said unto Saul, stay.*] This sounds, as if *Saul* was going away: Being abundantly satisfied in his Noble Atchievments. Chapter XV.

And I will tell thee what the LORD hath said unto me this night.] When he cried to him without ceasing, *v.* 11. Though *Samuel* was a Prophet, saith *Procopius Gazæus*, yet speaking to a King, he begs leave he may do it freely. Verse 16.

And he said, say on.] He hoped, it is likely, to hear himself commended for his Piety.

Ver. 17. *Then Samuel said unto Saul, when thou wast little in thy own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?*] It is of great use for Men to remember, what they were: As *Placilla* the Wife of *Theodosius* (*Strigelius* here observes) said to her Husband, Ἀεὶ σε προσήκει λογίζεσθαι, τὰ μὲν ἦν πάλαι, τὰ δ' γέγονας νῦν, &c. *It behoves thee always to think what thou wast heretofore, and what thou art now. For calling these things to mind, thou wilt not be ungrateful to thy benefactor: but govern the kingdom thou hast received, according to the Laws; and by that means honour him that bestowed it upon thee.* Verse 17.

Ver. 18. *And the LORD sent thee a journey and said, go, and utterly destroy the sinners the Amalekites.*] He was employed in a very honourable Expedition, to destroy the declared Enemies of the LORD. Verse 18.

Ver. 19. *Wherefore didst thou not obey the voice of the LORD, but didst fly upon the spoil.*] With great Greediness, as a hungry Bird or Beast doth upon his Prey.

And didst evil in the sight of the LORD.] The Command was as plain as words could make it: So that there was no reason but his own base Covetousness, why it was not obeyed.

Chapter XV.

Ver. 20. *And Saul ſaid unto Samuel, yea, I have obeyed the voice of the LORD, and have gone the way which the LORD ſent me, and have brought Agag the king of the Amalekites, and have utterly deſtroyed the Amalekites.*] A ſtrange Stupidity! to imagine ſuch a partial Obedience could be pleaſing unto God.

Verſe 21. Ver. 21. *But the people took of the ſpoil, ſheep and oxen, the chief things that ſhould have been utterly deſtroyed, to ſacrifice unto the LORD thy God in Gilgal.*] This was a mean thing, to throw all the blame on the People, whom he ſhould have governed better: And it was worſt of all, to let them pretend Religion for their Diſobedience.

Verſe 22. Ver. 22. *And Samuel ſaid, hath the LORD as great delight in burnt-offerings and ſacrifices, as in obeying the voice of the LORD? Behold, to obey is better than ſacrifice, and to hearken than the fat of rams.*] This moſt Divine Admonition, is inculcated by all following inſpired Writers, *David*, *Solomon*, and the Prophets. See L. *Pſalm* 13, 14. LI. *Pſalm* 16, 17. V. *Eccles.* 1. I. *Iſaiah* 11, 12, &c. LXVI. *Iſaiah* 3. VII. *Jerem.* 21, 22, &c. VI. *Hoſea* 6. VI. *Micah* 6, 7, 8. VIII. *Zach.* 16. And ſome of the Heathen have ſaid excellent things to this purpoſe.

Verſe 23. Ver. 23. *For rebellion is as the ſin of witchcraft.*] Or, *following after Divination:* Which is oppoſed to propheſy, as Idols are to God.

And ſtubbornneſs is as iniquity and idolatry.] The words *aven* and *teraphim* ſignify all manner of Idolatry. From which though *Saul* was free, yet his obſtinate Diſobedience made him liable to ſuch a Puniſhment, as Idolaters deſerved. For as they were to be cut off, ſo he was to be dethroned, as it here follows.

Becauſe

Becauſe thou haſt rejected the word of the LORD, *he hath alſo rejected thee from being king.*] As Idolaters were to loſe their Lives; ſo he and his Poſterity loſt the Kingdom. And it is obſervable, that he was at laſt ſlain, by the hand of an *Amalekite*, I. *Sam.* 1. 8. Chapter XV.

Ver. 24. *And Saul ſaid unto Samuel, I have ſinned, for I have tranſgreſſed the commandment of the* LORD, *and thy word: becauſe I feared the people, and obeyed their voice.*] It is not certain whether he led the People into this Sin, or they led him. I look upon this only as an Excuſe (he having no reaſon to fear the People, who were all at his Command) and that he was not yet throughly ſenſible of his Guilt. Verſe 24.

Ver. 25. *Now therefore I pray thee, pardon my ſin.*] By deprecating God's Diſpleaſure. Verſe 25.

And turn again with me.] To *Gilgal*; from whence he came forth to meet *Samuel*.

That I may worſhip the LORD.] And by *Samuel*'s Prayers obtain a Pardon.

Ver. 26. *And Samuel ſaid unto Saul, I will not return with thee; for thou haſt rejected the word of the* LORD, *and the* LORD *hath rejected thee from being king over Iſrael.*] The Prophet lookt upon God's Sentence as peremptory; and therefore peremptorily denied his Requeſt. Verſe 26.

Ver. 27. *And as Samuel turned about to go away, he laid hold upon the ſkirt of his mantle.*] It was a four ſquare Garment covering the Breaſt and the Back; knit at the Shoulders, but open on the ſides, as *Jo. Braunius* hath ſhown, Lib. 2. *de Veſtitu Sacerd. Hebr.* Cap. V. N. VIII. On this *Saul* laid hold, that he might ſtop *Samuel* from going away. Verſe 27.

And it rent.] A ſign the motion of *Samuel* was violent; he being full of Indignation againſt *Saul*.

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Ver. 28. *And Samuel ſaid, the LORD hath rent the kingdom of Iſrael from thee this day; and hath given it to a neighbour of thine, that is better than thou,*] That caſual rent, he took to be an apt Repreſentation of his Deſtiny.

Verſe 29. Ver. 29. *And alſo the ſtrength of Iſrael.*] The word we tranſlate *ſtrength* imports *victory* (as is obſerved in the Margin) and therefore theſe words ſhould be tranſlated; *He that gives victory*, and diſpoſes Kingdoms, or *the triumphant King of Iſrael.*

Will not lie, nor repent: for he is not a man, that he ſhould repent.] Sometimes, God is ſaid *to repent of the evil*, i. e. to alter his Intentions of inflicting Puniſhment. But in this caſe there was no room for it, becauſe of the Oath of God, that *Amalek* ſhould be cut off. This made *Saul*'s ſin unpardonable; it being of the like Nature (to uſe the words of Dr. *Jackſon*) as if a Judge or inferiour Magiſtrate, being intruſted to do Juſtice in a matter, unto which his Soveraign Lord had peremptorily and determinately ſworn, ſhould upon a Bribe, or other ſiniſter reſpect, neglect his Duty, and (as much as in him lay) make his Maſter foreſworn. For an inferiour Judge to do this, deſerves more bodily Deaths than one. And therefore though God did repent that he had made *Saul* King (for he had the Kingdom only by mere Promiſe, not by a Promiſe confirmed by an Oath) yet he would not repent his Depoſition, nor reverſe the Sentence againſt him; becauſe by his prepoſterous Indulgence unto *Amalek* (God's ſworn Enemy) he did by this Fact incur the Sentence of Depoſition by Oath.

Verſe 30. Ver. 30. *And he ſaid I have ſinned.*] Now he makes a down-right Acknowledgment of his Guilt; without any Alleviations of it, from the Fear he was in of the People, or any other thing, *v*, 24.

Yet

Yet honour me I pray thee before my people, and before Israel.] He submitted to the Sentence; and only desired while he was King he might not lose his Honour with those that waited on him, and with the rest of his Subjects. Chapter XV. Verse 35.

And turn again with me, that I may worship the LORD thy God.] He speaks as if he thought, that unless it were for *Samuel*'s sake he was afraid God would not regard him.

Ver. 31. *And Samuel turned again with Saul.*] He said before he would not, *v.* 26. But upon his Importunity (and ordered perhaps by God) he altered his Mind. For he spake before only his present Thoughts, which upon further reason he might change. Verse 31.

And Saul worshipped the LORD.] In the Company of *Samuel*; that the People might not despise his Authority, while he held it.

Ver. 32. *Then said Samuel, bring ye hither unto me, Agag the king of the Amalekites.*] This he spake to the People, in the Presence of *Saul*; that he might see what he ought to have done himself. Verse 32.

And Agag came unto him delicately.] Or, walking in State; for though he was at the point of Death, saith *Kimchi*, he could not forbear to come to *Samuel* in an haughty manner: But this word seems to relate to *Softness*, rather than *Pride*; and signify that he came to him with a soft pace, treading gingerly (as we speak) after a nice and delicate manner.

And Agag said, Surely the bitterness of death is past.] Being spared by *Saul* and his Soldiers, he feared no hurt from a Prophet.

Ver. 33. *And Samuel said, as thy sword hath made women childless, so shall thy mother be childless among women.*] This shows he had been a bloody Tyrant; and was now cut off, not merely for the Sins of his Ance- Verse 33.

stors

Chapter XV. ſtors four hundred years ago; but for his own mercileſs Cruelty.

And Samuel hewed Agag to pieces.] He commanded it to be done by the publick Executioner of Juſtice: Or perhaps did it himſelf. See VIII. *Judg.* 20. This doth not prove that *Samuel* continued a Judge after *Saul* was anointed: But he was authorized to do this, by a ſpecial Commiſſion from God.

Before the LORD in Gilgal.] For here they had been praying, and offering Sacrifice: And God was preſent in all the great Aſſemblies of his People. See XX. *Judges* 1.

Verſe 34. Ver. 34. *Then Samuel went to Ramah.*] Where he commonly lived, VII. ult.

And Saul went up to his houſe in Gibeah of Saul.] Which was the place of his Birth, and conſtant abode, X. 26. XIV. 2.

Verſe 35. Ver. 35. *And Samuel came no more to ſee Saul, until the day of his death.*] He was wont, it is likely, to make him frequent Viſits: But now he forſook him, as a Man abandoned by God.

Nevertheleſs Samuel mourned for Saul.] Yet he had ſtill ſo much Love to him, or to his Country; as to lament the ſad Condition into which he was fall'n.

And the LORD repented that he had made Saul king over Iſrael.] In Teſtimony whereof he utterly caſt him off; and all *Samuel*'s Tears could not procure a Reverſal of the Sentence pronounced againſt him.

CHAP.

CHAP. XVI.

Chapter XVI.

Verſe 1. *AND the LORD ſaid unto Samuel, how long wilt thou mourn for Saul; ſeeing I have rejected him from being king over Iſrael?*] Since God had told him ſo plainly, and poſitively, that the Sentence againſt him was irreverſible, it was in vain to mourn and to pray (as ſome think he did) for his Reſtitution to God's Favour. Verſe 1.

Fill thy horn with oyl, and go to Jeſſe the Bethlemite: for I have provided me a king among his ſons.] It might increaſe his Sorrow, perhaps, to think that if *Saul* ſhould die ſuddenly, there was none yet appointed by God to ſucceed him. Which might be one reaſon why now God declared his Pleaſure about that matter.

Ver. 2. *And Samuel ſaid, how can I go?*] That is, with ſafety. Verſe 2.

If Saul hear it he will kill me.] For he was inraged at the Sentence paſſed upon him; though at that preſent he ſeemed to ſubmit unto it.

And the LORD ſaid, take an heifer with thee, and ſay I am come to ſacrifice unto the LORD.] Which he, being a Prophet, might do any where: All the Ritual Laws being ſubject to the Prophets.

Ver. 3. *And call Jeſſe to the ſacrifice.*] To an Euchariſtical Feaſt upon the Sacrifice: Unto Which they might invite their Neighbours and Friends. Verſe 3.

And I will ſhew what thou ſhalt do, and thou ſhalt anoint him, whom I will name unto thee.] God promiſes to direct him ſo to manage the Buſineſs, that he ſhould come

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come into no danger. From whence it may be gathered, that it was not the holy Oyl wherewith he anointed him, for that was kept in the Sanctuary: Unto which place he could not have gone to fetch it, but it would have been known, and raiſed Suſpicions of what he was going to do. See *Fort. Scacchus* in his *Myrolbecium*, Lib. III. Cap. XLVI.

Verſe 4.

Ver. 4. *And Samuel did that which the LORD ſpake.*] Took an Horn of Oyl, and an Heifer.

And came to Bethlehem, and the elders of the town trembled at his coming.] They went out, I ſuppoſe to meet him, but trembled when they ſaw him.

And ſaid, comeſt thou peaceably.] They were afraid that he came to reprove them for ſome ſin that was in their City, or that he fled to them for Security againſt *Saul*'s Anger; which might bring them into danger.

Ver. 5. *And he ſaid, peaceably: I am come to ſacrifice unto the LORD.*] That was one Intention of his coming; and though there was another (to anoint *David*) he was not bound to declare it: For where there are two ends of any Action, one may without any Injury to Truth, declare the one, and conceal the other. As *Moſes* did, when he told *Pharaoh* they muſt go and ſacrifice to God in the Wilderneſs; but ſuppreſſed their Intention to march to the Land of *Canaan*.

Sanctify your ſelves, and come with me to the ſacrifice.] See upon XIX. *Exod.* 10.

And he ſanctified Jeſſe and his ſons, and called them to the ſacrifice.] It is likely *Jeſſe* might be an Elder; but if he were, his Sons were not: But he gave them a particular Invitation, and took care they ſhould come prepared. *Samuel* was not a Prieſt, but being a Prophet he had Authority from God, in extraordinary caſe,

caſe, to perform the Office of a Prieſt, in offering Sacrifice. Chapter XVI.

Ver. 6. *And it came to paſs, when they were come.*] After the Sacrifice was over, while they were making ready the Feaſt, that was to follow upon it: *Samuel* took *Jeſſe* privately into a Room, and there it is likely acquainted him with his Commiſſion: Whereupon he called for his eldeſt Son to come to him. Verſe 6.

That he looked on Eliab, and ſaid, ſurely the anointed of the LORD is before me.] Beholding a goodly Perſon, handſome and tall (as appears by the following Verſe) he concluded within himſelf, that this was the Perſon God deſigned for his anointed.

Ver. 7. *And the LORD ſaid unto Samuel.*] By a ſecret, inward Suggeſtion. Verſe 7.

Look not on his countenance, nor on the height of his ſtature; becauſe I have refuſed him. For the LORD ſeeth not as man ſeeth; for man looketh on the outward appearance, but the LORD looketh on the heart.] All have not a noble Spirit, who have a noble Aſpect; as appeared by *Saul*. Which ſhould have made *Samuel* not conclude ſo haſtily, from a goodly Appearance.

Ver. 8. *Then Jeſſe called Abinadab, and made him paſs before Samuel.*] That he might have a full view of him. Verſe 8.

And he ſaid, neither hath the LORD choſen this.] God ſuggeſted to him, as he did concerning the former, that he did not approve him.

Ver. 9. *Then Jeſſe made Shammah to paſs by; and he ſaid, neither hath the LORD choſen this.*] He is called *Shimeah*, 2 *Sam.* XIII. 3. and *Shimmah*, 1 *Chron.* II. 13. Verſe 9.

Ver. 10. *Again Jeſſe made ſeven of his ſons to paſs before Samuel.*] Not all at once; but ſeven in all, one after another in order; *David* being the *eighth*. Verſe 10.

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And Samuel ſaid unto Jeſſe, the LORD hath not choſen theſe.] Theſe words ſhow that he had acquainted *Jeſſe* with his Buſineſs: But theſe four of his Sons, among whom he was to anoint one to be King, were no more qualified for it, than the three firſt: For he had eight Sons in all, XVII. 12.

Verſe 11.

Ver. 11. *And Samuel ſaid unto Jeſſe, are here all thy children? and he ſaid, there remaineth yet the youngeſt; and behold he keeps the Sheep.*] And ſo was not at home. The moſt Excellent Commanders were anciently taken from the Plough, or from feeding Sheep, as *Pliny* obſerves, Lib. XVIII. *Natural Hiſtor.* Cap. V. *Fortiſſimi viri, & milites ſtrenuiſſimi ex agricolis gignuntur.* And ſo *Vegetius*, *Lib.* I. Cap. 3. *de re Militari*, diſcuſſes this point, whether the beſt Soldiers come out of the City or the Country: And reſolves, *aptiorem armis ruſticam plebam*, &c. that the Country People are moſt fit for Arms; who live in the open Air, and are bred up to labour, and indure heat, and neglect the ſhade: Being unacquainted with Baths, ignorant of Delights, of a ſimple Mind, contented with a little; having their Bodies hardned to the enduring all Labour; who are uſed by their Country Life to carry Burdens, dig Trenches, and ſuch like Labour. And therefore he concludes, that the ſtrength of an Army is to be ſupplied out of the Field: For ſo it is, that *the leſs men are acquainted with the delights of life, the leſs they fear death.* *Moſes* was thus bred a long time in the Service of *Jethro*: And *Saul* lookt after his Father's Cattle.

And Samuel ſaid unto Jeſſe, ſend and fetch him: for we will not ſit down till he come hither.] By this it appears, all this was tranſacted between the Sacrifice, and the dreſſing of the Meat for a Feaſt upon it.

Ver. 12.

Ver. 12. *And he ſent and brought him in: now he was ruddy.*] His Hair was red, which in ancient times was accounted beautiful, as *Bochartus* obſerves from this place. With which agree the words of *Feſtus*, who having ſaid that *Rutilius* ſignifies *red*, adds, *cujus coloris ſtudioſæ etiam antiquæ mulieres erant.* Of which Colour Women alſo were ſtudious in ancient times. See *Hierozoicon*, P. I. Lib. II. Cap. XXXIV. But it muſt be confeſſed, that the Hebrew Word *Admoni* doth not ſignify only *red*, but alſo *bright* and ſhining; as *Bochartus* himſelf acknowledges thoſe Words, IV. *Lament.* 7. are to be underſtood, where he ſaith of the *Nazarites*, *Ademu azem Mippinim*, they were more ſhining in Body than Pearls. And I think theſe words are ſo to be interpreted concerning *David*, that he had a clear Complexion; or, was very fair (as we ſpeak) and lovely. Chapter XVI. Verſe 12.

And withal of a beautiful countenance.] Or, had *beautiful eyes*, as the words are in the Hebrew, *Oculis ſpecioſi & liberalibus*, as *Conradus Pellicanus* here gloſſes.

And goodly to look to.] Of a pleaſant Aſpect; full of Sweetneſs and Clemency, as the ſame Author underſtands it. All this is ſaid to ſignify, that he was a goodly Perſon, and had Greatneſs in his Countenance.

And the LORD ſaid, ariſe, anoint him, for this is he.] The Jews obſerve upon theſe words, that it was neceſſary to anoint the firſt of a Family, that was advanced to the Kingdom; but it was not neceſſary to anoint his Children that ſucceeded him: Unleſs upon occaſion of a diſpute, by a contrary Faction. See *Selden de Succeſſ. in Pontificat.* Lib. II. Cap. IX.

Ver. 13. *Then Samuel took the horn of oyl, and anointed him.*] He did not hereby inveſt him actually with the Kingly Power: But this anointing was only a Deſignation Verſe 13.

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ſignation of him to ſucceed *Saul* after his Death. So *David* always underſtood it; looking upon *Saul*, as the LORD's anointed, as long as he lived; that is, as the King of *Iſrael*. See IX. *Judges* 8.

In the midſt of his brethren.] It had better have been tranſlated, *from the midſt of his brethren*, that is, he ſingled him out from the reſt, and privately anointed him. For it is manifeſt, by what is ſaid before, that *Samuel* was afraid to have it known, and therefore did not anoint him publickly in the midſt of his Brethren. And by *Eliab*'s Treatment of *David* after this (XVII. 28.) it plainly enough appears, he did not know him to be the King elect of God's People.

The Jews in *Seder Olam Rabba* (Cap. XIII.) ſay *David* was Twenty Nine Years old, when he was anointed: Which certainly is falſe, if it be underſtood of this firſt Unction by *Samuel* (whereby God elected him, as in the two following *Judah* and *Iſrael* received him for their King) for after *Saul*'s Death he reigned forty Years old, and lived till he was *ſeventy*. So that he was *thirty* Years old when he began to reign: Part of which time he ſpent in the Service of *Saul*; and after that was ſorely perſecuted by him. How long that Perſcution laſted is uncertain: But it continued ſo long, that it makes the Opinion of *Abarbinel* probable, that *David* could not be above *twenty* Year old, if ſo much, when *Samuel* anointed him.

And the ſpirit of the LORD *came upon David from that day forward.*] A Spirit of Prudence to behave himſelf wiſely upon all occaſions; with a Spirit of Courage, ſo that he durſt grapple with a Lion and a Bear: And the Spirit of Prophecy, in which he was very eminent afterwards. In ſhort, a Spirit fit for a Prince.

And Samuel went up, and went to Ramah.] Having no further Commission from God at *Bethlehem.* Chapter XVI.

Ver. 14. *But the spirit of the LORD departed from Saul.*] Which came upon him, when he was first made King, and continued with him till this time, X. 11. XI. 6. yet he did not lose his Courage, but his Prudence and Skill in Government. Verse 14.

And an evil spirit from the LORD troubled him.] He grew melancholly, timerous, and suspicious: So that he started where there was no danger, as the Hebrew Word seems to import; and thereby became very unfit for Business, being sometimes furious and distracted; always full of Anxiety and Solicitude of Mind: Sighing and trembling like a Man in the dark, as *Abarbinel* explains it. For his Blood and Spirits were thick and heavy; having lost their usual Purity and Splendor.

Ver. 15. *And Sauls servants said unto him, behold an evil spirit from God troubleth thee.*] His Courtiers could not but observe a strange Disturbance in him: Which they lookt upon as so unusual, that they ascribe it to the hand of God. Verse 15.

Ver. 16. *Let our lord now command thy servants that are before thee, to seek out a man, who is a cunning player upon the harp.*] An Instrument always highly esteemed; as those were who could play well upon it. It is called *Cinnor* in the Hebrew, from whence no doubt the Greek Κιννύρα is derived. Verse 16.

And it shall come to pass, that when the evil spirit from God is upon thee.] When a melancholy Fit seized him.

That he shall play with his hand, and thou shalt be well.] It being a bodily Disease, they hoped by this means he might receive some Relief: And perhaps they had seen some Experiment made of it, upon Men in the like

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like Condition: For muſick wonderfully alters the Spirits, and conſequently the Blood: And hath a peculiar Vertue in it to cheer and delight thoſe that are ſad, and compoſe thoſe that are furious, as *Saul* ſometimes was.

Verſe 17. Ver. 17. *And Saul ſaid unto his ſervants, provide me now one that can play well, and bring him to me.*] For none durſt deny his Attendance on him, as *Samuel* had deſcribed the manner of the Kingdom, VIII. 11, 12, &c.

Verſe 18. Ver. 18. *Then anſwered one of the ſervants and ſaid, behold I have ſeen the ſon of Jeſſe the Bethlemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely perſon.*] It is likely this was ſome Friend or Acquaintance of *David*'s, who had a mind to bring him to Court: And therefore reckons up all his good Qualities, as well as his Skill in Muſick; together with his Succeſs in all Affairs. Which though he managed with great Prudence, yet he could not have been ſo conſtantly proſperous, if God had not bleſſed him.

Verſe 19. Ver. 19. *Wherefore Saul ſent meſſengers unto Jeſſe, ſaying, ſend me* David *thy ſon, which is with the ſheep.*] This Meſſage, it is likely, might poſſeſs *Jeſſe* with ſome Fear, that the Secret was diſcovered.

Verſe 20. Ver. 20. *And Jeſſe took an aſs laden with bread and a bottle of wine, and a kid, and ſent them by* David *his ſon, unto Saul.*] But by this preſent he hoped to ingratiate his Son in his Princely Favour. The word *laden* is not in the Hebrew, but only *an aſs of bread.* Which is a Phraſe uſed in other Authors, as *Bochartus* hath obſerved out of *Athenæus*: Who mentions this Phraſe in *Soſibius*, ἄξ]ων τρεῖς ὄνους καν∂ηλίνους, *three great aſſes of loaves*, Hieroz. P. I. Lib. II. Cap. XXXIV.

Ver. 21.

Ver. 21. *And David came to Saul, and ſtood before him.*] Miniſtred unto him among the reſt of his Servants. Chapter XVI.

And he loved him greatly, and he made him his armour-bearer.] Which was an honourable Preferment.

Ver. 22. *And Saul ſent to Jeſſe, ſaying, let David I pray thee ſtand before me: for he hath found favour in my ſight.*] This was an extraordinary Token of his Kindneſs; that he would not keep his Son to wait upon him, without his Conſent. Verſe 22.

Ver. 23. *And it came to paſs, when the evil ſpirit from the LORD was upon Saul, that David took an harp and played with his hand.*] *Joſephus* ſeems to have thought, that he alſo ſung Hymns and Pſalms to the Harp; for his words are Lib. VI. *Antiq.* Cap. IX. λέγοντὲ τὰς ὕμνες, ᾠδὴ ψάλλων ἐν τῇ κιννύρᾳ, &c. But the illuſtrious *Spanheim* ſhows that the word ψαλμὸς is often uſed for the ſound of the Harp. So the *Scholiaſt* upon *Ariſtophanes* his *Aves* ψαλμὸς κυρίως ὁ τῆς κιθάρας ἦχος. See his Obſervations on *Callimachus* his Hymn *in Apollinem*, v. 12. And ſo *Nero* truly ſaid (which *Tacitus* mentions in his *Annals*, L. XIV. Cap. 14.) *Antiqui Duces cithara cecinerunt.* The ancient great Commanders ſung to the Harp. So *Cornelius Nepos* reports of *Epimanondus* that he was an excellent Muſician. Verſe 23.

And Saul was refreſhed, and was well.] All Authors are full of the Power of Muſick; both to ſtir up Paſſions, and to allay them; according to the ſeveral kinds of it. *Athenæus* (Lib. XIV.) praiſes it for the Vertue that is in it, ᾗ τὰ ἤθη παιδεύειν, ᾗ τὸ θυμοειδὲς ᾗ τὰς γνώμας διαφόρως καταπραΰνειν, to regulate Mens manners, and to allay and ſoften thoſe that are furious, and diſturbed in their Minds. Such Songs *Ariſtotle* calls μέλη καθαρτικὰ, *Purgative Songs*; apt to cleanſe the

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the Mind from turbid Motions L.VIII. *Polit.* See *Gerh. Voſſius* concerning this in his Book *de Artibus Popularibus*, Cap. III. Sect. 13. where he ſhows how Diſeaſes of the Body have been cured by Muſick, as well as of the Mind: And Sect. 45, 46. he ſhows the Power of it over Brute Creatures. *Bochartus* alſo enumerates many famous Artiſts among the Ancients, beſides *Orpheus*, and *Amphion* (whoſe Hiſtory is dreſſed up fabulouſly) that are celebrated, not by Poets, but by good Hiſtorians for their wonderful Skill in moving Mens Paſſions by Muſick, *Hierozoicon*, P. I. L. II. Cap. XLIV. p. 461, &c. And long before theſe, the great *Eraſmus* hath obſerved the force of Muſick in curing Diſeaſes, and quite altering the Paſſions of Mens Minds, in his Preface to *Arnobius* upon the *Pſalms*. Which may be found among his *Epiſtles*, Lib. XXVIII. p. 1655.

And the evil ſpirit departed from him.] For a time: There being lucid Intervals in ſuch Diſtempers as his was; which frequently returned again.

Chapter XVII.

Verſe 1.

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Verſe 1. *AND the Philiſtines gathered their armies together unto battle.*] In what Year of *Saul*'s Reign this was, we are not told: But *Joſephus* thinks it was not long after the things related in the foregoing Chapter. For ſo his words are, Χρόνοις ὕστερον ὐ πολλοῖς, *not many years after*, &c. For the *Philiſtines* having received a great Defeat (Chap. XIV.) reſolved to be revenged, and thought they had a fair Opportunity, when they heard that *Saul* was diſtracted.

And

And were gathered together at Schocoh which belongeth to Judah, and pitched between Schocoh and Azekah and Ephes-Dammim.] See XV. *Josh.* 35. By this it appears that the *Philistines* invaded the Country of the *Israelites*, and possessed themselves of some parts of it. That place here called *Ephes-Dammim*, by taking away the Letter *Aleph* is called *Pas-Dammim*, 1 *Chron.* XI. 13. Chapter XVII.

Ver. 2. *And Saul and the men of Israel were gathered together, and pitched by the valley of Elah.*] A place I suppose in the same Tribe, for their Armies were not far one from the other. Verse 2.

And set the battle in array against the Philistines.] As ready, and desirous to fight them.

Ver. 3. *And the Philistines stood on a mountain on the one side, and the Israelites on a mountain on the other side: and there was a valley between them.*] After they had faced one another some time, and neither side thought fit to engage, and begin to fight: They drew up their Armies upon two opposite Mountains; which were parted by a Valley. Verse 3.

Ver. 4. *And there went out a champion out of the camp of the Philistines, named Goliath of Gath.*] For to this City the *Anakims* fled when *Joshua* rooted them out of the Land of *Canaan*, XI. *Josh.* 22, 23. And here they propagated a Race of *Giants*; that is, People of great Stature and Strength. Verse 4.

Whose heighth was six cubits and a span.] A great number of Authors write of such Men of vast Stature in ancient times. See *Magius de Gigantibus*, and *Casp. Schottus:* But especially *Hermannus Conringius*, in his Book *de Antiquo statu Holmstadii*, and in another Book, *de Habitu Corporum Germanorum*; where he shows the ancient *Germans* were of a vast Size as *Cæsar* relates in his Book *de Bello Gal.* where he calls them *immani*

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corporum magnitudine homines, Men of an huge Greatneſs of Body. And *Pomponius Mela*, and others ſay the ſame. In ſhort, they were generally ſeven Foot high. And now at this day, there is an whole Nation on the North-ſide of the Strait of *Magelan*, *immani corporum vaſtitate*, as he there obſerves, p. 37.

Verſe 5. Ver. 5. *And he had an helmet of braſs upon his head, and he was armed with a coat of mail.*] With Plates of Braſs, laid one upon another like Fiſhe's Scales. So *Bochartus* in his *Phaleg.* Lib. III. Cap. XIII.

And the weight of the coat was five thouſand ſhekels of braſs.] This ſhows he was a Man of vaſt ſtrength; who was able to walk and to fight with ſuch ponderous Armour: Which was impenetrable. Yet this is not to be underſtood, as *Fortunatus Schaccus* thinks, as if the Coat weighed ſo much, for it would have been inſupportable; but that it coſt ſo much, or was valued at five thouſand Shekels of Braſs, *Myrothec.* Vol. 2. p. 33.

Verſe 6. Ver. 6. *And he had greaves of braſs upon his legs, and a target of braſs between his ſhoulders.*] That he might be no where vulnerable. For the Target defended his Neck as well as his Shoulders.

Verſe 7. Ver. 7. *And the ſtaff of his ſpear was like a weavers beam; and his ſpears head weighed ſix hundred ſhekels of iron.*] This was one of his offenſive Weapons: By which the largeneſs of his Sword may be meaſured.

And one bearing a ſhield went before him.] Which was proportionable, no doubt to his Bulk: And was carried before him, when he made his Challenge for the greater State ſake; but, when he fought, I ſuppoſe was uſed by himſelf.

Verſe 8. Ver. 8. *And he ſtood and cried unto the armies of Iſraël.*] They were divided, it ſeems, into ſeveral Bodies, called here *Armies*: And they could hear one another

another from the Mountains on which they were in- Chapter
camped; and *Goliath* came down into the Valley, and XVII.
there challenged any Body to come and fight with him,
in the ſight of both Armies.

Why are you come out to ſet your battle in array?] He charges them with Preſumption, in offering to make War with the *Philiſtines*, who were ſo much ſuperiour to them.

Am not I a Philiſtine, and you ſervants of Saul?] Who doubted of this that he was a Philiſtine, and they *Saul*'s Subjects? The meaning therefore is, as *Abarbinel* explains it, that he was one of the Lords of the *Philiſtines*, a chief Ruler in *Gath*, ſubject to none; and yet would condeſcend to fight with any of *Saul*'s Servants: Who, in compariſon with him, he lookt upon as no better than Slaves. The *Targum* will have it, that he brags of his great Deeds: Particularly that he had killed *Hophni* and *Phineas* with his own hand, and taken the Ark of God Captive; and therefore wonders at their Preſumption that they ſhould come to fight with thoſe, who had gained ſuch Victories over them. Which is not likely, for they had ſince that, been beaten twice by the *Iſraelites*.

Chuſe you a man for you, and let him come down to me.] He propounds the deciding of their Quarrel by a ſingle Combat: Which ſeems to have been done out of a Bravado, rather than from any Examples in thoſe ancient times, of ending Quarrels in this manner: For though it looks like a charitable deſign to prevent much Blood-ſhed; yet no Nation ſure was willing to venture its whole well being upon one ſingle Man's good ſucceſs. We read indeed, as I obſerved upon XIV. 10. of two or three ſingle Combats, before the Armies of two Nations ingaged, but they were not intended to be deciſive of the Quarrel between them.

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This therefore was, as I ſaid before, an high rant of *Goliath*, proceeding from the high Opinion he had of his matchleſs Strength: Which made him brag, as if he was the ſupport of the whole Nation: Which muſt ſtand or fall together with him.

Verſe 9. Ver. 9. *If ye be able to fight with me and kill me, then will we be your ſervants; but if I prevail againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us.*] Theſe Conditions were never accepted, though *Saul* ſought for a Man to fight: But quite contrary, they were ſo far from being agreed on by either ſide, that the *Philiſtines* did not yield themſelves Slaves to the *Iſraelites* upon the Death of *Goliath*; but fled to their own Country, and there defended themſelves againſt them, and fought many Battles with them.

Verſe 10. Ver. 10. *And the Philiſtine ſaid, I defie the armies of Iſrael this day; give me a man, that we may fight together.*] He expreſſes the utmoſt Contempt of their whole Army: In which, he ſignifies, there was not a Man that durſt look him in the Face.

Verſe 11. Ver. 11. *When Saul and all Iſrael heard theſe words of the Philiſtine, they were diſmayed and greatly afraid.*] For though *Saul* had not quite loſt his Courage, but gathered an Army to fight the *Philiſtines*; yet it was not ſo undaunted as it had been before the Spirit of God forſook him: And the Peoples Spirits ſink, when their Leaders flag and are diſmayed.

Verſe 12. Ver. 12. *Now David was the ſon of the Ephrathite of Bethlehem of Judah, whoſe name was Jeſſe.*] He being choſen by God to combat with *Goliath*, the Divine Writer gives an account who he was, and what Relations he had.

He had eight ſons.] In the Book of the *Chronicles* (1 II. 13, 14, 15.) there are but *ſeven* mentioned: One

One being dead without Children, as *R. Solomon* thinks: Or being only an adopted Son. Chapter XVII.

And the man was accounted an old man in the days of Saul.] And therefore excuſed from going to the War.

Ver. 13. *And the three eldeſt ſons went and followed Saul to the battle; and the names of his three ſons that went to the war, were Eliab the firſt-born,* &c.] Theſe, I ſuppoſe, were Men of the greateſt Experience, and Strength: And therefore fitteſt for the Service. Verſe 13.

Ver. 14. *And David was the youngeſt, and the three eldeſt followed Saul.*] *David* being young, was not put to the Hardſhips of War: But the eldeſt only undertook to ſerve their Prince and their Country in this time of common danger. Verſe 14.

Ver. 15. *But David went and returned from Saul to feed his fathers ſheep at Bethlehem.*] In the beginning of this War, as *Joſephus* thinks, *Saul* ſent *David* home to his Father, ἀφεὶς μὲν αὐτὸν τοῖς τέλοις, &c. contenting himſelf with three of his Sons, who came to his Aſſiſtance, with the hazard of their Lives. Verſe 15.

Ver. 16. *And the Philiſtine drew near morning and evening, and preſented himſelf forty days.*] This is an Argument the *Philiſtines* could not force the Camp of the *Iſraelites*: Otherwiſe they would not have ſpent ſo much time in this Bravado. Unleſs we ſuppoſe as *Abarbinel* doth, that all this time, more Forces were marching to this place, as their general Rendevouz, both from the Country of the *Philiſtines*, and from the Land of *Iſrael*: For ſuch great Armies could not ſuddenly be got together. Or ſome wiſe Men on both ſides were treating all this time, to ſee if they could bring Matters to an Accommodation. It is a mere fancy of *R. Johanan*, in the *Gemara* of the *Miſna, Title Sota*, that *Goliath drew near morning and evening*, that Verſe 16.

he

Chapter XVII. he might disturb the *Israelites* at their Morning and Evening Prayers, and hinder them from reciting them.

Verse 17. Ver. 17. *And Jesse said unto David his son, take now for thy brethren, an Ephah of this parched corn, and these ten loaves, and run to thy brethren.*] For he did not know but Provision might be scarce with them; or, as some will have it, he was informed they were under some Hardship: And desired to know how they did. But having other Sons at home with him, it was by a Divine Direction that he sent *David* from the Sheep, upon this Errand.

Verse 18. Ver. 18. *And carry these ten cheeses unto the captain of their thousand.*] Whose favour might be very serviceable to them.

And look how thy brethren fare, and take their pledge.] Some think that they went to War, in those days, at their own Charge, and were not paid by the King. Provision therefore beginning to fail, *Jesse*'s Sons had sent to him for a Supply, and by a certain Token. Which their Father bids *David* take with him, to know if it were theirs. So some expound the Word *pledge*. But others think that if they had borrowed Money, or pawned any thing for it, he ordered *David* to redeem it. Or that he should bring something from them, that might certify him of their Health. Others translate the word not *pledge*, but *business*: And take the Sense to be; bring me word what they do, how they behave themselves; what company they keep, and whom they associate themselves withal.

Verse 19. Ver. 19. *And Saul, and they, and all the men of Israel were in the valley of Elah, fighting with the Philistines.*] They were now drawn up in *batalia* (as we speak) ready to engage: Not in the Valley, but hard by it, on the side of the Mountain, where they faced the *Philistines*, and showed themselves resolved to

to fight, if they came down from the other Moun- Chapter
tain. XVII.

Ver. 20. *And David rose up early in the morning, and left the sheep with a keeper, and took and went as Jesse had commanded him: and he came to the trench, as the host was going forth to the fight, and shouted for the battle.*] By the *Trench*, may be meant the *Carriages* (as we translate the word in the Margin) wherewith the Host was surrounded, instead of a Trench made about it. Verse 20.

Ver. 21. *For Israel and the Philistines had put the battle in array, army against army.*] This is the reason of what follows. Verse 21.

Ver. 22. *And David left his carriage in the hand of the keeper of the carriage.*] He left the Provision which his Father had sent his Brethren, with his Servant, it being no time to present it to them, when they were just going to engage. Verse 22.

And ran unto the army, and came and saluted his brethren.] Acquainting them, no doubt, with their Father's care of them.

Ver. 23. *And as he talked with them, behold there came up the champion (the Philistine of Gath, Goliath by name) out of the army of the Philistines, and spake according to the same words, and David heard them.*] Though the Armies stood ready to engage, yet the Vanity of *Goliath* made him once more desire the matter might be determined by a single Combat. Verse 23.

Ver. 24. *And all the men of Israel when they saw the man, fled from him and were sore afraid.*] They that could look the whole Army of the *Philistines* in the Face (among whom they knew *Goliath* was) one would think should not flee at the sight of one Man. But the meaning is (as the next words show) they Verse 24.

could

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could not indure to hear his opprobrious words againſt them, and his blaſphemous words againſt God.

Verſe 25.

Ver. 25. *And the men of Iſrael ſaid, have you ſeen this man that is come up? ſurely to defie Iſrael is he come up.*] They bewailed among themſelves their ſaid Condition; that all the People of *Iſrael* ſhould be ſet at naught, and vilified by one Man: Who deſpiſed both them, and their God, *v.* 45.

And it ſhall be, that the man who killeth him, the king will inrich him with great riches, and give him his daughter, and make his fathers houſe free in Iſrael.] To make his *family free in Iſrael*, was to make them noble. And the *Targum* tranſlates it, make them *free princes in Iſrael:* Particularly free from paying any Tribute or Taxes, which was a Royal Privilege; of which ſee *Selden*, Lib. VI. *de Jure Nat. & Gentium.* Cap. XIV. fol. 740. Here ſome obſerve that *Saul* had loſt his wonted *Piety*; for he ſent not to *Samuel*, nor conſulted the High Prieſt, nor offered Sacrifice: But only proclaimed a great Reward to him that ſhould fight with *Goliath* and kill him. Which ſhowed he had not loſt all *Prudence:* For thus *Caleb* won *Kirjath-ſepher*, by offering his Daughter in Marriage to him that ſhould take it. And *David* himſelf afterward incouraged his Soldiers to aſſault the ſtrong Fort of *Zion*, by promiſing to make him Commander in chief of all his Forces, who ſhould firſt enter it. Thus *Mathias Hoſtius* obſerves the *Athenians* offered an hundred Talents to him that ſhould bring *Xerxes* to them alive or dead: Many more Inſtances of this way of exciting Men to valiant Exploits he gives in his Hiſtory of this *Monomachia.*

Verſe 26.

Ver. 26. *And David ſpake to the men that ſtood by him, ſaying, what ſhall be done to the man that kills this Philiſtine, and takes away the reproach from Iſrael.*] He deſired

desired them to repeat the King's Promise; signifying that he would undertake to encounter *Goliath*. Chapter XVII.

For who is this uncircumcised, that he should defie the armies of the living God.] He would not have them think he was moved by the Hope of the Reward (which was not to be despised) so much as by Zeal for God, and for his Country: Which suffered by the Reproaches of one, who was not in Covenant with God: And therefore he did not fear him, nor would suffer him any longer to make such proud boasting.

Ver. 27. *And the people answered him after this manner, saying; so shall it be done unto the man that killeth him.*] They all confirmed what was before said. Verse 27.

Ver. 28. *And Eliab his elder brother heard when he spake unto the men, and his anger was kindled against David, and he said why camest thou down hither?*] His Passion made him forget that he came by his Father's Order, to see how they did, *&c.* Verse 28.

And with whom hast thou left those few sheep in the wilderness?] This intimates, that he was fitter to look after Sheep, than to fight a Giant.

I know thy pride and the naughtiness of thine heart, for thou art come down to see the battle.] Vain-glory he thought brought him to the Battle: And now made him offer to run such a desperate Adventure.

Ver. 29. *And David said, what have I done, is there not a cause?*] He justifies his Discourse; since no Man, no not *Eliab* himself had the Courage, to wipe off the Reproach which *Goliath* cast upon them all. Verse 29.

Ver. 30. *And he turned from him to another, and spake after the same manner, and the people answered him again after the same manner.*] He told them he would undertake to fight *Goliath*; and they told him what would be his Reward if he killed him.

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Ver. 31. *And when the words were heard that David ſpake, they rehearſed them before Saul; and he ſent for him.*] They had been ſpoken to ſo many, that at laſt they came to *Saul*'s Ears: Who deſired to hear himſelf what he ſaid.

Verſe 32. Ver. 32. *And David ſaid unto Saul.*] Who had told him what he heard reported of his Reſolution.

Let no mans heart faint becauſe of him: for thy ſervant will go and fight with this Philiſtine.] In aſſured Hope of Victory.

Verſe 33. Ver. 33. *And Saul ſaid unto David, thou art not able to go againſt this Philiſtine to fight with him: for thou art but a youth, and he a man of war from his youth.*] This *Saul* ſpake out of Kindneſs to *David*; whom he would not have to hazzard himſelf againſt an old Soldier; when he was unexperienced in War.

Verſe 34. Ver. 34. *And David ſaid unto Saul, thy ſervant kept his fathers ſheep, and there came a lion and a bear, and took a lamb out of the flock.*] Not both together (as *Caſtalio* ſuppoſes in his Tranſlation) but at ſeveral times; and it is likely more than once.

Verſe 35. Ver. 35. *And I went out after him and ſmote him, and delivered him out of his mouth: and when he roſe up againſt me, I caught him by the beard, and ſmote him, and ſlew him.*] Sometimes he purſued the Lion and killed him in his Flight: Or if he turned again to devour him, he boldly caught him by the Beard and killed him. And in like manner we are to underſtand, he encountred the Bear.

Verſe 36. Ver. 36. *Thy ſervant ſlew both the lion and the bear.*] The Author of *Halicoth Olam*, by a ſtrange fetch, concludes from hence, That he killed a Lion with two of her Whelps; and a Bear with one of her Cubs. *Pars.* IV. Cap. 3.

And

And this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath defied the armies of the living God.] He incourages himſelf by three Arguments. His Maſtery over ſuch terrible Creatures as a Lion and a Bear: Which made him not fear this great Beaſt, *Goliath.* Who was not one of God's People: Whom he had inſolently ſet at naught as Varlets and Slaves (*v.* 8.) though they were the Servants of the living God. Chapter XVII.

Ver. 37. *David ſaid moreover, the LORD that delivered me out of the paw of the lion, and out of the paw of the bear.*] In the Hebrew it is, *out of the hand of the lion, and out of the hand of the bear:* And *Ariſtotle* obſerves, that Bears have Paws, Χερσὶν ὁμοίας, reſembling Hands. Verſe 37.

He will deliver me out of the hand of this Philiſtine.] To ſilence all Objections, he declares that he was poſſeſſed with a full Perſwaſion, that God would deliver this *Philiſtine* into his hands, as he had done the Lion and the Bear: For he felt himſelf full of that Spirit which then aſſiſted him. *Abarbinel* thinks, that he repeats this ſo often, becauſe *Saul* did not ſeem to believe it, or did not attend to it: And therefore he ſaith over again, *v.* 37. what he had ſaid, *v.* 36. And tells him it was not by his own Strength, but by the mighty Power of God, that he overcame thoſe furious Beaſts: As he doubted not he ſhould do this *Philiſtine* by the ſame Power. Whereupon *Saul* prayed God to proſper him.

And Saul ſaid go, and the LORD be with thee.] As he believed he would.

Ver. 38. *And Saul armed David with his armour,* &c.] Not that which he was wont to wear himſelf (for he was ſo tall it would not have fitted *David*) but he ordered them to bring out of his Armoury an Helmet and a Coat of Mail, as it here follows. Verſe 38.

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Ver. 39. *And David girded his ſword upon his armour, and he aſſayed to go; for he had not proved it: and David ſaid unto Saul, I cannot go with theſe, for I have not proved them: and David put them off him.*] He was not accuſtomed to wear ſuch things, not being uſed to go armed: And therefore begg'd leave to lay them aſide; as likely rather to incumber him, than facilitate his Enterprize. Which *Matchiavel* in his *Princeps*, Cap. XIII. applies to the danger of employing mercenary Soldiers: For *aliena arma aut ex humeris decidunt, aut ſunt tibi oneri, aut te conſtrictum tenent.*

Verſe 40. Ver. 40. *And he took his ſtaff in his hand.*] His Shepherds Staff.

And choſe him five ſmooth ſtones out of the brook.] Or rather five *cleft ſtones:* Not whole and intire, but broken. For the word ſignifies *Partitions*; and therefore denotes the Stones to have been ragged; and ſharp pointed were moſt fit for his purpoſe. See *de Dieu.*

And put them in a ſhepherds bag which he had, even in a ſcrip.] Which hung by his ſide.

And his ſling was in hand.] A ſort of Weapon, in the Management of which ſome were wonderful skilful in ancient Days. See XX. *Judges* 16. And *Livy* with other Authors mention Slingers that could hit a Mark, at a very great diſtance: Particularly the *Phœnicians*, who, as *Bochartus* obſerves, were famous Slingers; from whom this Art was derived to the *Baleares.* See *Hierozoicon*, P. I. Lib. II. Cap. XLIV.

And he drew near to the Philiſtine.] It ſeems *David* made the firſt motion towards him, to ſhow he was in no fear of him.

Verſe 41. Ver. 41. *And the Philiſtine came and drew near to David, and the man that bare the ſhield was before him.*] As he was wont to do, *v.* 7.

Ver. 42.

Ver. 42. *And when the Philiſtine looked about, and ſaw David.*] He expected ſome tall, robuſt Perſon to encounter him; and therefore at the firſt, did not mind *David*, who was but a Stripling. Chapter XVII. Verſe 42.

He diſdained him, for he was but a youth, and ruddy, and of a fair countenance.] He contemned him upon three accounts: As being but a Youth, unaccuſtomed to War: And being beautiful ſeemed more fit to dance with Women, than to fight with Men: And he came alſo unarmed. See XVI. 12.

Ver. 43. *And the Philiſtine ſaid, am I a dog, that thou comeſt to me with ſtaves? and he curſed David by his gods.*] So the *Romans* were wont to do, ſaying, *Dii Deæq; te perdant:* As *Goliath* its likely now wiſht, that *Dagon*, and *Aſhtaroth*, and the reſt of his Gods would confound *David*. Verſe 43.

Ver. 44. *And the Philiſtine ſaid unto David, come unto me, and I will give thy fleſh unto the fowls of the air, and to the beaſts of the field.*] For in his hand *David* was no more than a little Lamb in the hand of a Butcher. Verſe 44.

Ver. 45. *Then ſaid David to the Philiſtine, thou comeſt to me with a ſword and with a ſpear, and with a ſhield: but I come to thee in the name of the LORD of hoſts.*] By a Commiſſion from him, who commands all Creatures in Heaven and Earth: And in a full aſſurance that he will deliver thee into my hand. Concerning the word *Chidon*, which we tranſlate a *Spear*, ſee *Bochart* in his *Hieroz.* P. I. pag. 138. Verſe 45.

The God of the armies of Iſrael, whom thou haſt defied.] The Leader and Protector of thoſe Armies, whom *Goliath* had ſet at nought.

Ver. 46. *This day will the LORD deliver thee into my hand, and I will ſmite thee, and take thy head off from thee.*] Verſe 46.

Chapter XVII.

thee.] Which *Goliath* thought impoſſible, he having no ſword by his ſide.

And will give the carcaſes of the hoſt of the Philiſtines this day, unto the fowls of the air, and to the beaſts of the earth.] *David* did not raſhly and vainly boaſt beforehand of the Victory, as *Goliath* had done: But being full of Faith (as *Pellicanus* here notes) praiſed the divine Omnipotence, and prophecied of an aſſured Victory.

That all the earth may know there is a God in Iſrael.] Superiour to all other.

Verſe 47. Ver. 47. *And all this aſſembly ſhall know that the LORD ſaveth not by ſword and by ſpear.*] They might learn if they pleaſed, that the LORD needed not humane force to effect his deſigns. *David* did not want Courage: But he aſcribes all to God; in whoſe Power and Might he went forth, and not his own.

For the battle is the LORDS, and he will give you into our hand.] The Battle was properly the LORDS againſt the ſeven Nations of *Canaan:* Becauſe he had commanded them to be extirpated. But in all other Battles he diſpoſed of the Victory, as he pleaſed. *Strigelius* here notes out of *Sophocles* the profane Spirit of *Ajax*; who was therefore puniſhed with Madneſs: Becauſe his Father *Telamon* piouſly admoniſhing him, as he went to war, to fight bravely, but to expect Victory from God; he impiouſly anſwered, that *Cowards might overcome by the help of God, but he doubted not to overcome without him.*

Verſe 48. Ver. 48. *And it came to paſs when the Philiſtine aroſe, and came and drew near to meet David.*] Having nothing but Victory in his Thoughts, as *Pellicanus* here obſerves, he aroſe and marched gravely, and pompouſly, covered over with Armour, and fearing nothing.

And

And David hasted and ran toward the army, to meet the Philistine.] But *David* being loaded with no Armour, nimbly ran towards him, and knockt him down; before he had so much as drawn his Sword out of his sheath. Chapter XVII.

Ver. 49. *And David put his hand in his bag, and took thence a stone, and smote the Philistine in his forehead.*] Which either was bare (he perhaps contemning *David* so much, as not to pull down his Helmet over his Face) or else was thrown with such a force, that it pierced his Helmet first, and then his forehead: Or went in at the place which was left open for his Eyes. However it was, the Divine Hand directed it: For though there were Men so wonderful skilful as to hit a Mark that was fixed and immoveable, though small and at a distance; yet none had such admirable Skill as to be sure to hit a Mark that was in motion, as *Goliath*'s Body was at this time. Verse 49.

And the stone sunk into his forehead.] Pierced into his Brain, so that he immediately, as here follows, *fell upon his face to the earth.*

Kimchi thinks that when he said to *David*, come, *and I will give thy flesh to the fowls of the air*, he looked up, and his Helmet then fell from off his Head.

Ver. 50. *So David prevailed over the Philistine, with a sling and with a stone, and smote the Philistine and slew him.*] So true is that of *Vegetius*, Lib. I. Cap. 6. *Utilius est fortes esse milites, quàm grandes.*] But it was not mere Fortitude and Valour that prevailed, but the Spirit of God. Verse 50.

But there was no sword in the hand of David.] This was so wonderful a thing, that so great a Victory should be obtained, without the usual warlike Weapons; that it was thought fit a special Mark should be set upon it.

Ver. 51.

Chapter XVII.

Ver. 51. *Therefore David ran, and ſtood upon the Philiſtine.*] That he might compleat his Victory, and make it notorious to all the Army.

Verſe 51. *And took his ſword, and drew it out of its ſheath.*] He was ſtrong not merely by Nature, but by the Power of God: Otherwiſe he could not have well managed the Sword of a Giant.

And ſlew him, and cut off his head therewith.] It is likely the Stone had only ſtunned him; but his Life was ſtill in him after this Blow in his Forehead: And therefore now he quite diſpatched him.

And when the Philiſtines ſaw their champion was dead, they fled.] Having loſt all their Courage with his Life.

Verſe 52. Ver. 52. *And the men of Iſrael and of Judah aroſe, and ſhouted.*] As they uſed to do, when they had got the Victory.

And purſued the Philiſtines, till they came to the valley, and to the gates of Ekron, &c.] They purſue them to their own Country (which was in a valley) even to the Gates of their principal Cities; as *Gath* and *Ekron* were.

Verſe 53. Ver. 53. *And the children of Iſrael returned from chaſing after the Philiſtines, and ſpoiled their tents.*] They acted like good Soldiers; who did not firſt fall upon the Spoil; and thereby let the Enemy eſcape.

Verſe 54. Ver. 54. *And David took the head of the Philiſtine, and brought it to Jeruſalem.*] After he had ſhown it to *Saul*, *v.* 57. and expoſed it to all the People, XVIII. 6. *Jeruſalem* was now become a noted City, which was the reaſon, I ſuppoſe, why he brought his Head hither: Though it is only ſaid, he brought it to that place; where it having been ſhown as a Spectacle, perhaps was repoſited ſomewhere elſe.

But

But he put his armour in his tent.] Which, I ſuppoſe, was ſet up for *David*, upon this occaſion; when he prepared himſelf to encounter the *Philiſtine*. And when his Tent was taken down after the Battle, the Armour was depoſited in the Tabernacle, as his Sword was, to remain there for a Trophee. Chapter XVII.

Ver. 58. *And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, whoſe ſon is this youth?*] Such Cavillers as *Spinoza* from hence argue, that this Chapter was not written by him, that wrote the former: For how is it poſſible, ſay they, that *Saul* ſhould not know *David*, who had lately attended on him in his Court? But this is very frivolous; for in ſuch a multitude of Buſineſs as Kings have, and among ſo many new Faces which they ſee every day, it was eaſy to forget a Man he had ſeen and converſed withal now and then; eſpecially when he was crazed, and had a Diſeaſe in his Head, as *Saul* had. Beſides *David* came now in another kind of Apparel, than he did, when he was ſent to wait upon *Saul* at Court: For he appeared now as a Shepherd, in a ruſtick Habit (v. 40.) and his Countenance it is likely was much altered, by the Heroick Motion he now found in him ſelf, to fight with *Goliath*. And after all, *Abarbinel* obſerves, he doth not ask who *David* was, but who was his Father: Which he might eaſily forget, when he had been diſturbed with Melancholy, and with the publick Affairs. Verſe 58.

And Abner ſaid, as thy ſoul liveth, O king, I cannot tell.] He being a military Man, and therefore much abroad; had not ſeen *David* when he was at Court, or taken no notice of him.

Ver. 59. *And the king ſaid enquire then whoſe ſon this ſtripling is.*] It was natural to deſire to know whence Verſe 59.

Chapter XVII. such a young Man came, who so much excelled all other Men.

Verse 57. Ver. 57. *And as David returned from the slaughter of the Philistine Abner took him, and brought him unto Saul, with the head of the Philistine in his hand.*] He thought it was best the King should learn from his own Mouth, who he was: Especially after such a glorious Exploit.

Verse 58. Ver. 58. *And Saul said whose son art thou, thou young man? and David answered, I am the son of thy servant Jesse the Bethlemite.*] More Discourse, no doubt, passed between them, as appears by the next words; but this was all that was proper to be recorded, in answer to *Saul*'s Question.

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Chapter XVIII.

Verse 1. Verse 1. AND *it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit, unto the soul of David, and he loved him as his own soul.*] Such was the Prudence and Modesty of his Discourse and Behaviour, after such an Heroick Action, that he intirely gained *Jonathan*'s Affection.

Verse 2. Ver. 2. *And Saul took him that day, and would let him go no more to his fathers house.*] *Saul* also resolved to show greater Respect and Kindness unto him than before. For it appears by this that he had not lived always at Court, after he came first thither: But often went to his Father, when *Saul* was well and had no use of him.

Ver. 3.

Ver. 3. *Then Jonathan and* David *made a covenant.*] Solemnly entred into a mutual Friendſhip. Chapter XVIII.

Becauſe he loved him as his own ſoul.] Such excellent men there were among the Heathen, between whom there was ζεῦγος φιλίας, as *Plutarch* calls it, *a yoke of Friendſhip*, wherein they were ſo joined together in Love and Amity, as to have one common Intereſt. He mentions (in his his Book περὶ πολυφιλίας) *Theſeus* and *Perithus*; *Achilles* and *Patroclus*; *Oreſtes* and *Pylades*; *Pythias* and *Damon*; *Epimanondas* and *Pelopidas*: But none of them comparable to theſe two, *Jonathan* and *David*: Who entred into the moſt ſacred Bonds of mutual Aſſiſtance and Defence to the very Death; and Kindneſs to their Poſterity after either of them was dead. Which was a ſingular Providence of God, who by this means preſerved *David*, in that ſharp Perſecution, which ſhortly after aroſe againſt him at Court. Verſe 3.

Ver. 4. *And Jonathan ſtript himſelf of the robe that was upon him, and gave it unto* David.] That he might appear like a Courtier. Verſe 4.

And his garments, even to his ſword, and to his bow, and to his girdle.] That he might look like another *Jonathan*; and all might take notice, they were no longer two, but one. For he put him into the Garb, both of a Courtier, and of a Soldier; or rather, great Commander.

Ver. 5. *And* David *went out whitherſoever Saul ſent him.*] Upon military Expeditions: None of which he refuſed, though ever ſo hazardous. Verſe 5.

And he behaved himſelf wiſely.] Showed as much Prudence in his Conduct, as he did Courage.

And Saul ſet him over the men of war.] Not over all; for *Abner* was General, as we ſpeak, of all his Forces:

Chapter XVIII. But he made him Captain of his Guard; or gave him ſome other great Command in his Army.

And he was accepted in the ſight of all the people, and alſo in the ſight of Sauls ſervants.] Except a few; who envied his Preferment.

Verſe 6. Ver. 6. *And it came to paſs, as they came.*] Marched along, in a great Cavalcade (as they now ſpeak) from the place of Battle.

When David returned from the ſlaughter of the Philiſtine.] I ſuppoſe, *Saul* and the whole Court, thought fit to honour *David*, by accompanying him to *Jeruſalem*, when he carried *Goliath*'s Head thither.

The women came out of all cities of Iſrael.] All the neighbouring Cities.

Singing and dancing to meet king Saul, with tabrets, with joy, and with inſtruments of muſick.] As the cuſtom was in times of great rejoycing.

Verſe 7. Ver. 7. *And the women anſwered one to another as they played.*] They ſang as well as played on muſical Inſtruments: And they ſang alternately, as they did XV. *Exod.* 21. And the burden of the Song ſeems to have been that which follows.

And ſaid, Saul hath ſlain his thouſands, and David his ten thouſands.] For his ſlaying *Goliath*, was the cauſe of the flight of the Army of the *Philiſtines*, and the great Slaughter of them.

Verſe 8. Ver. 8. *And Saul was very wroth, and the ſaying diſpleaſed him; and he ſaid, they have aſcribed unto David ten thouſands, and to me they have aſcribed but thouſands? and what can he have more but the kingdom?*] He began to be jealous they would advance him to the Throne, in a little time: Having ſo highly magnified him above their King.

Verſe 9. Ver. 9. *And Saul eyed David from that day forward.*] Narrowly obſerved him, whether he had any ſuch deſign to

to make himſelf King. Or, as it is commonly interpreted, he looked a-ſcue upon him, as one he envied and hated, and was afraid of; as the LXX. tranſlate it. Chapter XVIII.

Ver. 10. *And it came to paſs on the morrow, that the evil ſpirit from God came upon Saul.*] Which had formerly haunted him, XVI. 14. and now by his Diſcontent, Anger, and Melancholy, was brought again upon him. Verſe 10.

And he propheſied in the midſt of the houſe.] Before the whole Court. This propheſying is generally underſtood, only of his imitating the Motions, Actions, and Geſtures of the Prophets; which ſometimes were very different from thoſe of other Men (ſee 2 *Kings* IX. 11.) But I do not ſee why this word ſhould not retain the Signification here, which it hath in other places: That he ſung divine Songs. Which perhaps he the rather did; that *David* might ſuſpect no danger from him. *Abarbinel* thinks, that his Mind being diſturbed with various roving Thoughts about his own Condition, and about *David*, he foretold that *David* ſhould be Heir of his Kingdom.

And David played with his hand, as at other times.] To compoſe and quiet his diſturbed Spirits.

And there was a javelin in Sauls hand.] Which he had provided on purpoſe, as the following words ſhow, to diſpatch *David*.

Ver. 11. *And Saul caſt the Javelin, for he ſaid, I will ſmite David even to the wall with it.*] This argued he was ſo full of Fury, that he deſigned to kill him in his own Houſe, before all his Courtiers, when *David* was waiting upon him, and doing him Service. Verſe 11.

And David avoided out of his preſence twice.] Had his Eye upon him, and ſhun'd the Blow both now, and at another time mentioned, XIX. 10.

Ver. 12.

Chapter XVIII. Verse 12.

Ver. 12. *And Saul was afraid of* David, *becauſe the* LORD *was with him, and was departed from Saul.*] Who was as unſucceſsful in all his deſigns, as *David* was proſperous.

Verſe 13. Ver. 13. *Therefore Saul removed him from him.*] From his Court.

And made him a captain over a thouſand.] Inſtead of Captain of his Guard (which required his Attendance at Court) he gave him a Command abroad: Where he hoped he might be killed in ſome Expedition; or he might have an Opportunity privately to take away his Life.

And he went out, and came in before the people.] As the Leader of that thouſand Men.

Verſe 14. Ver. 14. *And* David *behaved himſelf wiſely in all his ways.*] None could find any fault in his Conduct, whitherſoever he went.

And the LORD *was with him.*] Made all his Undertakings proſperous.

Verſe 15. Ver. 15. *Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him.*] His Fears increaſed, as he ſaw *David* ſtill grow ſo prudent, that no Exception could be taken to his Behaviour.

Verſe 16. Ver. 16. *But all Iſrael and Judah loved* David.] This is to be underſtood (as *Corn. Bertram* thinks, *de Repub. Jud.* C. X.) as if he had ſaid, the *Iſraelites* in general loved *David*, but eſpecially they of the Tribe of *Judah.*

Becauſe he went out and came in before them.] This Phraſe ſignifies in other places, to adminiſter all things belonging to ones Charge with full Authority. So *Moſes* ſpeaks of himſelf, XXXI. *Deut.* 2. and of *Joſhua* his Succeſſor, XXVII. *Numb.* 21. And ſo I ſuppoſe, it ſignifies here, that *David* had an abſolute Power under *Saul*, over thoſe whom he commanded: And managed

naged it ſo well, that he gained every Bodies Affe- Chapter
ction. XVIII.

Ver. 17. *And Saul ſaid to* David, *behold my elder daughter Merab, her will I give thee to wife.*] He at laſt bethinks himſelf of the Promiſe he had publickly made unto him that ſhould kill *Goliath*. The performance of which *David* did not demand, but in Modeſty left it to *Saul*'s own Conſcience. Who now intended nothing leſs, it appears by the ſequel, than to be as good as his word. Verſe 17.

Only be thou valiant for me, and fight the LORDS *battles.*] He would not have him think, upon this Marriage, of coming again to live at Court: But to continue a military Life, and fight for his Country; whereby he hoped to be rid of him.

For Saul ſaid let not mine hand be upon him.] Now he ſeems to have ſome Sence of the Honour, and to lay aſide thoſe baſe thoughts of murdering him himſelf.

But let the hand of the Philiſtines be upon him.] By whoſe hand, God's juſt Judgment ſo ordered things, that *Saul* himſelf fell.

Ver. 18. *And* David *ſaid unto Saul, who am I, and what is my life?*] The hazarding his Life, he tells him, could not deſerve ſo high an Advancement. Verſe 18.

And what is my family in Iſrael, that I ſhould be ſon in law to the king?] This was not a Refuſal of the Honour, but an Acknowledgment how unworthy he was of it.

Ver. 19. *And it came to paſs at the time when Merab Sauls daughter ſhould have been given to* David.] When all things were ready for the Marriage. Verſe 19.

That ſhe was given to Adriel the Meholathite to wife.] A moſt high Affront to *David*, and the greateſt Injury that could have been done him: Which he wiſely diſ-

ſembled.

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ſembled. How *Jonathan* reſented this uſage we are not told. It is likely his Duty to his Father made him intreat *David* to take it patiently; and to look upon *Saul*, as one that was ſometimes beſide himſelf, and did not know what he did.

Verſe 20. Ver. 20. *And Michal Sauls daughter loved* David, *and they told Saul; and the thing pleaſed him.*] Not out of any love to *David*, or deſire to perform his Promiſe: But becauſe he hoped by her means to bring his ends about, of deſtroying *David*.

Verſe 21. Ver. 21. *And Saul ſaid I will give him her, that ſhe may be a ſnare to him: and that the hand of the Philiſtines may be againſt him.*] He hoped his Daughter, in Obedience to him, might be perſwaded to bring him into ſome Snare that he would lay for him: Or, that being expoſed to great dangers (which he was to undergo, as a Condition of having her to Wife) he might periſh in ſome of them.

Wherefore Saul ſaid unto David, *thou ſhalt be this day, my ſon in law.*] That is, ſhortly, within a time, it is likely, prefixed by *Saul*.

In the one of the twain.] By marrying one of his Daughters. He had two; and though he was diſappointed in one of them, yet his Promiſe was fulfilled, if he married the other.

Verſe 22. Ver. 22. *And Saul commanded his ſervants ſaying, commune with* David *ſecretly.*] It ſeems *David* was not forward to embrace *Saul*'s Offer; having been ſo groſly abuſed: Therefore *Saul* ordered his Courtiers in private Diſcourſe, to take occaſion to perſwade him to it.

And ſay, behold, the king hath delight in thee, and his ſervants love thee, now therefore be the kings ſon in law.] The Affection of the King and of the whole Court, was a mighty Argument, to induce him to it.

Ver. 23.

Ver. 23. *And Sauls ſervants ſpake theſe words in the ears of* David; *and* David *ſaid, ſeemeth it a light thing unto you, to be a kings ſon in law: ſeeing I am a poor man, and little eſteemed.*] Having no Eſtate, and of ſmall Credit: And therefore unable to endow her according to her Quality. Chapter XVIII. Verſe 23.

Ver. 24. *And the ſervants of Saul told him, ſaying, in this manner ſpake* David.] In the Hebrew, *according unto theſe words*; that is, they reported his words faithfully; that he was as ſenſible of his own Meanneſs, as of the Honour that was offered him. Verſe 24.

Ver. 25. *And Saul ſaid, thus ſhall ye ſay to David, the king deſireth not any dowry; but an hundred foreskins of the Philiſtines, to be avenged of his enemies.*] This Cuſtom hath prevailed in latter times in ſome Countries, to give their Daughters in Marriage to the moſt valiant Men; or thoſe who ſhould bring them ſo many Heads of their Enemies. *Alex. ab Alexandro* reports of a People in *Carmania*, that if any were deſirous to marry, it was neceſſary he ſhould firſt bring the King, the Head of an Enemy, Lib. I. Cap. 24. *Vincent le Blanc* reports the like of others, P. I. Chap. 30. But why did *Saul* deſire the Foreskins of the *Philiſtines*, and not their Heads. To this *Procopius Gazæus* anſwers, that *Saul* did not know but *David* might cut off the Heads of his own Subjects and bring them inſtead of the *Philiſtines*, and therefore he askt ſo many foreskins, which the *Iſraelites* had not, that he might be ſure he had killed ſo many Enemies. As for Portions, the *Hebrew* Cuſtom was not like that of the *Romans*, who required the Wife to bring a Portion to her Husband, *ut onera matrimonii tanto æquius ſuſtineat*, that he might be able to bear the Charges of Matrimony more equally: But among the *Hebrews* the Husband endowed the Wife, and received nothing at all with Verſe 25.

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her. And ſo the Cuſtom was among the People of that Land before they came into *Canaan*. For *Sichem* bad *Dinah*'s Relations require what Dowry they pleaſed, and it ſhould be ſetled upon her, he deſiring nothing of them but her, XXXIX. *Gen.* 17. And ſo it was in the Caſe of *David*. See *Wagenſeil* upon *Sota*, Cap. IV.

But Saul thought to make David *fall by the hand of the Philiſtines.*] Who he knew would be extreamly enraged againſt *David*, by putting this great Indignity upon them, as they all counted it, of cutting off their Foreskins.

Verſe 26. Ver. 26. *And when his Servants told* David *theſe words, it pleaſed* David *well to be the kings ſon in law.*] In the Hebrew the words are, *the thing was right in* Davids *eyes*; that is, he thought fit to accept the Offer upon theſe Conditions.

And the days were not expired.] Which were appointed to be *fulfilled* (as it is in the Hebrew) before the Marriage took effect: So that he had time to perform what was agreed inſtead of a Dowry.

Verſe 27. Ver. 27. *Wherefore* David *aroſe, and went, and his men, and ſlew of the Philiſtines two hundred men, and brought their foreskins, and they gave them in full tale to the king, that he might be the kings ſon in law.*] He gave *Saul* double of what he demanded: Partly to ſhow his Senſe of the Honour he had done him, and partly to expreſs his Love to his Daughter, and to declare his Intention to venture his Life freely to do him Service.

And Saul gave him Michal his daughter to wife.] There being no way to avoid it, after the Marriage had been ſo ſolemnly treated and ratified.

Ver. 28.

Ver. 28. *And Saul ſaw and knew that the LORD was with* David.] He was convinced of it, by the Succeſs which he conſtantly gave him. Chapter XVIII.

And that Michal Sauls daughter loved him.] Which was a great Diſappointment to him. Verſe 28.

Ver. 29. *And Saul was yet the more afraid of David.*] Having thus advanced him; and ſeeing no hope of bringing his deſigns to paſs againſt him. Verſe 29.

And Saul became Davids *enemy continually.*] He was every day more reſolved to deſtroy him. Such ſtrange Blindneſs, did his Anger and Hatred, and ſuch like Paſſions, bring upon him: That he ſet himſelf againſt him, who he *ſaw* and *knew* had God for his Friend.

Ver. 30. *And the princes of the Philiſtines went forth.*] To fight with the *Iſraelites:* Who had highly incenſed them by *David*'s late Action, as well as by former Loſſes. And they thought, perhaps, that *David* would make uſe of the Benefit the Law allowed, XXIV. *Deut.* 25. of not going to War in a Year after he was married. Verſe 30.

And it came to paſs after they went forth, that David *behaved himſelf more wiſely than all the ſervants of Saul.*] By diſcovering, I ſuppoſe, the deſigns of the *Philiſtines*, and preventing them: For we do not read, that they came to a Battle.

So that his name was much ſet by.] He was very highly eſteemed.

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Verſe 1. Verſe 1. *AND Saul ſpake to Jonathan his ſon, and to all his ſervants, that they ſhould kill David.*] When he could not deſtroy him by Craft, he declares open Enmity to him; and commands his Son, and his whole Court to make him away: Some of which he thought would obey him. It is ſtrange that he ſhould ſpeak to *Jonathan* to murder *David*, if he knew the Friendſhip he had for him; and he could not well be ignorant of it, ſince he had ſo publickly declared it, as we read, XVIII. 3, 4. But he imagined his Love to a Father, would overcome his Love to a Friend. And there was a great Providence of God in his diſcloſing his Mind ſo freely to *Jonathan*, whereby *David* came to be certainly informed of his danger.

Verſe 2. Ver. 2. *And Jonathan Saul's ſon delighted much in David.*] He continued to take much delight in his Company: And therefore would not loſe the Pleaſure of his Friendſhip, by ſuffering him to be killed.

And Jonathan told David, ſaying, my father ſeeketh to kill thee, now therefore I pray thee take heed to thy ſelf until the morning; and abide in a ſecret place, and hide thy ſelf.] He hoped, I ſuppoſe, to find his Father better diſpoſed in the Morning: And in the mean time would have *David* ſecure himſelf in ſome cloſe place, where no body could find him.

Verſe 3. Ver. 3. *And I will go out,*] the next Morning.

And ſtand beſide my father in the field.] In which, it is likely *Saul* uſed to walk in the Morning, and take the freſh Air. Thereabouts he adviſed *David* to lurk,

in

in ſome ſecret place: That he might ſpeedily acquaint him with the iſſue of his Diſcourſe with his Father. Chapter XIX.

And I will commune with my father concerning thee, and what I ſee that I will tell thee.] Let him know how he left his Father inclined.

Ver. 4. *And Jonathan ſpake good of David unto Saul his father.*] A noble Act of Friendſhip to adventure to commend him to one, who was his declared Enemy. Verſe 4.

And ſaid unto him, let not the King ſin againſt his ſervant, againſt David: becauſe he hath not ſinned againſt thee, and becauſe his work hath been to thee ward very good.] He repreſented to him, what a Sin and Diſhonour it would be to kill ſuch a faithful Servant as *David* had been: Who never offended him; but ſtudied by all good Offices to pleaſe him.

Ver. 5. *And he did put his life in his hand, and ſlew the Philiſtine.*] Eſpecially he puts him in mind of that hazardous Enterprize, wherein he ſlew *Goliath.* Verſe 5.

And the LORD wrought a great ſalvation for all Iſrael.] By which means the whole Realm was delivered out of their Enemies hand.

Thou ſaweſt it and didſt rejoice.] He deſires him to remember that he himſelf was a Witneſs of it; and could not then but applaud *David*, and rejoice in what God had done by him.

Wherefore then wilt thou ſin againſt innocent blood, and ſlay David without a cauſe] Having mollified *Saul* by ſo many Arguments, he beſeeches him to revoke the Order he had given (v. 1.) and in downright Terms tells him, if he did not, he would bring innocent Blood upon his own head.

Ver. 6. *And Saul hearkned to the voice of Jonathan, and Saul ſware, as the LORD liveth, he ſhall not be ſlain.*] Some think he ſware deceitfully; that *Jonathan* believing he had no ill Intentions towards *David*, might Verſe 6.

not

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not perſwade him to fly, but bring him to Court again, where he might have an opportunity to kill him. But I rather think he ſpake what he really meant at this preſent: Though this Alteration proceeding not from any Affection he bare to *David*, but from a ſenſe (which *Jonathan*'s Diſcourſe had wrought in him) how baſe a thing it would be, to ſlay a Man of ſuch worth, and who had done him ſuch Service, he ſoon forgot it, and returned to his old bent.

Verſe 7. Ver. 7. *And Jonathan called* David, *and Jonathan ſhewed him all theſe things: and Jonathan brought* David *unto Saul; and he was in his preſence, as in times paſt.*] When he was in his Favour.

Verſe 8. Ver. 8. *And there was War again, and* David *went out and fought with the Philiſtines, and ſlew them with a great ſlaughter, and they fled from him.*] All theſe Battles were only between Parties, for *David* commanded no more than a thouſand Men, XVIII. 13. And if the whole Army of the *Philiſtines* had been gathered together, *Abner* would have commanded the Army of *Iſrael* againſt them; for he was Captain of the Hoſt.

Verſe 9. Ver. 9. *And the evil ſpirit from the LORD was upon Saul, and he ſat in his houſe with his javelin in his hand.*] The more Services *David* did his Country, the more did *Saul*'s Hatred and Malice increaſe againſt him. For this new Victory, in all likelihood, made him melancholy and mad to ſee him ſo proſperous.

And David *played with his hand.*] He did not omit his Duty to *Saul*, though he knew his danger.

Verſe 10. Ver. 10. *And Saul ſought to ſmite* David *to the wall with his javelin, but he ſlipt away out of* Sauls *preſence, and he ſmote the javelin into the wall.*] His Wrath and Fury made him forget his Oath: So dangerous it is to be poſſeſſed with ſuch Paſſions.

And

And David fled and escaped that night.] He got out of the Palace, before *Saul*'s Order (which it is likely he gave) could be executed, to apprehend him. Chapter XIX.

Ver. 11. *Saul also sent messengers unto David's house to watch him, and to slay him in the morning.*] As he went out of the door of his House. By this it is apparent, when *Saul* missed his blow, he was the more enraged; and implacably pursued his Destruction. Verse 11.

And Michal David's wife told him, saying, if thou save not thy life to night, to morrow thou shalt be slain.] She had Intelligence either from her Brother *Jonathan*, or some other Friend at Court: Or perhaps she saw suspicious Persons hovering about the House.

Ver. 12. *So Michal let down David through a Window.*] Which did not look towards any of the Doors, which were narrowly watched. Verse 12.

And he went, and fled and escaped.] Having most of the Night, it is likely, to travel in.

Ver. 13. *And Michal took an Image.*] In the Hebrew, *a Teraphim.* But it doth not signify such as were made for a superstitious use (which *David* would not have suffered in his House) but a simple Image of a Man's Head; such as we now use for Blocks, whereon to comb out Peruques. *Abarbinel* thinks (whom *Abendana* follows) that Women were wont, in those days, to make such Figures in the likeness of their Husbands; that when they were absent from them, they might have them, in their Image, to look upon them, as still present with them. Of which sort of *Teraphim* (which were Images in the likeness of Men) was this of *Michal*'s; who dearly loving her Husband, had got one made in his Likeness. But whatsoever becomes of this, the conceit that *Teraphim* were little Puppets (as I may call them) which the High Priest had in his Breast-plate (called *Urim* and *Thummim*) is plainly destroyed. Verse 13.

For

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For this place shows that *Teraphim* were a large Image representing a Man: And therefore fitter for a Bed, than for a Breast-plate.

And laid it in the bed.] Where *David* was wont to lie.

And put a pillow of goats-hair for his bolster.] It is hard to determine what the Word *Cebir* signifies, which we translate *Pillow*. For there is great Variety of Opinions among Interpreters about it. But *Bochartus* hath with much Probability resolved, that it signifies *great*: And the meaning is, she put a great deal of Goats Hair upon his Bolster. For though the word *Goats* is only mentioned in the Hebrew, yet the word *Hair* must be supplied, as a great many other places of Scripture testify. See his *Hierozoicon*, P. I. Lib. II. Cap. 51. pag. 623. For in those Countries Goats had long Hair, which was shorn, as the Wool of Sheep is, and served for many uses: And it is not unlike Man's Hair, as he there observes. It was also of divers Colours, so that she might chuse some fine Goats hair (which was ready at hand, being used to be spun) of the same Colour with *David's*.

And covered it with a cloth.] As if *David* had been sick.

Verse 14. Ver. 14. *And when Saul sent messengers to take* David.] He not coming out of doors, where they watched for him, *Saul* sent other Messengers to take him in his house.

She said he was sick.] Her Affection to *David* made her tell an Untruth; whereby he gained more time to a Place of Safety.

Verse 15. Ver. 15. *And Saul sent messengers again, to see* David.] As if they came to visit him, and see how he did.

Saying,

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Saying, bring him to me in the bed, that I may ſlay him.] Such was his inſatiable Rage, that he could not ſtay to ſee whether he would die of his Sickneſs; but when he was able to make no Reſiſtance, reſolved to diſpatch him.

Verſe 16. Ver. 16. *And when the meſſengers were come in, behold there was an image in the bed, with a pillow of goats hair for his bolſter.*] An Image dreſſed up with Goats hair, reſembling a Man.

Verſe 17. Ver. 17. *And Saul ſaid unto Michal, wherefore haſt thou deceived me ſo, and ſent away mine enemy, and he is eſcaped.*] He did not expect to be ſerved ſo by a Daughter, whom he had married to *David*, that ſhe might betray him.

And Michal anſwered Saul, he ſaid unto me, let me go: why ſhould I kill thee?] This was another Fiction of her own: For it is not likely that ſhe endeavoured to detain him, or that he threatned to kill her if ſhe did.

Verſe 18. Ver. 18 *So David fled, and came to Samuel to Ramah, and told him of all that Saul had done unto him. And he and Samuel went and dwelt in Naioth.*] A Place near to *Ramah*, as the next Verſe ſhows.

Verſe 19. Ver. 19. *And it was told Saul, behold David is at Naioth in Ramah.*] *Ramah* ſeems to have been the place from whence *Samuel* was deſcended, called (in the firſt Chapter, v. 1.) *Ramathaim Zophim*, for the reaſon I gave there. And *Naioth* was a neighbouring Place belonging to it, and perhaps the Suburbs of it. Where the Sons of the Prophets either had their ordinary Reſidence: or were wont ſometimes to retire thither for greater Privacy.

Verſe 20. Ver. 20. *And Saul ſent meſſengers to take David.*] His implacable Hatred had aboliſhed all Reſpect and Reverence to *Samuel* (under whoſe Protection *David*

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now was) and to the College of the Prophets, which was a kind of Sanctuary unto those who fled to it.

And when they saw the company of the prophets prophecying, and Samuel standing as appointed over them.] To govern them.

The Spirit of the LORD came also upon the messengers of Saul, and they also prophecied.] That is, praised God in Hymns; which the Prophets composed and sang to him, 1 *Chron.* XXV. 1, 2, 4.

Verse 21. Ver. 21. *And when it was told Saul, he sent other messengers, and they prophecied likewise; and Saul sent again the third time, and they prophesied also.*] A strange Obstinacy, to contend so long with the Spirit of God: Who quite diverted the Minds of his Messengers from *David*, by inspiring them with divine Thoughts.

Verse 22. Ver. 22. *Then went he also unto Ramah.*] Not out of Devotion, but to destroy *David*.

And came to a great well, that is in Sechu.] Where Company commonly was to fetch Water.

And he asked and said, where are Samuel and David, and they answered and said, behold they be at Naioth in Ramah.] It is a probable Opinion of *Conr. Pellicanus*, that *Naioth* signifies the *Habitation* or *College*, where the Prophets dwelt in *Ramah*.

Verse 23. Ver. 23. *And he went thither to Naioth in Ramah.*] He directed his way toward that place.

And the Spirit of the LORD came upon him also, and he went on prophecying until he came to Naioth in Ramah.] His Messengers did not prophecy till they came thither; but God inspired *Saul* as he was on the way unto that place: So that from *Sechu*, I suppose, till he came there, his evil Spirit was gone, and he praised God as the Prophets did. This was to convince him, that he laboured in a vain pursuit after *David*, whom the Spirit of God powerfully defended.

Ver. 24.

Ver. 24. *And he ſtript off his clothes alſo.*] His Royal Robes (as *R. Solomon* and other Jewiſh Doctors expound it) appearing like an ordinary Man; or perhaps in the Prophetical Habit. Or it may be meant only of his upper Garment, whatſoever it was. For when the *Germans* are ſaid by ſome to have appeared naked, *Tacitus* interprets it, *rejecta veſte ſuperiore* throwing off their upper Garment. But the firſt I take to be the trueſt Account; and as *Procopius Gazæus* here notes, *Habitus ille regni ablationem ſignificabat*, this throwing off his Royal Habit ſignified the taking away his Kingdom from him. Chapter XIX. Verſe 24.

And propheſied before Samuel in like manner.] This ſeems to denote, that his Meſſengers had alſo ſtript themſelves when they propheſied. And *Abarbinel* will have it, that they all ſtill foretold the Crown ſhould be ſet upon the Head of *David.*

And lay down naked all that day, and all that night.] As a Man in an Ecſtaſy, that had not the uſe of his Senſes. But by *naked*, is meant only, as before, ſtript of his Royal Robe.

Wherefore they ſay, is Saul alſo among the prophets?] This gave occaſion to renew the Proverbial Saying, which had been in uſe long before. See X. 12.

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Verſe 1. AND *David fled from Naioth in Ramah, and came and ſaid before Jonathan.*] By *Saul*'s being thrown into a Trance (mentioned in the Verſe before going) God's Providence gave *David* time Verſe 1.

Chapter XX. to escape; and he went from thence to *Gibeah*, where *Jonathan* was.

What have I done? and what is mine iniquity? and what is my sin before thy father, that he seeketh my life?] Such violent and unwearied Persecution must arise from some extraordinary Cause or other; which he desires to know: For he could not accuse himself of any kind of Fault, that should imbitter *Saul* against him.

Verse 2. Ver. 2. *And he said, God forbid, thou shalt not die.*] He would have him think, there was no such danger as he suspected.

Behold, my father will do nothing, either great or small, but he will show it me; and why should my father hide this from me? it is not so.] These words signify that *Jonathan* knew nothing of his Father's design; and that he had sent the Messengers fore-named, without his Privity, to seize *David*. Yet it is strange he should not know of his sending to his House to apprehend him. Therefore some think *Jonathan* out of dutiful Affection to his Father, dissembled the matter: And would not have *David* think him so very wicked as he was.

Verse 3. Ver. 3. *And David sware moreover, and said.*] That it was certainly so.

Thy father certainly knoweth that I have found grace in thine eyes, and he saith, let not Jonathan know this, lest he be grieved.] He was willing to believe that *Saul* might conceal his Intentions from *Jonathan*; for the Reason here mentioned.

But truly, as the LORD liveth, and as thy soul liveth there is but a step between me and death.] But by a most solemn Oath, he endeavours to perswade him, that he was in extream danger of losing his Life.

Ver. 4

Ver. 4. *Then ſaid Jonathan to David, whatſoever thy ſoul deſireth, I will even do it for thee,*] Both to find out *Saul*'s Intentions, and to ſave *David*'s Life. Chapter XX.

Ver. 5. *And David ſaid unto Jonathan, to morrow is the new moon, and I ſhould not fail to ſit with the king at meat:*] There were ſolemn Sacrifices every New Moon, and then a Feaſt upon them. And *David* being one of the King's Family, by marrying his Daughter, uſed to eat with him at theſe Feſtival times: And he thought it poſſible that *Saul*, who lately purſued him in a fit of Rage, when the evil Spirit was upon him, might now be mitigated by the Spirit of God coming upon him at *Naioth*: And ſo might inquire after him, and receive him into favour again, as he had formerly done. But he durſt not truſt to this Opinion, till he had tried his Mind and Affection to him after the manner here propounded. Verſe 4. Verſe 5.

But let me go, that I may hide my ſelf in the field.] He deſires, with his Approbation, to retire to his Father's Houſe, and the Field thereabouts, with which he was well acquainted.

Till the third day at even.] That is, till the next Day but one, after the New Moon, as appears from v. 27, 35.

Ver. 6. *If thy father at all miſs me, then ſay, David earneſtly aſked leave of me that he might run to Bethlehem, his city: for there is a yearly ſacrifice there for all the family.*] It is likely this was a Cuſtom among pious Families, to meet together once a Year, and praiſe God for his Mercies towards them all. Verſe 6.

Ver. 7. *If he ſay thus, it is well, thy ſervant ſhall have peace: but if he be very wroth, then be ſure that evil is determined by him.*] If he approved of *Jonathan*'s Licenſe, he might hope he was pacified: But if he ſtill ſtormed and raged, he might probably conclude his Verſe 7.

Deſtru-

Chapter XX. Deſtruction was decreed; and that his Hatred continued ſo implacable, that he muſt be forced to leave his Country.

Verſe 8. Ver. 8. *Therefore thou ſhalt deal kindly with thy ſervant.*] In giving him a faithful account how he found his Father diſpoſed towards him.

For thou haſt brought thy ſervant into a covenant of the LORD with thee.] It was *Jonathan*'s motion, that they ſhould make a ſolemn Covenant before God (who is the Avenger of all falſeneſs) of mutual Friendſhip, XVIII. 3.

Notwithſtanding if there be in me iniquity, ſlay me thy ſelf: for why ſhouldſt thou bring me to thy father?] A marvellous Aſſurance of his Integrity, which made him freely offer himſelf to die, without troubling his Father any further, if he knew any Guilt in him.

Verſe 9. Ver. 9. *And Jonathan ſaid, far be it from thee.*] Do not ſpeak after this manner.

For if I knew certainly that evil was determined by my father, to come upon thee, then would not I tell thee?] He diſclaims all thoughts either of killing him himſelf, or letting him fall into the hands of his Father, if he could prevent it. For who could imagine a Man ſo ſolemnly engaged, and who had already ſhown himſelf ſuch a faithful Friend, would not diſcover any deſign he knew againſt him.

Verſe 10. Ver. 10. *And David ſaid, who ſhall tell me?*] He deſired to know who ſhould bring him Advice how matters ſtood.

And what if thy father anſwer thee roughly?] And not ſuffer thee to come to me thy ſelf.

Verſe 11. Ver. 11. *And Jonathan ſaid unto David, come let us go into the field; and they went both of them into the field.*] To take their Meaſures about this matter.

Ver. 12.

Ver. 12. *And Jonathan said unto David, O LORD God of Israel, when I have sounded my father any time to morrow, or the third day, and behold, if there be good towards David, and I then send not unto thee and shew it thee.*] The first words seem to be an Exclamation: And the rest, as if he had said shall I, who love thee so much, be thought capable of breaking my word with thee? All these Verses are full of Passion; and the words are broken, concise, and interrupt: As the words of Lovers are wont to be, especially when they are disturbed. Chapter XX. Verse 12.

Ver. 13. *And the LORD do so, and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away that thou mayst go in peace: and the LORD be with thee, as he hath been with my father.*] In this case he advises him to get away, and preserve himself as well as he could: Praying God to make him as successful as his Father had been: And bring him to the Kingdom. Verse 13.

Ver. 14. *And thou shalt not only while yet I live, shew me the kindness of the LORD.*] The Kindness promised him before the LORD, or the greatest Kindness. The words in the Hebrew run plainly thus, *and wilt thou not, if I be then alive* (*viz.* when God had advanced him to the Throne, as he did his Father) *wilt thou not shew me the loving kindness of the LORD?* He made no doubt, but rather strongly affirmed his Belief of it. Verse 14.

That I die not.] After the manner of those Kings, who were wont to cut off the Children of their Predecessors: Unto whose Throne they were advanced.

Ver. 15. *But also thou shalt not cut off thy kindness from my house for ever.*] The Covenant they had made was not merely personal, but reached to their Posterity. Verse 15.

No

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No not when the LORD hath cut off the enemies of David, *every one from the face of the earth.*] When he had the greateſt Power and none to oppoſe his Will.

Verſe 16. Ver. 16. *So Jonathan made a covenant with the houſe of* David, *ſaying, let the LORD even requite it, at the hand of* David's *enemies.*] They had made a League of Perſonal Friendſhip, a little after the Slaughter of *Goliath:* And now they make a Friendſhip between their Families; and *Jonathan* wiſhes that God would requite it, if any of his Family proved *David*'s Enemies. This he renewed afterwards, and added farther Articles to the League, that *Jonathan* ſhould be next to himſelf, XXIII. 18.

Verſe 17. Ver. 17. *And Jonathan cauſed* David *to ſwear again, becauſe he loved him.*] Or he made him ſwear again, by the Love he bare to him.

For he loved him, as he loved his own ſoul.] The greatneſs of his Love to him, made him think, he could never do enough to ſecure his Friendſhip to all Generations.

Verſe 18. Ver. 18. *Then Jonathan ſaid unto* David, *to morrow is the new moon, and thou ſhalt be miſſed, becauſe thy ſeat will be empty.*] The place where he uſed to ſit with *Saul* at Table.

Verſe 19. Ver. 19. *And when thou haſt ſtayed three days, then thou ſhalt go down quickly.*] It is commonly interpreted, of ſtaying ſo long with his Kindred at *Bethlehem*, or ſome other place of Retirement. But in the Hebrew the words are, *thou ſhalt three times* (or three days) *go down to a very low place:* And the meaning ſeems to be, that if *Jonathan* did not come the firſt Day, he ſhould take it for granted he knew nothing; and come again the ſecond; And if he brought him no News then, come the third.

And

And come to the place where thou didſt hide thy ſelf, when the buſineſs was in hand.] When they were diſcourſing of this very matter; how to diſcover *Saul's* Affection toward *David*. Or, when he did *David's* Buſineſs with his Father, and interceded ſo effectually for him, that *Saul* promiſed not to kill him. Chapter XX.

And thou ſhalt remain by the ſtone Ezel.] It is thought to be a ſtone that ſhowed Men their way, where ſeveral Roads met: Becauſe the word imports *going* or *travelling*.

Ver. 20. *And I will ſhoot three arrows, as though I ſhot at a mark.*] For when he came, there might be Paſſengers going to and fro: Which would deprive them of the Privacy they deſired. Therefore this ſeems to have been given as a ſign that the Coaſt was clear. Verſe 20.

Ver. 21. *And behold, I will ſend a lad, ſaying, go find out the arrows; if I expreſly ſay to the lad, behold, the arrows are on this ſide of thee, take them, and come thou; for there is peace to thee and no hurt, as the LORD liveth.*] So that he might ſecurely appear, and ſhow himſelf. Verſe 21.

Ver. 22. *But if I ſay thus unto the young man, behold the arrows are beyond thee; go thy way: for the LORD hath ſent thee away.*] He would not have him venture to diſcover himſelf; but look upon this as a ſign that God would not have him appear at Court. Verſe 22.

Ver. 23. *And as touching the matter, that thou and I have ſpoken of, behold, the LORD is between me and thee for ever.*] As a Witneſs, and an Avenger, if we keep not the Covenant we have made of perpetual Friendſhip. Verſe 23.

Ver. 24. *So David hid himſelf in the field, and when the new moon was come the king ſat him down to eat meat.*] He did not immediately hide himſelf in the Field, but Verſe 24.

Chapter XX. when the time came that he had appointed: For he first went to *Bethlehem*, v. 6, 26.

Verse 25. Ver. 25. *And the king sat upon his seat, as at other times, even upon a seat by the wall.*] The *Israelites* sat at Meat (as did the *Greeks* and *Romans* in after times) in a half Round, or Circle: Which they called *Sigma*, from the ancient Figure of that Letter, which was thus C. Now the middle place, in this fashion of sitting, was most honourable among this People, as our Mr. *Thorndike* gathers from this very place. Upon which *R. Solomon* saith, *Saul sat in the head of the Couch next the wall.* For supposing them to sit in a Round, or half Circle, as the manner always was, we must needs conceive that the back or middle of this half Circle must be towards the Wall, for all Conveniences. See his *Religious Assemblies*, p. 62. It may be also here observed, that the Custom of lying along, leaning on their Elbows was not yet introduced, in these ancient times; but they sat at Meat as we do. See *Bochartus Hierozoicon*, P. I. L. II. Cap. V. p. 598.

And Jonathan arose.] When his Father came into the Room: And after *Saul* had taken his place, it is likely, sat on his right hand.

And Abner sat by Sauls side.] On his left hand, I suppose, being his Cosin, and the General of his Army.

And David's place was empty.] Which, it is probable, was next to *Abner's*.

Verse 26. Ver. 26. *Nevertheless Saul spake not any thing that day.*] Made no enquiry after *David*.

For he thought something is befallen him; he is not clean, surely he is not clean.] What this *Mikrah*, or *accident* signifies, which we translate *something hath befallen him.*] See upon XV. *Levit.* 16.

Ver. 27.

Ver. 27. *And it came to pass on the morrow, which was the second day of the month, that* David's *place was empty; and Saul said unto Jonathan his son, wherefore cometh not the son of Jesse.*] His calling him the *Son of Jesse* argued both Scorn and Displeasure against him. Chapter XX.

To meat neither yesterday, nor to day.] By this it appears, the *Jews* anciently observed two days, in the beginning of every Month, with Festival Joy. The Reason was, because the New-moon being proclaimed according to its Appearance, and it appearing unequally, sometimes in the Afternoon, sometimes in the Evening, sometimes at Midnight, therefore they observed two Days, as *Scaliger*, and others have observed. And they who were not clean the first day, might observe the second: For that sort of Uncleanness here spoken of, lasted but one day.

Ver. 28. *And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem.*] Which he, being next to the King, had Power, I suppose to grant: As appears, from his demanding of *Jonathan* an account what was become of him. Verse 28.

Ver. 29. *And he said, let me go, I pray thee, for my family hath a sacrifice in the city, and my brother, he hath commanded me to be there.*] The eldest Brother, let all the rest know that their Company was expected. Verse 29.

Now, if I have found grace in thine eyes, let me go away, I pray thee, and see my brethren, therefore he cometh not to the kings table.] He expresses in many words, the great Importunity of *David* for leave to go and visit his Relations: Which he thought might make the King not take it ill, that he had granted it.

Ver. 30. *And Sauls anger was kindled against Jonathan; and he said unto him, thou son of a perverse rebellious woman.*] Or, as it is in the Hebrew, *thou son* Verse 30.

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of perverſe Rebellion. That is, a very perverſe Rebel.

Do not I know that thou haſt choſen the ſon of Jeſſe, to thy own confuſion?] Made him his Friend, to his utter undoing.

And unto the confuſion of thy mothers nakedneſs.] For the World would think that he was none of his Son; becauſe he loved him intirely, whom *Saul* hated extremely.

Verſe 31. Ver. 31. *For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdom.*] He was fully ſatisfied that *David*, if he lived, would be King of *Iſrael*. Which if he knew by *Samuel*'s anointing him, it was Madneſs to imagine that he ſhould be able to overthrow the Counſel of God.

Wherefore now fetch him to me, for he ſhall ſurely die.] He could not expect to be obeyed, ſince his Son loved him ſo much: But his Fury made him lay this Command upon him.

Verſe 32. Ver. 32. *And Jonathan anſwered Saul his father, wherefore ſhould he be ſlain? what hath he done?*] He declines his Command, by deſiring to know what his Guilt was.

Verſe 33. Ver. 33. *And Saul caſt a javelin at him to ſmite him.*] It is not ſaid, as it is of *David* (XIX. 10.) *to ſmite him to the wall:* And therefore ſome think he intended only to wound him, not to kill him: But the word *ſmite*, in Scripture, commonly ſignifies to kill, and there is no reaſon to take it otherwiſe here: *Saul*'s Fury being ſo great, that he minded not what he did. One would think, that he uſed a *Javelin* or Lance, as a Scepter: For it was always ready at hand.

Wherefore Jonathan knew that it was determined of his father to ſlay David.] That it was his unalterable Reſolution. Which is implied in that Phraſe, v. 31. *he is*

the

the Son of Death, as *Conſtantius L'Empereur* obſerves upon *Bava Rama*, p. 90. Chapter XX.

Ver. 34. *So Jonathan roſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for* David, *becauſe his father had done him ſhame.*] Here are two Reaſons why he faſted, *firſt* becauſe he was extremely afflicted for *David*; and *ſecondly*, his Father had put *Jonathan* to ſhame, by his foul Language, and by throwing a Javelin at him: For ſo the words run clearly in the Hebrew; *for he was grieved for* David, *and becauſe*, &c. the copulative *and* being wanting, as in many other places. Verſe 34.

Ver. 35. *And it came to paſs in the morning.*] Of the third day. Verſe 35.

That Jonathan went out into the field, at the time appointed with David, *and a little lad with him.*] According to their Agreement, v. 20, 21.

Ver. 36. *And he ſaid to the lad run, find out the arrow which I ſhoot; and as the lad ran, he ſhot the arrow beyond him.*] Which was the Sign given to *David* of *Saul*'s ill Intentions, v. 22. Verſe 36.

Ver. 37. *And when the lad was come to the place of the arrow, which Jonathan had ſhot, Jonathan cried after the lad, is not the arrow beyond thee.*] He cried ſo loud, I ſuppoſe, that *David* might hear him what he ſaid. Verſe 37.

Ver. 38. *And Jonathan cried after the lad, make ſpeed, ſtay not.*] So deſirous he was to be alone with *David*. Verſe 38.

And Jonathans lad gathered up the arrows and came to his maſter.]

Ver. 39. *And the lad knew not any thing, only Jonathan and* David *knew the matter.*] The meaning of all this. Verſe 39.

Ver. 40.

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Ver. 40. *And Jonathan gave his artillery to the lad, and said unto him, go carry them into the city.*] That he might be left alone with *David*.

Verse 40.

Verse 41.

Ver. 41. *And as soon as the lad was gone, David arose out of a place towards the south.*] On the South of the Stone *Ezel*: On the North-side of which *Jonathan* shot his Arrows, that the Lad might not chance to stumble upon *David*.

And fell on his face to the ground, and bowed himself three times.] After three bows, he fell on his Face; out of Reverence to him, as the King's Son, and his excellent Friend. *Arrianus* saith, Lib. IV. that this Prostration was introduced by *Cyrus*: But he is confuted by this Action of *David*; which shows it to have been a far more ancient Posture.

And they kissed one another, and wept one with another: until David exceeded.] Being to become an Exile from his Friend, from his Wife, from his Kindred, and the People of God; and from all sacred Solemnities.

Verse 42.

Ver. 42. *And Jonathan said to David, go in peace, forasmuch as we have sworn both of us, in the name of the LORD, saying, the LORD be between me and thee, and between my seed and thy seed for ever.*] As much as to say, doubt not that I will faithfully keep my Covenant with thee; as I doubt not of thy perpetual Stedfastness in it, when I am dead. And this must be our Satisfaction, in this sad Separation.

And he arose and departed.] That is, *David* left *Jonathan*.

And Jonathan went into the city.] I suppose their Discourse continued but a short time; for fear of being discovered.

CHAP.

CHAP. XXI.

Chapter XXI.

Verse 1. *Then came David to Nob.*] It is hard to tell where this City was; for it is not reckoned among the Cities of the Priests, either in the Tribe of *Judah* or of *Benjamin*, or of any other. But *D. Kimchi* saith, his Father took it for *Jerusalem*; and perhaps it was near to it: Where the Tabernacle being fixed, the Priests resorted thither in great numbers, and setled there. In XI. *Nehem.* 32. we find mention of a City of this Name, in the Tribe of *Benjamin:* Whether *Saul* perhaps brought the Tabernacle, being his own Tribe. Verse 1.

Unto Ahimelech the priest.] Intending here to commend himself, and his Cause to God; and to beg his Direction and Protection. *Ahimelech* is no where called the High Priest, but always *Ahimelech the Priest*, or simply *the Priest*, v. 4, 5, 6, 9. yet being the Son of *Ahitub* (XXII. 9. 11.) who was the Son of *Phineas* the Son of *Eli*, he is generally supposed to have been the Brother of *Ahijah* (mentioned XIV. 3.) and he being dead, to have succeeded him in the high Priesthood.

And Ahimelech was afraid at the meeting of David.] Seeing him alone; and having heard, perhaps, something of the King's Displeasure against him.

And said unto him, why art thou alone, and no man with thee?] A Man of *David*'s Quality, he knew, never went without Attendants. And the Truth is, *David* had some Persons with him, as the 4th Verse tells us, and appears from our Saviour's words (in the *second*

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cond of St. *Mark*) where he mentions, *David and thoſe that were with him.* But he had no ſuch Perſons, as uſed to be his Guard; and he left thoſe that were with him, at ſome diſtance, that *Ahimelech* might not ſee them.

Verſe 2. Ver. 2. *And David ſaid unto Ahimelech the prieſt, the king hath commanded me a buſineſs, and hath ſaid unto me, let no man know any thing of the buſineſs whereon I ſend thee, and what I have commanded thee.*] We are not from hence to take an Example, of ſpeaking untruths (as *Conradus Pellicanus* here gloſſes) but the Wickedneſs of the World is the more to be deplored, which ſometimes puts a neceſſity upon excellent Men to lie, that they may preſerve their Lives, which cannot be ſafe without it.

And I have appointed my ſervants to ſuch and ſuch a place.] Here he acknowledges he had Servants with him: But he had diſpoſed them into ſeveral Places, that the King's Buſineſs might be the better concealed.

Verſe 3. Ver. 3. *Now therefore what is under thy hand?*] He deſires to know what he was able to do for him, to ſupply his wants.

Give me five loaves of bread in my hand.] Particularly he deſires to ſatisfy his Hunger, and enough for his Servants.

Or, what there is preſent.] That is, any other Victuals.

Verſe 4. Ver. 4. *And the prieſt anſwered, there is no common bread under my hand, but there is hallowed bread: if the young men have kept themſelves, at leaſt from women.*] It was the ancient Cuſtom among other Nations, for the Prieſts to keep themſelves even from the lawful uſe of Women, before they performed their Office: As *Porphyry* informs us, L. IV. Περὶ Ἀποχῆς, Sect. 7. Therefore *Ahimelech* requires this of *David*'s Soldiers, or Com-

Companions, that being to eat of the Holy Bread, which none but Priests might eat, they should eat it with the same Purity, which was required of the Priests. Chapter XXI.

Ver. 5. *And David answered the priest, and said unto him, of a truth women have kept from us, about these three days, since I came out*] As many Days as the LORD himself required for the sanctifying of the People, when he appeared on Mount *Sinai*, at the giving of the Law, XIX. *Exod.* 15. Verse 5.

And the vessels of the young men.] That is, *their Bodies:* So the word *Keli* here signifies as σκεῦος doth in I. *Timoth.* IV. 4.

Are holy.] That is, separated from Women.

And the bread is in a manner common.] He adds, that he need not scruple to give them the hallowed Bread; for it was not so holy as when it was upon the Table of the LORD: But became, in a manner, or in some part, common Bread; being now the Food not only of the Priest, but of his whole Family.

Yea, though it were sanctified this day in the vessel.] The Marginal Translation is more plain, *especially when there was other that day sanctified in the Vessel.* He means, New Bread was set upon the Table of the LORD: So that no wrong was done to him. By *the Vessel* is meant, the Dish on which the Bread was placed, mentioned XXV. *Exod.* 29.

Ver. 6. *So the priest gave him hallowed bread; for there was no bread there but the shew-bread, that was taken from before the LORD, to put hot bread in the day that it was taken away.*] In this neither *Ahimelech* nor *David* committed any sin: For invincible Necessity dispensed with all these ritual Laws; as the Jews themselves confess. Particularly *R. Levi*, who saith, in a great Famine, they might eat an Ass's Head, which Verse 6.

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was an unclean Creature. And they justify this by the words of the Law, XVIII. *Levit.* 5. *he shall live in them*, not he shall die in them. From whence they gather, that in danger of Life such Laws were not to be observed. And so *Procopius Gazæus* observes, that wise Men among the ancient People of God, had less regard to these bodily Precepts of the Law: And that *Abiathar*, in granting leave to *David* and his Men to eat of the Pontifical Bread, *plusquam vulgus sapiebat*, was much wiser than the vulgar People. He calls him *Abiathar* not *Abimelech*, who granted this Indulgence; for so doth our blessed Saviour, II. *Mark* 26. and there is a learned Friend of mine, who hath a *Dissertation* ready for the Press, to prove that *Abiathar* was at this time High-Priest. Though it is commonly thought he was only the *Sagan*, as the Jews in later times call him who was the High-Priest's Vicar: And upon that account was a secondary High-Priest; though that Name of High-Priest did not belong to *Abiathar* in the highest Sense. And besides this, there is no Incongruity in saying, that was done *in the days of Abiathar the high-priest* (as our Saviour speaks) which was done in *Abiathar*'s Days, though done somewhat before he came to the High Priesthood. As things may be said to have been done in the Days of *Henry* the VIII. or any other King of *England*, which came to pass before he began to reign.

Verse 7.

Ver. 7. *Now a certain man of the servants of Saul was there that day, detained before the* LORD.] It is not to be imagined, that he was detained here by Force and Constraint: But by some Vow he had upon him; or other Religious Performance, to which he had obliged himself.

And

And his name was Doeg, an Edomite.] His Native Country was *Edom:* But he was proſelyted to the Jewiſh Religion. Chapter XXI.

The chiefeſt of the herdſmen that belonged unto Saul.] The Hebrew word *abir* ſignifies a *potent Man* or Prince; and is ſometimes attributed to God. And therefore here ſignifies, that he was ſet over all the Herdſmen, as their Inſpector and Governour. Such there were in *Syria*, as *Bochartus* obſerves out of *Diodorus Siculus*; who mentions one that was πρεσβὺς τῶν βασιλικῶν κλωνῶν, *pecoris regii præfectus.* And ſo the *Targum*, and *Kimchi*, and others, here tranſlate it.

Ver. 8. *And David ſaid unto Abimelech, is there not here under thy hand either ſpear or ſword? for I have not brought my ſword, nor any weapon with me.*] He left them all behind, that he might the better conceal himſelf, and paſs for a private Man. Verſe 8.

Becauſe the kings buſineſs required haſte.] But he pretended to *Abimelech*, it was becauſe he had not time to go to his Houſe: The King preſſing immediately to be gone about his Buſineſs.

Ver. 9. *And the prieſt ſaid, the ſword of Goliath the Philiſtine, whom thou ſleweſt in the valley of Elah, behold it is here wrapt up in a cloth behind the ephod.*] Behind the place where the Garments of the Prieſts were laid up: Of which the *Ephod* and its Appurtenances were the chief. Verſe 9.

If thou wilt take that, take it; for there is no other ſave that here. And David ſaid, there is none like unto that, give it me.] Which he thought he might uſe, though it had been laid up in God's Treaſury, as a Monument of his wonderful Mercy: Becauſe he was in great neceſſity to provide for his own Defence.

Ver. 10. *And David aroſe and fled that day, for fear of Saul.*] Out of the Country of *Iſrael.* Verſe 10.

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And went to Achiſh the king of Gath.] A miſerable Condition to be forced to flee to thoſe for Protection, who, he had reaſon to think, were his bitter Enemies. For this was the City of *Goliath* whom he had ſlain; and whoſe Sword he had now about him. But perhaps he thought he ſhould not be known; or he knew *Achiſh* to be a very generous Perſon; or being now in diſgrace with *Saul*, he thought the *Philiſtines* might take him for *Saul*'s Enemy, and engage with them againſt him. Thus *Themiſtocles* being baniſhed his own Country, fled firſt to *Admetus* the King of the *Molothians*, with whom he had been at Enmity; and then to the King of *Perſia*.

Verſe 11. Ver. 11. *And the ſervants of Achiſh ſaid unto him, is not this* David, *the king of the land?*] Either they meant, a chief Commander in *Iſrael*, who was reſpected as the King: Or they had heard of his being deſigned to be King inſtead of *Saul*, which made him perſecute him.

Did they not ſing of him one to another, in dances, ſaying, Saul hath ſlain his thouſands, and David *his ten thouſands?*] By this it appears, they had good Information of what was done in the Land of *Iſrael:* And ſo might know what was reported, that *Samuel* had anointed him to be their King.

Verſe 12. Ver. 12. *And* David *laid up theſe words in his heart, and was ſore afraid of Achiſh king of Gath.*] This Diſcourſe deeply affected him; and made him think himſelf not ſafe there.

Verſe 13. Ver. 13. *And he changed his behaviour before them, and feigned himſelf mad in their hands, and ſcrabled on the doors of the gates, and let the ſpittle fall down upon his beard.*] He counterfeited himſelf to be out of his Wits; or to be a Fool, who never had any. For he wrote

wrote upon the Gates, and ſlavered, as Fools are wont to do. Chapter XXI.

Ver. 14. *And Achiſh ſaid unto his ſervants, lo, the man is mad, wherefore have ye brought him unto me?*] Some of the Courtiers had preſented him unto the King: Who ſeeing him a goodly Perſon, had liſted him perhaps, as an Officer, in his Service. Verſe 14.

Ver. 15. *Have I need of mad men, that ye have brought this fellow to play the mad man in my preſence? ſhall this fellow come into my houſe?*] He would not have his Court troubled with Fools, or Mad-men. For it is like he did not believe this to be *David*; or if he was, he was now become good for nothing: And come out of his own Country, becauſe he was beſide himſelf. Verſe 15.

CHAP. XXII.

Chapter XXII.

Verſe 1. *David therefore departed thence, and eſcaped to the cave of Adullam.*] Which was a ſtrong hold (1 *Chron.* XI. 13.) in the Tribe of *Judah* (XV. *Joſh.* 35.) unto which Tribe he belonging, might hope to find ſome Friends there. Verſe 1.

And when his brethren and all his fathers houſe heard it, they went down thither to him.] Either to comfort him; or to ſecure themſelves from the Fury of *Saul*: Who they thought might probably wreak his Hatred to *David* upon them.

Ver. 2. *And every one that was in diſtreſs.*] All needy People, pinched with want, who heard that *David* was there. Verſe 2.

And

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And every one that was in debt.] Perhaps *David* might not know they were ſuch Perſons: Or if he did, intended not to protect them from their Creditors, if they had been able to pay them. It was the manner, in ancient times, among the *Gauls*, for thoſe who were in debt, or oppreſſed, to betake themſelves to the Service of ſome great Men: By whom, as they were maintained, ſo they devoted themſelves to live and die with them. Thus *Cæſar* tells us, Lib. VI. de Bello Gal. Cap. 13. *Plerique cùm autære alieno, aut magnitudine tributorum, aut injuria potentiorum premantur: ſeſe inſervitutem dicant nobilibus*, &c. And theſe they called *Soldurii:* And the Men that came to *David* ſeem to have been ſuch, as reſolved to live and die with him.

And every one that was diſcontented.] In the Hebrew, *bitter of Soul*; that is, lay under ſore Afflictions.

Gathered themſelves unto him, and he became a captain over them.] They liſted themſelves under him, as their Commander: Who was forced to take this courſe in his own Defence, that he might not be ſuddenly ſurprized. But *Grotius* obſerves, Lib. I. *de Jure Belli & Pacis*, Cap. IV. Sect. VI. that *David* did not entertain theſe men into his Service, till in the Judgment of *Jonathan*, and by many other certain Arguments, his Life appeared to be in imminent danger. And then he neither aſſaulted any City, nor ſought for an occaſion to fight: But avoided it, by ſeeking for lurking Places, ſometimes in the Deſarts, ſometimes among ſtrange People: Always taking care not to hurt his Countrymen.

And there were with him about four hundred men.] Among whom, I ſuppoſe, his own Kindred were the chief.

Ver. 3.

Ver. 3. *And David went thence to Mizpeh of Moab.*] For the *Moabites* were at difference with *Saul*, 47. Chapter XIV. XXII. Verse 3.

And he said unto the king of Moab, let my father and my mother, I pray thee, come forth, and be with you.] He the rather hoped for this Kindneſs to be ſhown to his aged Parents (who were not able to travel up and down, as he was likely to do) becauſe he was deſcended from a *Moabite*, by the Mother's ſide: Eſpecially if *Ruth* the *Moabiteſs*, were of the Royal Family, as the Jews imagine.

Till I know what God will do with me.] Who, he doubted not, would make good his word to him.

Ver. 4. *And he brought them before the king of Moab, and they dwelt with him, all the time that David was in the hold.*] All the time of his Exile: When he wandred here and there, and had no certain place of abode: Being hunted by *Saul* from place to place; ſeldom ſuffering him to reſt. So *Pellicanus* expounds the Hebrew word *Metzudah*: Which ſignifies alſo a *ſtrong hold.* Verſe 4.

Ver. 5. *And the prophet Gad.*] Who being bred under *Samuel*, and knowing he had anointed *David* to be King, reſolved to accompany him in his Baniſhment: Which was a great comfort to him. Verſe 5.

Said unto David, abide not in the hold.] This doth not ſignify any particular ſtrong Place, where he now was: But in general, all thoſe places where he thought himſelf ſecure, in the neighbouring Countries.

Depart, and get thee into the land of Judah.] Where he would have him publickly appear; as one that confided in God, and in his own Innocence.

Then David departed, and came into the foreſt of Hareth.] Where there were many ſecret lurking places: Unto which he might upon occaſion reſort.

Ver. 6.

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Verſe 6.

Ver. 6. *And when Saul heard that David was diſcovered, and the men that were with him.*] He was not ſo well beloved, as to have early Intelligence of *David*'s liſting Men: Which made him reproach thoſe that attended him, in the following Verſe.

Now Saul abode in Gibeah, under a tree in Ramah.] Or, in an *high place*, as *Ramah* ſignifies. Otherwiſe the firſt words muſt be interpreted *near Gibeah*; or in the Territories of *Gibeah*.

Having his ſpear in his hand.] By his *ſpear* is to be underſtood his *ſcepter*, according to the Phraſe of thoſe times. For ſo *Juſtin* (Lib. XLIII. Cap. 3.) ſpeaking of the firſt times of the *Romans* (which was about the Reign of *Saul*) ſaith, *Per ea adhuc tempora, Reges haſtas pro diademate habebant, quas Græci ſceptra dixere*, &c. 'In thoſe days, Kings hitherto had *Spears* as to 'ſigns of Royal Authority: Which the Greeks call '*Scepters*. For in the beginning of things, the An-'cients worſhipped Spears for immortal Gods. In 'Memory of which Religion, Spears are ſtill added 'to the Images of the Gods. And thus the Kings of *Argos* (as *Pauſanias* tells us, in his *Bœotica*) called their Scepters, Spears.

And all his ſervants were ſtanding about him.] His uſual Guards, and the principal Officers of his Court.

Verſe 7.

Ver. 7. *Then Saul ſaid unto his ſervants that ſtood about him, hear now ye Benjamites.*] Ye Men of my own Tribe: Of whom he ſeems to ſpeak with Diſdain.

Will the ſon of Jeſſe give every one of you fields and vineyards, and make you all captains of thouſands and captains of hundreds?] Beſtow Preferment upon them all, more or leſs; if not Lands of Inheritance. For ſo the words are are to be tranſlated, *give you fields*, &c. or *make you captains*, &c.

Ver. 8.

Ver. 8. *That all of you, have conſpired againſt me.*] To conceal *David*'s Deſigns from him, if not to aſſiſt him in them. The Spirit of Jealouſy always poſſeſſes thoſe who are ingaged in ſuch bloody deſigns, as he had againſt *David:* Which all good men abhorred. Chapter XXII. Verſe 8.

And there is none of you that ſhows me, my ſon hath made a league with the ſon of Jeſſe; and there is none of you that is ſorry for me.] He ſuſpected *Jonathan* had made a League with *David*; but did not certainly know it, much leſs what it was: And was very much vexed, that none were ſolicitous enough for him (ſo the word ſignifies, as *de Dieu* obſerves, which we tranſlate *ſorry for him*) to make a Diſcovery of it to him.

Or ſhow me, that my ſon hath ſtirred up my ſervant againſt me, to lie in wait, as at this day.] His Jealouſy carried him ſo far, as to make him ſuſpect, *Jonathan* not only ſided with *David*; but had incouraged him to take up Arms; and to appear openly, as having many Friends and Partakers: For ſince he threw the Javelin at *Jonathan*, it is likely he abſented himſelf from Court; or did not appear ſo frequently; or looked diſcontented, when he came into his Preſence.

Ver. 9. *Then anſwered Doeg the Edomite, which was over the ſervants of Saul.*] The reſt being ſilent, he undertook to inform the King, who were falſe to him: Or being a forward Man, and hating *David*, prevented all the reſt of his Fellow Servants. Verſe 9.

And ſaid, I ſaw the ſon of Jeſſe.] He ſpeaks as contemptibly of him, as his Maſter had lately been wont to do; not vouchſafing to call him by his Name, XX. 27. 30.

Coming to Nob, to Abimelech, the ſon of Ahitob.] He repreſents him, as if he came to take Advice of *Abimelech*, and lay his deſigns accordingly.

Chapter XXII.

Ver. 10. *And he enquired of the* LORD *for him.*] Some think *Doeg* in this ſlandered *Abimelech*, becauſe we read nothing of it; and *David* ſpeaks of his falſe Tongue: But this may as well be true, as that which follows is. And *Doeg*'s Wickedneſs conſiſted in repreſenting things wrong: Concealing the Truth, and ſaying nothing of *David*'s Pretences to *Abimelech*; but inſinuating as if he were in a Plot with *David* againſt the King. Whereas, the good Man was made to believe, that *David* was going about the King's Buſineſs, and upon that account aſſiſted him.

And gave him victuals, and gave him the ſword of Goliath the Philiſtine.] And very innocently, as he very well knew: But repreſented theſe as Acts, whereby he abetted *David* in his Conſpiracy: Which are the Lyes of which *David* accuſes him; nothing being farther from the Truth.

Verſe 11. Ver. 11. *And the king ſent to call Ahimelech the ſon of Ahitub, and all his fathers houſe, the prieſts that were in Nob: and they came all of them to the king.*] By *his fathers houſe* is meant all the Houſe of *Eli*: Whom God had threatned to cut off.

Verſe 12. Ver. 12. *And Saul ſaid, hear now thou ſon of Ahitub.*] He ſhows not the leaſt reſpect to him, but rather the utmoſt Contempt: Calling him in his Rage, *the ſon of Ahitub.*

And he anſwered, here am I, my lord.] But he did not forget his reſpect unto the King.

Verſe 13. Ver. 13. *And Saul ſaid unto him, why have ye conſpired againſt me, thou and the ſon of Jeſſe? in that thou haſt given him bread, and a ſword, and haſt enquired of God for him, that he ſhould riſe againſt me, to lie in wait, as at this day.*] A very raſh Charge; unleſs there had been proof, that he did theſe things with an evil intent, which there was not.

Ver. 14.

Ver. 14. *Then Ahimelech anſwered and ſaid, and who is ſo faithful among all thy ſervants as* David, *which is the kings ſon in law, and goeth at thy bidding, and is honourable in thy houſe?*] The Oracle was conſulted only upon publick Occaſions, not for any private Buſineſs. And therefore the Senſe of *Ahimelech*'s Apology for himſelf is this: Since *David* was held by all to be a moſt Loyal Subject, as well as a Perſon of great Honour, and in high Favour with the King, having married his Daughter; what could he think but that *David* was ſent by the King (as he ſaid he was) upon ſome Buſineſs of publick concern; to command his Forces, ſuppoſe (as he had often done) in ſome Expedition againſt his Enemies? And doubting what courſe to take came to adviſe with God, as he had done heretofore. For this was not the firſt time (as he ſaith in the next Verſe) that he had conſulted the Divine Majeſty for him, in difficult caſes concerning the good of the Kingdom. Chapter XXII. Verſe 14.

Ver. 15. *Did I then begin to enquire of God for him?*] He deſired that might not be an Argument againſt him; for he had heretofore done the ſame thing without any Imputation of Guilt. Verſe 15.

Be it far from me.] That which he was charged withal; Conſpiracy againſt the King, v. 13.

Let not the king impute any thing to his ſervant, or to his fathers houſe; for thy ſervant knew nothing of all this, more or leſs.] If there was any bad deſign, he pleads perfect Ignorance of it.

Ver. 16. *And the king ſaid unto him, thou ſhalt ſurely die, Ahimelech, thou and thy fathers houſe.*] A mad Reſolution. For what had the reſt of the Prieſts done to deſerve ſuch a bloody Execution? Verſe 16.

Ver. 17. *And the king ſaid unto the footmen that ſtood about him.*] In the Hebrew it is, *to the runners:* That Verſe 17.

Chapter XXII. is, to those who used to go before him, and to follow him when he went abroad.

Turn and slay the priests of the LORD, *because their hand also is with* David ; *and because they knew when he fled, and did not shew it me.*] Such was the Power their Kings exercised (as *Samuel* told them they would) that without a formal Process against a Man accused of a Crime, they commanded him to be cut off at their pleasure.

But the servants of the king would not put forth their hand, to fall upon the priests of the LORD.] Such was their Reverence to God and Religion in ancient times: Which kept them in their Wars from doing any hurt to the Priests of their Enemies, as *Grotius* observes, Lib. III. *de Jure Belli & Pacis*, Cap. XI. Sect. 10. And therefore *Theodoret* here justly praises the Guards of *Saul*, that they chose rather to expose themselves to the inraged Fury of *Saul*, than execute it upon the Priests of God.

Verse 18. Ver. 18. *And the king said to* Doeg, *turn thou and fall upon the priests.*] He who was the Informer, he made also his Executioner.

And Doeg *the Edomite turned and fell upon the priests, and slew that day eighty five persons.*] Kings never want some to execute their Commands, though never so bloody. *Saul* was little better than a Mad-man ; and yet had those at his beck who would do as he bid them, because he was their King. It was excellently therefore said by *Justin Martyr*, Εὐχόμεθα τὺς βασιλεις καὶ ἄρχοντας, μετὰ τῆς βασιλικῆς δυνάμεως, καὶ σώφρονα τὸν λογισμὸν ἔχοντας εὑρεθῆναι, *Let us pray that Kings and Rulers, together with a Royal Power, may be found having a sober mind.*

That did wear a linen ephod.] i. e. Ministred unto God : But we are not to understand by the *Ephod* such a Gar-

a Garment as the High Prieſt wore, for this is diſtinguiſhed from that by the matter of it, which was meerly *Linen:* And nothing elſe but a Linen Robe, which was an honourable kind of Garment, which others who were not Prieſts were permitted to wear; as I obſerved before upon *Chap.* the Second, *v.* 18. and ſee *Braunius*, Lib. 2. *de Veſtitu ſacerd. Hebr.* Cap. VI. Chapter XXII.

Ver. 19. *And Nob, the City of the prieſts, ſmote he with the edge of the ſword, both man, and woman, and ſuckling, and oxen and aſſes, and ſheep, with the edge of the ſword.*] His Fury tranſported him to deal worſe with them, than he did with the *Amalekites:* Some of which he ſpared, though God commanded him to deſtroy them all. But he did this to terrify all the *Iſraelites* from giving the leaſt Aſſiſtance to *David:* And make them forward to come and tell him, if they knew where he was. In all this was fulfilled the Word of the LORD againſt the Houſe of *Eli* by the Prophet, in the *ſecond* Chapter of this Book: And by *Samuel*, when he was a Child, in the *third* Chapter. *Abarbinel* thinks that at this time the *Gibeonites* were ſlain; upon which account there was a ſore Famine in the Days of *David.* For *Joſephus* ſaith, Lib. VI. Cap. 14. that *Doeg* ſlew in all three hundred eighty five Perſons: Taking ſome Men, as wicked as himſelf, unto his Aſſiſtance. Verſe 19.

Ver. 20. *And one of the ſons of Ahimelech, the ſon of Ahitob, named Abiathar eſcaped, and fled after David.*] For he could be ſafe no where elſe. Verſe 20.

Ver. 21. *And Abiathar ſhewed David that Saul had ſlain the LORDS prieſts.*] Which confirmed *David* in his Belief, of the Hatred he bare him, and his Reſolution to deſtroy him. Verſe 21.

Ver. 22.

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Verſe 22. Ver. 22. *And David ſaid unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would ſurely tell Saul.*] For he knew he was none of his Friend; and a Man that loved Miſchief.

Verſe 23. Ver. 23. *Abide thou with me; fear not: for he that ſeeketh my life, ſeeketh thy life.*] He comforts him with the Aſſurance, that he would take as much care of him, as of himſelf.

But with me thou ſhalt be in ſafeguard.] For he was ſure God would make good his Promiſe of protecting him, till he was made King of *Iſrael*.

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Verſe 1. Verſe 1. *THen they told David, ſaying, the Philiſtines fight againſt Keilah.*] Or, *they had told* David, &c. For this was done before *Abiathar* came to him to tell him of the Slaughter of the Prieſts, *v.* 6. where it is ſaid he *fled to David to Keilah*. Which was a City in the Tribe of *Judah* XV. *Joſh.* 44. Which the *Philiſtines* now beſieged: Being incouraged thereunto, perhaps, by the News they heard that *David* was forced to flee his Country.

And they rob the threſhing floor.] Which was commonly without their Cities; for the Convenience of Wind, to ſeparate the Chaff from the Corn. See III. *Ruth* 2. 15.

Verſe 2. Ver. 2. *And David enquired of the LORD.*] It is probable by the Prophet *Gad*, who we read before (XXII. 5.) was now with him. For there is no mention yet of *Abiathar*'s having the *Ephod:* Though ſome

ſome think it is mentioned, *v.* 6. to ſhow how *David* enquired of God. Chapter XXIII.

Shall I go and ſmite theſe Philiſtines: and the LORD ſaid unto David go, and ſmite the Philiſtines, and ſave Keilah.] A remarkable Inſtance of *David*'s Love to his Country: Unto which he did not become an Enemy, when he was baniſhed from it.

Ver. 3. *And David's men ſaid unto him, behold, we be afraid here in Judah.*] In that part of the Country, where they then were. Verſe 3.

How much more then if we come to Keilah, againſt the armies of the Philiſtines?] His Men argued againſt this Expedition, becauſe they did not think themſelves ſafe in their own Country, where they hoped they had ſome Friends: And therefore thought they ſhould be in greater Danger, if they made the *Philiſtines* their Enemies.

Ver. 4. *Then David enquired of the LORD yet again.*] Not for his own Satisfaction, but for theirs: As we read in the Hiſtory of *Gideon*, that he did. Verſe 4.

And the LORD anſwered him and ſaid, ariſe.] Make no delay.

Go down to Keilah, for I will deliver the Philiſtines into thy hand.] Here he expreſly aſſures him of Victory.

Ver. 5. *So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattle, and ſmote them with a great ſlaughter. So David ſaved the inhabitants of Keilah.*] He ſeems to have purſued the *Philiſtines* to their own Country: From whence he brought their Cattle. Or elſe we muſt ſuppoſe theſe Cattle were the Booty they had among the *Iſraelites*: Which is not ſo probable, becauſe then *David* would have reſtored them to their Owners. Verſe 5.

Ver. 6.

Chapter XXIII. Verſe 6.

Ver. 6. *And it came to paſs that when Abiathar, the ſon of Ahimelech fled to* David *to Keilah, that he came down, with an ephod in his hand.*] Or rather, *with the ephod.* For he being left, I ſuppoſe, to keep the Sanctuary, while his Father and the reſt of the Prieſts went to wait upon *Saul*, as ſoon as he heard of their Slaughter, took this principal Veſtment of the High Prieſt, *viz. the Ephod*, unto which the *Urim* and *Thummim*, with the Breaſt-plate were annexed, and carried it unto *David*. Unto whom he hoped to be the more acceptable, when he appeared capable to ſerve him in that high Office. And accordingly he calls upon him, v. 9. to *bring hither the Ephod:* As he did afterward, XXX. 7. But the *Ephod* could do no good, without the *Urim* and *Thummim*, which were inſeparable from it. And that he ſpeaks of the High Prieſts *Ephod* is manifeſt, becauſe he doth not call it *linen Ephod*, ſuch as the Prieſts wore: But *the Ephod*. The only difficulty is, that *Saul*, after this, ſeems to have conſulted God by *Urim*, XXVIII. 6. But perhaps he made a new one, in the room of that which *Abiathar* carried away: But God would not own it, nor any other way give him Advice. *Aben Ezra* indeed here notes that there wants, that which they call the *He Hajediah*, that is, the demonſtrative Particle *He*, to ſhow that he means the High Prieſt's *Ephod*, and therefore it was only *a linen Ephod*. Which led him into this abſurd Opinion, that in ſome caſes God anſwered without *Urim* and *Thummim:* Being conſulted merely by an *Ephod*.

Verſe 7.

Ver. 7. *And it was told Saul that* David *was come to Keilah.*] So remarkable an Action could not but come preſently to *Saul*'s Ears; who was not at all mollified by it, but rather more reſolutely bent upon *David*'s Deſtruction.

And

And Saul said, God hath delivered him into my hand, for he is shut in, by entring into a town that hath gates and bars.] The Men of *Keilah* could not but open their Gates to their Deliverer; but *Saul* fancied that he sought for safety in a place, that would only secure him from running away from him. Chapter XXIII.

Ver. 8. *And Saul called all the people together to war.*] Raised a great Army. Verse 8.

To go down to Keilah to besiege David and his men.] He pretended, it is likely he would go, and be avenged of the *Philistines:* But his inward Intention was to go against *David.*

Ver. 9. *And David knew that Saul secretly practised mischief against him.*] This intimates, that *Saul* did not openly declare, when he raised his Army, he would besiege *Keilah*; but made a shew of some other design. Verse 9.

And he said to Abiathar the priest, bring hither the Ephod.] Which no doubt he put on: Otherwise he could not have inquired of the LORD by it.

Ver. 10. *Then said David, O LORD God of Israel; thy servant hath certainly heard, that Saul seeks to come to Keilah, to destroy the city for my sake.*] Some think that *David* put on the *Ephod*, and then asked the LORD's Advice: But that is a great Mistake; for the High Priest was the Person appointed by God, to ask Counsel of him for the supream Governour, XXVII. *Numb.* 21. Therefore *David* spake these words by the Mouth of *Abiathar.* Verse 10.

Ver. 11. *Will the men of Keilah deliver me into his hands? will Saul come down, as thy servant hath heard: O LORD God of Israel I beseech thee, tell thy servant. And the LORD said he will come down.*] He seems to have been in a great Fright, and some Confusion of Spirit, when he spake these words: Which made him Verse 11.

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not only ask two things together (which the Jews ſay was not uſual) but alſo out of due Order. For the firſt Queſtion ſhould have been, *will Saul come down?* And then the other ſhould have followed, *will they deliver me into his hand?* God therefore put him into the right Method, by anſwering to the laſt Queſtion firſt: As the Jewiſh Doctors obſerve in the *Gemara* of the *Codex Joma.*

Verſe 12. Ver. 12. *Then ſaid* David *will the men of Keilah deliver me, and my men into the hand of Saul?*] Hence the *Talmudiſts* gather, that he who asked out of order, was bound to ask again.

And the LORD *ſaid, they will deliver thee.*] He ſaw the baſe Diſpoſition of their Hearts, whatſoever Gratitude they pretended to *David* for their Deliverance. For that's a rare Vertue; not to be found in thoſe, in whom Self-love prevails. It is not eaſy to be reſolved, how they enquired of God, the Tabernacle not being there. It is likely *David* had ſome Tent, whereſoever he was, wherein he was wont to pray to God, and meditate his Praiſes, and there God was pleaſed to anſwer him.

Verſe 13. Ver. 13. *Then* David *and his men, which were about ſix hundred.*] His Forces were increaſed two hundred, ſince his famous Victory over the *Philiſtines*, at *Keilah.*

Aroſe, and departed out of Keilah, and went whitherſoever they could go.] Sometimes to one place, ſometimes to another: According as they found any hope of Safety. So *Hackſpan* interprets this Phraſe in his *Diſputationes*, p. 403.

And it was told Saul, that David was eſcaped from Keilah.] Now he began to have better Intelligence of *David*'s Motions; ſince the Slaughter at *Nob:* Which made the People afraid to fall under his Diſpleaſure.

And

And he forbore to go forth.] Not knowing as yet where to find him. Chapter XXIII.

Ver. 14. *And David abode in the wilderneſs, in ſtrong holds: and remained in a mountain, in the wilderneſs of Ziph.*] Where it was not eaſy to come at him. Verſe 14.

And Saul ſought him every day, but God delivered him not into his hand.] As he fooliſhly fancied he would (v. 7.) though God very manifeſtly had forſaken him, and was with *David*.

Ver. 15. *And David ſaw that Saul was come out to ſeek his life.*] That he was reſtleſs in his Endeavours to deſtroy him.

And David was in the wilderneſs of Ziph, in a wood.] Where he could better defend himſelf, than in an open Country. Verſe 15.

Ver. 16. *And Jonathan Sauls ſon aroſe and went to David into the wood.*] Being a very private place, they had it is likely, by ſome Intelligence which paſſed between them, appointed a meeting here. Verſe 16.

And ſtrengthned his hand in God.] In his Promiſe to him. What *Hecuba* ſaith in *Euripides*, is moſt true in this Friend of *David*'s and in *Saul* his Father.

Ο μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακὸς
Ὁ δ' ἐσθλὸς, ἐσθλὸς· οὐδὲ συμφορᾷς ὑπὸ
Φύσιν διέφθειρ' ἀλλὰ χρηστὸς ἐς' ἀεί.

A bad Man is nothing elſe but bad. But a good Man is ſtill good: Nor becauſe of any Calamity doth he loſe his Nature; but is always good.

Ver. 17. *And he ſaid fear not, for the hand of Saul my father ſhall not find thee: and thou ſhalt be king over Iſrael, and I will be next unto thee.*] He doth not mean, that he would ſucceed him in the Throne: But be the Verſe 17.

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principal Perſon in the Kingdom, next to *David*. Which, I ſuppoſe, had been agreed between them.

And that alſo Saul my father knoweth.] For he remembred what *Samuel* told him, XV. 28. and by his wonderful Succeſſes concluded he was the Perſon of whom *Samuel* ſpake.

Verſe 18. Ver. 18. *And they two made a covenant before the LORD.*] Solemnly renewed the Covenant, which they had formerly made. This is the third time that we read of their making a Covenant. See XVIII. 3. XX. 16. In none of which there is any mention of a Sacrifice, no more than there is in the Covenant between *David* and the Elders of the People, 2 *Sam.* V. 3. and between *Solomon* and *Hiram*, 1 King V. 12. which is an Argument that eating together of a Sacrifice, or going between the parts of a Sacrifice, was not eſſential to the making a Covenant: Though it muſt be acknowledged, the Rite was ſo ancient of dividing the parts of the Sacrifice, that hence is the Phraſe, which is ſo frequent in Scripture of *cutting a Covenant*, *i. e.* entring into it.

And David abode in the wood, and Jonathan went to his houſe.] For he did not accompany his Father, in his ſearch after *David*.

Verſe 19. Ver. 19. *Then came up the Ziphites to Saul to Gibeah, and ſaid, doth not David hide himſelf with us, in the ſtrong hold in the wood, in the hill of Hachilah, which is on the ſouth of Jeſhimon?*] Theſe People were of the Tribe of *Judah*; among whom *David* thought himſelf the ſafer, becauſe he was of the ſame Tribe. But they were afraid to be ſerved as thoſe at *Nob*: Which made them come and diſcover the place where he was, very particularly, and preciſely.

Ver. 20.

Ver. 20. *Now therefore, O king, come down according to all the desire of thy soul to come down.*] Which they knew was very great. Chapter XXIII.

And our part shall be, to deliver him into the kings hand.] For being Neighbours to it, they knew all the Avenues of the Wood where he was: And how to come at him.

Ver. 21. *And Saul said, blessed be ye of the LORD, for ye have compassion on me.*] This signifies, that the Generality of the People did not favour him in his design: Which made him so joyfully receive the *Ziphites* Intelligence. Verse 21.

Ver. 22. *Go, I pray you, and prepare ye.*] Dispose all things so, that I may take him. Verse 22.

And know and see his place, where his haunt is.] Inform themselves perfectly, in what Hill, or Wood, or Cave he hid himself.

And who hath seen him.] He would have them certainly informed, that he might not go after him in vain.

For I am told he dealeth very subtilly.] So that it was not easy to catch him.

Ver. 23. *See therefore, and take knowledge of all the lurking places, where he hideth himself, and come to me again with the certainty, and I will go with you.*] He seems to be very diffident, having been so oft disappointed: And by this means gave *David* time to get Intelligence, and remove to another place. Verse 23.

And it shall come to pass, that if he be in the land, I will search him out through all the thousands of Judah.] Their Tribes were divided into Thousands (See VI. *Judges* 15.) among some of whom he supposed he would lurk: And he would not cease searching for him till he found him.

Ver. 21.

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Ver. 24. *And they aroſe and went to Ziph before Saul.*] As he had directed them, v. 22.

Verſe 24. *But David and his men were in the wilderneſs of Maon, in the plain on the ſouth of Jeſhimon.*] Having heard what the *Ziphites* had undertaken, he diſappointed their deſign, by going into another place, with which, it is likely, they were not ſo well acquainted. For *Maon* was a diſtinct Wilderneſs from *Ziph:* Though both in the Tribe of *Judah.*

Verſe 25. Ver. 25. *Saul alſo and his men went to ſeek him.*] Hearing, I ſuppoſe, by the *Ziphites*, whither he was gone.

And they told David.] He alſo had Intelligence brought him, that *Saul* was coming againſt him.

Therefore he came down into a rock.] Some craggy place.

And abode in the wilderneſs of Maon.] Not thinking himſelf ſafe there, he went into another part of the ſame Wilderneſs.

And when Saul heard that, he purſued after David in the wilderneſs of Maon.] So that he came to the very place where he was.

Verſe 26. Ver. 26. *And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: and David made haſt to get away for fear of Saul; for Saul and his men compaſſed David and his men round about to take them.*] *Saul*'s Forces being far more numerous, he divided them into ſeveral Parties; who marching ſeveral ways, were about to incompaſs the whole Mountain: So that it ſhould be impoſſible for *David* to eſcape them. Who therefore made haſte to get away before he was quite ſurrounded.

Verſe 27. Ver. 27. *But there came a meſſenger unto Saul ſaying, haſte thee and come: for the Philiſtines have invaded the land.*] A marvellous Providence of God, who ſtirred them

them up at this very time to make an Irruption into the Land of *Iſrael*, for the Preſervation of *David* when he was in extream Danger. Chapter XXIII.

Ver. 28. *Wherefore Saul returned from following after David, and went againſt the Philiſtines.*] It was very probable, *David* would in a little time have fall'n into his hands, had not the Meſſenger, who I ſuppoſe was ſent by his Counſel, deſired him with all ſpeed to come and oppoſe the *Philiſtines*, who were the moſt dangerous Enemy. Verſe 28.

Therefore they called the name of that place Sela-Hammahlecoth.] That is, *the Rock of Diviſions.* Either becauſe *Saul* was diſtracted here between two Counſels, whether to purſue *David*, or go immediately againſt the *Philiſtines*: Or becauſe God divided *Saul* from *David*; when he was coming up cloſe unto him.

Ver. 29. *And David went up from thence, and dwelt in the ſtrong holds at En-gedi.*] A place in the Tribe of *Judah*, not far from the dead Sea: Which *Solomon* in his Song celebrates for the famous Vineyards which were there: And St. *Hierom* and *Euſebius* ſay there was excellent Balm at *En-gedi*: From which the Wilderneſs near it took its Name, where *David* found ſecure lurking places. Verſe 29.

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Verſe 1. Verſe 1. AND *it came to paſs when Saul was returned from following the Philiſtines.*] Who either retreated upon *Saul*'s march towards them; or he drove them out of the Land.

That it was told him ſaying, behold David *is in the wilderneſs of En-gedi.*] The very place was not told him where *David* was; but only in general that he was in that Wilderneſs.

Verſe 2. Ver. 2. *Then Saul took three thouſand choſen men out of all Iſrael.*] Men of Valour; and whom he thought he might truſt.

And went to ſeek David *and his men upon the rocks of the wild goats.*] In craggy and buſhy Places, where none but wild Goats lived; but he imagined *David* might there skulk: And therefore reſolved to be at the pains of ſearching for him there.

Verſe 3. Ver. 3. *And he came to the ſheep-coats by the way, where there was a cave.*] In which the Sheep reſted in the heat of the Day. Unto which Place *David* was directed by God's Guidance: For *Saul* would not ſuſpect that he would abide in the high way unto thoſe Rocks; where he was going to look for him.

And Saul went in to cover his feet.] See upon III. *Judges* 24.

And David *and his men remained in the ſides of the cave.*] Where they could ſee him by the Light at the entrance of it: But he could not ſee them, becauſe it was dark in the remote parts of it. Some of theſe Caves

Caves were exceeding large: *Strabo* in his XVI. Book mentions one that would contain Four Thouſand Men. Chapter XXIV.

Ver. 4. *And the men of* David *ſaid unto him, behold the day of which the* LORD *ſaid unto thee; behold, I will deliver thine enemy into thy hand, that thou mayſt do to him, as it ſhall ſeem good to thee.*] We do not read any where that God made a promiſe to deliver *Saul* into *David*'s hand: But ſo they interpreted what *Samuel* had ſaid, that God would take the Kingdom from *Saul* and give it to *David*. And they having a deſire to return to their own Habitations, and likewiſe to have Preferment under *David*, deſired him to make uſe of the Opportunity which now preſented it ſelf of deſtroying his Enemy, and advancing himſelf. Verſe 4.

Then David *aroſe, and cut off the skirt of Sauls robe privily.*] Which he might eaſily do, if he were aſleep: As that Phraſe may be interpreted, *he went into cover his feet*. This Robe was long, coming down to the Feet: As the Hebrew word *Meil* ſignifies.

Ver. 5. *And it came to paſs, that afterwards* Davids *heart ſmote him.*] He was inwardly troubled. Verſe 5.

Becauſe he had cut off Sauls skirt.] For it lookt like an Indignity unto a Prince, to have his Royal Robe disfigured. *Tantam intelligebat perſonæ illius ſanctitudinem* (as *Grotius* ſpeaks) ſuch he underſtood was the Sacredneſs of his Perſon. And that very deſervedly; for the Supreme Powers being obnoxious to many Mens Hatred, ought to be ſecured in the diſcharge of their Office. Of which the *Romans* took care in the very *Tribunes* of the People, that they ſhould be ἄσυλοι, inviolable, L. I. *de Jure B. & P.* Cap. IV. Sect. VII.

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Ver. 6. *And he ſaid unto his men.*] When he returned unto them, and they grew angry, he had only cut off the Skirt of his Robe, and not killed him.

Verſe 6.

The LORD forbid that I ſhould do this thing.] Which they deſired.

Unto my maſter.] For I muſt own him, as long as he is alive, to be my Lord and Maſter; unto whom I am bound to be faithful.

The LORDS anointed.] Whom God hath appointed to be King as long he lives.

To ſtretch forth my hand againſt him, ſeeing he is the anointed of the LORD.] Set up by God; who alone could throw him down. For he was as much conſtituted King by God while he lived; as *David* was after his Death. And his *anointing* made his Perſon ſacred: For the very Heathens lookt upon their Kings, as holding the place of God. So *Artabanus* the *Perſian* (as *Plutarch* relates in the Life of *Themiſtocles*) *This is the very beſt of our many excellent Laws,* Τὸ τιμᾶν βασιλέα καὶ προσχυνεῖν, ὡς εἰκόνα Θεοῦ τὰ πάντα σώζοντος, *That we ſhould honour and adore our king, as the image of God, who preſerves all things.*

Verſe 7.

Ver. 7. *So David ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul.*] Who ſtill had a deſire to kill him, though *David* would not: Which he hindred by his wiſe and pious Perſwaſions.

But Saul roſe up out of the cave, and went his way.] To his Camp: Which he had left to take ſome repoſe in this Cave; having a Guard to attend him, who ſtood without, while he covered his Feet within.

Verſe 8.

Ver. 8. *David alſo aroſe afterward.*] When *Saul* was gone.

And went out of the cave, and cried after Saul, ſaying my lord the king.] A bold Attempt, to adventure to come into the Preſence of ſuch an inraged Enemy. But his

his Innocence and Confidence in God emboldened him, especially having so strong an Evidence to give him of his Integrity. Chapter XXIV.

And when Saul looked behind him, David stooped with his face to the earth and bowed himself.] See XX. 41.

Ver. 9. *And David said to Saul, wherefore hearest thou mens words, saying, behold David seeketh thy hurt.*] He wisely endeavours at the entrance of his Speech, to mollify *Saul*, by transferring all the blame of his Persecution, from him, unto the Sycophants and false Accusers that were about him. Verse 9.

Ver. 10. *Behold, this day thy eyes have seen that the LORD had delivered thee into my hand in the cave.*] Out of which he followed *Saul*. Verse 10.

And some bad me kill thee, but my eye spared thee.] A Phrase for taking Pity and Compassion upon those, whom we have in our Power to hurt.

And I said, I will not put forth my hand against my Lord, for he is the the LORDS anointed.] He acknowledgeth him both to be his King; and appointed by God so to be.

Ver. 11. *Moreover, my father.*] So he was by the Marriage of his Daughter; and as he was Supreme Governour, the Father of his Country. Or if he had not been so, yet this word was proper to be used, that he might soften and sweeten him into more tender usage of him. Verse 11.

See, yea see, the skirt of thy robe in my hand.] He offers him a Demonstration of the Truth of what he declared: And prays him to observe it.

For in that I cut off the skirt of thy robe, and killed thee not; know thou and see.] Let it convince thee.

That there is neither evil, nor transgression in my hand] That he had no bad design against him, nor ever attempted to do him any harm. For if he had, it had

Chapter XXIV.

been as eaſy to cut his Throat, as to cut off the Skirt of his Robe.

And I have not ſinned againſt thee, yet thou hunteſt my ſoul, to take it.] This was a great Aggravation of *Saul*'s Guilt (which makes *David* repeat it) that he ſought the Life of one, who had no way offended him, and when it was in his Power, would not hurt him.

Verſe 12. Ver. 12. *The LORD judge between me and thee; and the LORD avenge me of thee.*] If he ſtill perſiſted to perſecute him. But he doth not, by theſe words, *avenge me of thee*, pray God to puniſh him for the Injuries he had done him; but only to vindicate and deliver him from his violent and unjuſt Perſecution. So the Hebrew word *Nakam* often ſignifies.

But my hand ſhall not be upon thee.] He perſiſted in his Reſolution, not to avenge himſelf: But leave it to God to do him right.

Verſe 13. Ver. 13. *As ſaith the proverb of the ancients, wickedneſs proceedeth from the wicked: but my hand ſhall not be upon thee.*] Men may be known by their Actions. And this is, as if *David* had ſaid, were I ſo bad, as I am repreſented, I ſhould now have ſhown it: But I will never have my hand in ſuch Crimes. Or thus, it is for wicked Men to do this: But I am none of them.

Verſe 14. Ver. 14. *After whom is the king of Iſrael come out? after whom doſt thou purſue?*] He turns every ſtone, as we ſpeak, to appeaſe *Saul*'s Rage; and tells him in Concluſion, that it was below him, and a Diſparagement to him to raiſe Armies againſt ſuch a mean Perſon as he was.

After a dead dog, after a flea.] He repreſents himſelf as contemptible, as it was poſſible: That he might convince *Saul* it was not for his Honour to take ſo much pains to kill him, if he could: For what an inglorious

glorious thing was it for a King, with ſo many armed Men, to triumph over a dead Dog? As if a Lion ſhould hunt after a Flea. *Which* (as *Bochart* gloſſes) *if it be ſought, is not eaſily found; and if it be found, is not eaſily caught; and if it be caught, is a poor prey, eſpecially for a prince.* Chapter XXIV.

Ver. 15. *The* LORD *therefore be judge, and judge between me and thee: and plead my cauſe, and deliver me out of thy hand.*] He thought he could not repeat this too often, that as hitherto, ſo he reſolved hereafter to leave it to God to judge which of them was in the right; and not avenge himſelf. It may ſeem ſtrange that *Saul* who came with ſuch an inraged Mind to ſeek for *David*, ſhould hear him make ſo long a Speech to him with Patience, and not furiouſly fall upon him, as ſoon as he ſaw him. But we may well think, that at the firſt he was ſurprized to ſee him follow after him out of the Cave; and more aſtoniſhed to find, after a few words, that it was in *David*'s power to kill him, if he had pleaſed: Which he knew he had, by a long Perſecution of him, provoked him to do. Verſe 15.

Ver. 16. *And it came to paſs, when David had made an end of ſpeaking theſe words, unto* Saul, *that Saul ſaid, is this thy voice, my ſon* David*?*] Though he ſtood at ſuch a diſtance that, it is likely, he could not know him by his Face; yet he very well knew his Voice. Verſe 16.

And Saul lift up his voice, and wept.] His Heart being mollified at preſent, by this unparallel'd Kindneſs of *David*, in ſparing his Life, when he could have taken it away.

Ver. 17. *And he ſaid unto* David, *thou art more righteous than I; for thou haſt rewarded me good, whereas I have rewarded thee evil.*] Moſt Men have their good Moods. And *Saul* now could ſcarce avoid being touched. Verſe 17.

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touched with a deep ſenſe, how very unjuſt, and unkind he had been to one, who truly loved him.

Verſe 18.

Ver. 18. *And thou haſt ſhewed this day, how that thou haſt dealt well with me: foraſmuch, as when the LORD had delivered me into thy hand, thou killedſt me not.*] The Demonſtration of his Kindneſs was ſo clear, that he could not but acknowledge it, and be affected with it.

Verſe 19.

Ver. 19. *For if a man find his Enemy, will he let him go well away?*] i. e. He will certainly deſtroy him, to ſave himſelf. The Kindneſs of *David* therefore was unuſual, and without Example.

Wherefore the LORD reward thee good, for that thou haſt done unto me this day.] Herein *David* had imitated God; who doth good to the evil: From whom, *Saul* prays *David* might receive his Reward for the good done to him.

Verſe 20.

Ver. 20. *And now I know well, that thou ſhalt ſurely be king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thy hand.*] Theſe wonderful Providences of God over *David*, and *David's* no leſs wonderful Vertue, at laſt convinced *Saul* that God deſigned him to be the King of his People, and that none could hinder his Eſtabliſhment.

Verſe 21.

Ver. 21. *Swear now therefore unto me by the LORD, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my fathers houſe.*] As he had endeavoured to deſtroy *David*; and as Kings, frequently deſtroyed the Family of thoſe, into whoſe Thrones they were advanced.

Verſe 22.

Ver. 22. *And David ſware unto Saul.*] Who ſhould rather have ſworn unto *David*, he would ſuffer him to live quietly; yea, have invited to return home and aſſured him of his Protection. But *David* did not require this: Reſolving to truſt to God, and not to him.

Some

Some queſtion how *David* kept this Oath, when he hanged up ſeven of *Saul*'s Sons, 2 *Sam.* XXI. But they ſhould conſider, that he did not this of himſelf, but at the deſire of the *Gibeonites*, unto whom God required Satisfaction ſhould be given, for *Saul*'s bloody Endeavours to deſtroy them. Chapter XXIV.

And Saul went home: But David and his men gat them up into the hold.] *viz.* of *Engedi*. For he durſt not ſtay in ſuch an open place as he now was in: Knowing *Saul*'s Inconſtancy, and the Hatred he had to him; and the Fury he was in, when the evil Spirit came upon him. It is dangerous to truſt a reconciled Enemy: And the old Saying is very wiſe, *μέμνησο ἀπιστεῖν, remember not to be credulous.* And ſo the Son of *Sirach*, XII. *Eccluſ* 10, 11. *Never truſt thine enemy. Though he humble himſelf, yet take good heed, and beware of him.*

CHAP. XXV.

Chapter XXV.

Verſe 1. AND *Samuel died.*] According to *Joſephus* (Lib. VII. latter end) he governed *Iſrael* after the Death of *Eli* twelve Years, and lived eighteen in the Reign of *Saul*, and then died. But according to Sir *J. Marſham*, he judged *Iſrael* ſixteen Years before *Saul*'s Inauguration; and after he was made King lived eighteen. Verſe 1.

And all the Iſraelites were gathered together, and lamented him.] Such was his Vertue, and ſuch was the Love the People bare to him, that the whole Nation bewailed

Chapter XXV. bewailed his Loſs, and that many Days; as *Joſephus* ſaith, Καὶ ὅτι πολλὰς ἡμέρας ἔκλαυσεν.

And buried him in his houſe at Ramah.] The place where he was born, and had long lived: Where, it is likely, there was a place, belonging to his Houſe, in which his Family was interred.

And David aroſe and went into the wilderneſs of Paran.] Which was in the Southern Parts of *Judæa*, near to *Arabia:* Into which he might preſently flee, if there were occaſion. The *Mahometan* Writers (as *Hottinger* obſerves) make *Paran* a part of *Arabia Deſerta:* So that now it was, that *David* dwelt *in the tents of Kedar*; which was the ſame with *Paran*, as our Learned *Fuller* obſerves in his *Miſcellanies*.

Verſe 2. Ver. 2. *And there was a man in Maon, whoſe poſſeſſions were in Carmel.*] There were two *Carmels:* One in the North near the Sea, in the Confines of *Aſhur* and *Zebulon*, to which *Elijah* was wont to reſort; and another in the South near *Hebron*, in the Tribe of *Judah*, which is here meant. See XV. *Joſh* 55. both concerning *Maon* and *Carmel*.

And the man was very great, and he had three thouſand ſheep, and a thouſand goats.] A very wealthy Man.

And he was ſhearing his ſheep in Carmel.] They pulled off the Wooll at *Rome*, and in the neighbouring Countries (as *Bochartus* obſerves) but not in *Greece*, nor *Judæa*; where they ſheared it, as we do now.

Verſe 3. Ver. 3. *And the name of the man was Nabal, and the name of his wife was Abigail: and ſhe was a woman of great underſtanding, and of a beautiful countenance; but the man was churliſh, and evil in his doings.*] Uncharitable, and perhaps oppreſſive in his Dealings.

And

And he was of the house of Caleb.] Descended from a worthy Ancestor, but very unlike him. In the Hebrew the word is *Calebi*, a *Calebite*, of the Family of *Caleb*. But the word *Caleb* signifying a *Dog*, some of the ancient Interpreters understand the word here, as if the holy Writer insinuated he was of *Dog-like* Dispositions and manner. Whence the LXX. translate it, ὁ ἄνθρωπος κυνικός, *a dogged Man*, or a Cynick. And so the *Syriack* and *Arabick*. Chapter XXV.

Ver. 4. *And David heard in the wilderness that Nabal did shear his sheep.*] For the Wilderness of *Paran*, was not far from *Nabal*'s House. Verse 4.

Ver. 5. *And David sent out ten young men.*] To show his great respect to him. Verse 5.

And David said unto the young men, get ye up to Carmel.] For it was a Mountain, as the other *Carmel* was.

And go to Nabal, and greet him in my name.] Present his service to him, as we now speak; and wish him continued Happiness, as it is in the following words.

Ver. 6. *And thus shall ye say to him that liveth in Prosperity.*] In the Hebrew the words are only, *to him that liveth:* Unto which we add *in Prosperity*; because *Life* in Scripture signifies Happiness, as *Death* signifies Misery. Verse 6.

Peace be both to thee, and peace be unto thy house, and peace to all that thou hast.] A most affectionate, and comprehensive Salutation. Wherein he wishes well to him (both his Soul and Body) and to his whole Family, and to all that he possessed, either at home or abroad: And some think in the first words, he wishes all this might be perpetuated as long as he lived. There could not well be an higher Complement, as we now

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ſpeak: For *Peace* comprehends all manner of Bleſſings, in the holy Language.

Verſe 7.

Ver. 7. *And now I have heard that thou haſt ſhearers.*] Whom he entertained that day.

Now thy ſhepherds which were with us, we hurt them not; neither was there ought miſſing to them, all the while they were in Carmel.] He repreſents the good Demeanour of thoſe who belonged to him, while they were in his Neighbourhood. And ſuggeſts, that he would not have had ſo many Sheep to ſhear, if his Men had been like others, in their Condition. But though they were Soldiers, and in great neceſſity, they never took any thing from him.

Verſe 8.

Ver. 8. *Ask thy young men, and they will ſhow thee.*] He deſires him to be informed of the Truth of this, from his own Servants.

Wherefore let the young men find favour in thine eyes (for we come in a good day) give, I pray thee, whatſoever cometh unto thy hand unto thy ſervants, and to thy ſon David.] Moſt humble words, and full of reſpect: Mixed with ſtrong Arguments; from their harmleſs and friendly living in his Neighbourhood; and from the preſent Feſtival which he kept, when Mens Hearts uſe to be open and bountiful: And they did not deſire Delicates, but any thing that was at hand, which he could ſpare.

Verſe 9.

Ver. 9. *And when Davids young men came, they ſpake to Nabal according to all theſe words in the name of David, and ceaſed.*] Added nothing of their own, but waited for his anſwer in ſilence: as *Maimonides* interprets it, in his *More Nevochim*, P. I. Cap. 116.

Verſe 10.

Ver. 10. *Nabal anſwered Davids ſervants and ſaid, who is David? and who is the ſon of Jeſſe?*] A moſt rude and brutiſh Anſwer, to ſuch a civil Meſſage, and humble Requeſt.

There

There be many ſervants now a days, that break every man from his maſter.] He reproaches them all as a Company of Fugitives and Vagabonds; and taxes *David* ſecretly, with Infidelity to his Maſter *Saul.* Chapter XXV.

Ver. 11. *Shall I take my bread, and my water, and my fleſh that I have killed for my ſhearers; and give it unto men, whom I know not whence they are?*] A moſt fooliſh Speech; when he had juſt before called *David* the Son of *Jeſſe:* Which ſhows he knew well enough who he was. Verſe 11.

Ver. 12. *And Davids young men turned their way, and went again, and told him all theſe ſayings.*] They did not ſtand arguing with him, or intreating him: But ſlighted him, as much as he did them. Verſe 12.

Ver. 13. *And David ſaid unto his men, gird you on every man his ſword, and they girded on every man his ſword: and David alſo girded on his ſword.*] Being reſolved, in his paſſion, to be revenged on *Nabal.* Verſe 13.

And there went up after David about four hundred men, and two hundred abode by the ſtuff.] For he had with him ſix Hundred Men, in all; as we read before, XXIII. 13.

Ver. 14. *But one of the young men.*] Belonging unto *Nabal.* Verſe 14.

Told Abigail Nabals wife, ſaying, behold David ſent meſſengers out of the wilderneſs, to ſalute our maſter, and he railed on them.] Some of his Servants were wiſer and better than he himſelf, which makes good that Saying of *Seneca* (in his third Book *de Beneficiis*) *Nulli præcluſa eſt virtus, omnibus patet,* &c. *Vertue is ſhut up from none; it lies open to all. It admits all, it invites all; free men and ſervants, Kings and Exiles. It makes not choice of ſuch an houſe, or of ſuch an Eſtate: But is content with a man himſelf.* For who can chuſe but admire the Wiſdom and Fidelity of this Shepherd? Who

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admoniſhed his Miſtreſs of the danger her Family was in; as he rationally concluded from the rude Abuſe that had been put upon *David*; whoſe Merits he honeſtly ſet before her.

Verſe 15. Ver. 15. *But the men were very good to us, and we were not hurt; neither miſſed any thing, as long as we were converſant with them, when we were in the field.*] They confirm every word that *David*'s Meſſengers had told their Maſter, *v.* 7.

Verſe 16. Ver. 16. *They were a wall unto us, both by night and day, all the time we were with them, keeping ſheep.*] They add more than *David*'s Men had ſaid of themſelves, that they not only did them no hurt, but were a guard and defence to them againſt Robbers, and againſt wild Beaſts.

Verſe 17. Ver. 17. *Now therefore know and conſider what thou wilt do; for evil is determined againſt our maſter, and againſt all his houſhold.*] This they underſtood, either from the young Men whom *David* ſent, who let fall ſome words ſignifying how highly he would reſent the Indignity done to him: Or they concluded it from what they had obſerved of the Nature of *David*; who was very kind, but would not put up rude Affronts.

For he is ſuch a ſon of Belial, that a man cannot ſpeak to him.] So wilful and obſtinate, that they durſt not ſpeak to him of this matter: Fearing he would be more inſolent to them, than he had been to *David*.

Verſe 18. Ver. 18. *Then Abigail made haſte.*] For ſhe was ſo prudent a Woman, as not to neglect the good Advice of a Servant.

And took two hundred loaves, and two bottles of wine, five ſheep ready dreſſed, and five meaſures of parched corn, and two hundred cluſters of raiſins, and two hundred cakes of figs, and laid them upon aſſes.] This ſhows he was a great Man, who had ſuch Plenty of Proviſions

sions in his House. For it is not to be imagined, that she would rob the Shearers of a Festival Day, to gratify *David*. Chapter XXV.

Ver. 19. *And said unto her servants, go before me, behold I come after you.*] They carried the Present; that *David* beholding it, might be a little mitigated before she came to him. Verse 19.

But she told not her husband Nabal.] Who, it is likely, would have persisted in his Folly: Or been so long before he would have been perswaded to be wiser, that it would have been too late to prevent the Danger.

Ver. 20. *And it was so, as she rode upon the ass, that she came down by the covert of the hill.*] By a way full of Bushes, so that *David* saw not her, nor she him, till they met together. Verse 20.

And behold David and his men came down against her.] From another Hill, I suppose.

And she met them.] In the Bottom, between the two Hills.

Ver. 21. *Now David had said, surely in vain have I kept all that this fellow hath in the wilderness; so that nothing was missing of all that pertained to him: and he hath requited me evil for good.*] This he said to himself: Or to his Men, as soon as the Messengers came back; or as they were upon the Road to *Nabal*'s House. Verse 21.

Ver. 22. *So, and more also, do God unto the enemies of David.*] He means to himself: But being unwilling to pronounce his own Name, or any other whom he respected, together with a Curse, he transfers it to an Enemy: By a Figure called *Euphemismus*. Or, as some take it, the meaning is, let my Enemy destroy me, if I let *Nabal* and his Family escape. But the former is the plainest Interpretation, it being common in the Verse 22.

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the Jewiſh Language (as *Joh. Cocceius* obſerves) when they ſpeak of any evil to themſelves, to tranſlate it to another Perſon. Of which he gives Inſtances out of *Maccoth*, and *Bava Bathra*. See him upon the *Gemara Sanhedrin*, Cap. IV. Sect. XVIII. Annot. I.

If I leave to him before the morning light.] He intended to fall upon them in the Night, when they were in a dead Sleep, after great Jollity.

Any that piſſeth againſt the wall.] That is (as the Generality of Interpreters think) *ſo much as a dog:* This being, they take it, like that Saying of *Aurelian* mentioned by *Vopiſcus*, who going to a City, and finding the Gates ſhut againſt him, ſaid in his Wrath, *Canem in hoc oppido non relinquam*, I will not leave a Dog in this Town. But *Bochartus* excepts to this Interpretation, that all Dogs do not piſs againſt the Wall, but only the Males; and that not till they be ſix or eight Months old: As *Ariſtotle* and others obſerve. And therefore (to omit his other Reaſons) he takes this Phraſe to be a *Periphraſis* of a Man: As the Hebrews expound it, particularly *Ralbag*. So that it is as much as to ſay, *I will not leave a man alive.*

Verſe 23. Ver. 23. *And when Abigail ſaw David, ſhe haſted and lighted off the aſs, and fell before David on her face, and bowed her ſelf to the ground.*] Both out of Reverence to him as a great Man; and as an humble Supplicant, for pardon of a great Offence.

Verſe 24. Ver. 24. *And fell at his feet and ſaid, upon me, my lord, upon me let this iniquity be.*] She applies her ſelf to him, in a Speech full of Art and Prudence: And firſt begs, like a kind Wife, that ſhe might ſuffer, not her Husband: Who was not ſo wiſe as he ſhould be.

And let thy handmaid, I pray thee, ſpeak in thy audience, and hear the words of thy handmaid.] She deſires him patiently to hear her Reaſons.

Ver. 25.

Ver. 25. *Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, ſo is he; Nabal is his name, and folly is with him.*] She repreſents him as a Man that offended out of Folly, rather than Malice: Which might a little excuſe his Rudeneſs. There are many ſuch Alluſions in Scripture, as there is here of *Nebala* and *Nabal*. See V. Gen. 25. XLIX. Gen. 8, 16, 19. and II. *Zephan.* 4. Chapter XXV. Verſe 25.

But I, thine handmaid, ſaw not the young men of my lord, whom thou didſt ſend.] If any were to be puniſhed ſhe had deſired it might be her ſelf; yet ſhe had this to ſay in her own behalf, that ſhe knew nothing of the Meſſage ſent by *David*.

Ver. 26. *Now therefore, my lord, as the LORD liveth, and as thy ſoul liveth, ſeeing the LORD hath withholden thee from coming to ſhed blood, and from avenging thy ſelf with thine own hand.*] This is wonderfully artificial, to preſume ſo much upon his Goodneſs and Clemency, as already to conclude, ſhe had diverted him from his purpoſe; or rather, that God had interpoſed by his good Providence, to hinder him from ſhedding Blood. Verſe 26.

Now let thine enemies, and they that ſeek evil to my lord, be as Nabal.] That is, may thou have no worſe Enemy than he. Or, may thy Enemies have no more power to hurt thee, than *Nabal* hath. This is another Argument to perſwade him to Mercy, that *Nabal* was ſo inconſiderable, that as he would do him no good, ſo he could do him no evil.

Ver. 27. *And now this bleſſing.*] That is, this Preſent or Gift. The ſame Phraſe in XXX. 26. 2 *Kings*, V. 15. Verſe 27.

Which thine handmaid hath brought unto my lord, let it even be given to the young men that follow my lord.]

To

Chapter XXV. To appeaſe their Anger: Or, as unworthy of *David's* Acceptance.

Verſe 28. Ver. 28. *I pray thee forgive the treſpaſs of thine handmaid.*] She ſtill ſpeaks, as if ſhe had been the Offender; becauſe ſhe deſired none might ſuffer but her ſelf.

For the LORD will certainly make my lord a ſure houſe.] She prays him to be good to her, as God would certainly be to him.

Becauſe my lord fighteth the battles of the LORD; and evil hath not been found in thee all thy days.] She puts him in mind of all his Heroical Acts againſt the *Philiſtines*, and other Enemies; and that hitherto he had been blameleſs, and done no hurt to the *Iſraelites*: And therefore hoped he would do none to her, and her Family.

Verſe 29. Ver. 29. *Yet a man is riſen to purſue thee and to ſeek thy ſoul.*] *Saul* ſhe means reſtleſly endeavoured to take away his Life.

But the ſoul of my lord ſhall be bound in the bundle of life, with the LORD thy God.] Be preſerved. For thoſe things which we would not have loſt, nor ſcattered about, we are wont to bind up in Bundles.

And the ſouls of thine enemies, them ſhall he ſling out as out of the middle of a ſling.] As we bind up things to preſerve them from being thrown about, and loſt: So we put things into a Sling, that they may be caſt out of ſight, or a great way from us.

Verſe 30. Ver. 30. *And it ſhall come to paſs, when the LORD ſhall have done to my lord, according to all the good, that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael.*] Nothing could be more obligeing than this, at every word to call him *her Lord*, and to acknowledge his Title to the Kingdom; and her belief that he would certainly enjoy it.

Ver. 31.

Ver. 31. *That this ſhall be no grief unto thee, nor offence of heart to my lord, either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf.*] She reſerves the moſt divine Argument to the laſt; that he would have a clear and quiet Conſcience, and not be diſturbed with a Remembrance that he had ſhed the Blood of the innocent, or otherwiſe avenged himſelf: Which belonged unto God. Chapter XXV. Verſe 31.

And when the LORD hath dealt well with my lord, remember thine handmaid.] Thou wilt thank me for my Advice.

Ver. 32. *And David ſaid to Abigail, bleſſed be the LORD God of Iſrael, which ſent thee this day to meet me.*] He was ſo moved with this pathetical Speech, that in the firſt place, he acknowledges the good Providence of God, which directed her to come ſo ſeaſonably to prevent the Effects of his Anger. Whereby he was abſolved from his Oath, which he had ſworn to cut off *Nabal*'s Family. And indeed it was null in it ſelf; for no Man can oblige himſelf to do an evil thing: As this would have been: There being a double Guilt in it, as *Philo* obſerves, if he had ſhed their Blood. To which may be applied the words of *Seneca*, that in ſuch caſes, *ſcelus eſt fides*, to keep ones word, is a wicked thing. See *Grotius de Jure B. & P. Lib.* 2. *Cap.* XIII. Sect. 6. Where he obſerves that *Cicero* mentions the like caſe with this, in the Vow of *Agamemnon*. And *Procopius Gazæus* here well reſolves, that this Oath of *David* was the effect of Anger; but his ſparing *Nabal* the effect of Reaſon and prudent Counſel. Verſe 32.

Ver. 33. *And bleſſed be thy advice, and bleſſed be thou, which haſt kept me this day from coming to ſhed blood, and from avenging my ſelf with my own hand.*] Next he commends her, and her wiſe Counſel; for Verſe 33.

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which he beſeeches God to bleſs her: For ſhe had preſerved him from a very outragious piece of Revenge; which might have afflicted him all his days.

Verſe 34. Ver. 34. *For in very deed, as the LORD God of Iſrael liveth; which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.*] It may ſeem ſtrange, that his Anger ſhould not cool, in ſo much time as paſſed between the return of his Meſſengers, and *Abigail*'s meeting him: But the Affront was great, and his Soldiers it is likely inflamed his Rage, and he reſolved to make *Nabal* an Example to others, not to uſe him ſo rudely.

Verſe 35. Ver. 35. *So David received of her hand that which ſhe brought, and ſaid unto her, go in peace unto thy houſe: for I have hearkned unto thy voice, and have accepted thy perſon.*] Both ſhe her ſelf, and what ſhe ſaid, and what ſhe brought were moſt welcome to him. So happy a thing it is (as *Euripides* ſpeaks in his *Heraclidæ*, Verſ. 359.) to fall into the hand of a wife, and not of a fooliſh Enemy. For the later, if he get the better, exerciſes nothing but Cruelty: But with the former there is room for Mercy, Juſtice, Moderation, and Pardon. Such an Enemy *Abigail* met withal; unto whom *Nabal*'s Offence was not more provoking to the Deſtruction of his Family, than the Admiration of *Abigail*'s Vertue was to its Preſervation.

Verſe 36. Ver. 36. *And Abigail came to Nabal; and behold, he held a feaſt in his houſe, like the feaſt of a king: and Nabals heart was merry within him, for he was very drunken.*] Had eaten and drank too liberally, at a very great Feaſt, which he made for his Shearers.

Wherefore

Wherefore ſhe told him nothing, leſs or more, till the morning light.] Said not a word of what had paſſed, becauſe he was not capable to underſtand the Mercy of God to him. Chapter XXV.

Ver. 37. *But it came to paſs in the morning, when the wine was gone out of Nabal.*] When he had ſlept himſelf ſober. Verſe 37.

And his wife told him of theſe things, that his heart died within him, and he became as a ſtone.] He fainted away, and was as cold as a Stone: Out of dread of the danger, which he imagined ſtill hung over him. For it is a frigid Interpretation of *Raſi* and *Kimchi*, that he was troubled to hear of the great Preſent, that his Wife had made to *David*.

Ver. 38. *And it came to paſs, that about ten days after, the LORD ſmote Nabal, that he died.*] It ſeems he lay ſo long diſpirited, in a ſtupid ſenſeleſs Condition. And then God put an end to his Life, either by ſome Diſeaſe, or by a ſudden ſtroke. Verſe 38.

Ver. 39. *And when David heard that Nabal was dead, he ſaid bleſſed be the LORD, who hath pleaded the cauſe of my reproach upon the head of Nabal; and hath kept his ſervant from evil: for the LORD hath returned the wickedneſs of Nabal upon his own head.*] He doth not rejoice ſo much in his Death (who was a worthleſs Wretch) as in the Juſtice of God: Who ſhewed him that if Men would have Patience, they ſhould ſee right done them; ſo that they need not go about to avenge themſelves. Verſe 39.

And David ſent and communed with Abigail, to take her to him to wife.] Being a Woman of admirable Prudence, as well as Beauty (v. 3.) and one that expreſſed an high eſteem of him, he ſent ſome to treat with her about Marriage with him.

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Verſe 40.

Ver. 40. *And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her ſaying, David ſent us unto thee, to take thee unto him to wife.*] This was their Buſineſs: Which no doubt they delivered in many more words, which ſignified the great eſteem and affection which *David* had for her: Whom he knew to be a Woman of ſuch great Wiſdom, that ſhe had reſpect not merely to his preſent, but to his future Condition. Otherwiſe, he would not have adventured, being now very poor, to court one that had ſuch Riches.

Verſe 41.

Ver. 41. *And ſhe aroſe, and bowed her ſelf with her face to the earth.*] In Reverence to the very Name of *David*: Whom ſhe highly honoured, as a Man of an Heroick Spirit; and who ſhe was fully perſwaded ſhould be King of *Iſrael*, v. 30.

And ſhe ſaid, behold, let thine handmaid be a ſervant to waſh the feet of the ſervants of my lord.] She ſent him an Anſwer in theſe words; which ſhow her Humility to be as great, as her other Vertues: For to waſh ones feet was the loweſt ſort of Service.

Verſe 42.

Ver. 42. *And Abigail haſted, and aroſe and rode upon an aſs, with five damſels of hers, that went after her.*] That ſhe might come attended ſuitably to her Quality and his. See *Grotius* XXX. Gen. 3.

And ſhe went after the meſſengers of David.] Though ſhe did not long deliberate about the Matter, but ſoon conſented; yet it is not likely, ſhe followed them immediately: But ſtaid ſome decent time before ſhe went to *David*.

And became his wife.] She had a ſtrong Faith in God to marry a Man who had nothing to live upon, but was forced to wander from place to place, and beg the Aſſiſtance of his Friends. But ſhe verily believed he would at laſt come to the Throne, as ſhe had before expreſſed;

expreſſed: And could make ſome Proviſion for him out of her own Eſtate. Chapter XXV.

Ver. 43. *David alſo took Ahinoan of Jezreel, and they were alſo both of them his wives.*] At the ſame time: According to the corrupt Cuſtom of thoſe days, wherein they had perverted the Law of Nature, which is admirably expreſſed by *Euripides* in his *Andromacha*, Verſ. 177, &c. Verſe 43.

——— οὐδὲ χρὴ καλὸν
Δυοῖν γυναικοῖν ἄνδρ' ἕν' ἡνίας ἔχειν, &c.

It is not good for one Husband to govern two Wives: But he ſhould be content with one, who would live happily.

And again, V. 909.

Κακὸν δ' ἔλεξας ἓν' ἄνδρα δισσ' ἔχειν λέχη.

Thou haſt ſaid, it is an evil thing for one Man to have two Wives.

For where there are more than one they ſeldom agree, but breed great Trouble to their Husbands. It is commonly thought, that *Ahinoam* was his Wife before he married *Abigail*. See upon XXVII. 3.

Ver. 44. *And Saul.*] Or rather *for Saul*, the Particle *Vau* being often ſo uſed. Verſe 44.

Had given Michal his daughter, Davids wife, to Phalti the ſon of Laiſh.] Here is the reaſon why *David* took another Wife; becauſe *Saul* had deprived him of his former: But it was no good Reaſon for taking two, which were more than he had before. He was not divorced from *Michal*, and therefore we read afterward,

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ward, that he took her again. And the Jewiſh Doctors are of Opinion, that this *Phalti* was a very pious Man, and would never touch her, becauſe ſhe was another Man's Wife: Which was the Reaſon *David* received her again. See I *Sam.* III. 15.

Which was of Gallim.] A Town near *Accaron*, as *Euſebius* and St. *Hierom* tells us: Which had its Name from *Gal* an heap of Stones; it being, I ſuppoſe, a ſtony Place.

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CHAP. XXVI.

Verſe 1.

Verſe 1. AND *the Ziphites.*] The old Enemies of *David*, XXIII. 19.

Came unto Saul to Gibeah, ſaying, doth not David *hide himſelf in the hold of Hachilah, which is before Jeſhimon?*] He thought he might ſafely return thither, *Saul* having ſo lately made Peace with him. The *Ziphites* alſo could not but hear how he had obliged *Saul*, and what Declaration *Saul* had made, that he knew *David* would be King of *Iſrael*, XXIV. 20. Which *David* thought might diſcourage them from medling any more. But quite contrary, they being afraid, if he came to be King, he would remember and revenge their ill uſage of him, went to excite *Saul* to deſtroy him.

Verſe 2.

Ver. 2. *Then* Saul *aroſe, and went down to the wilderneſs of Ziph, with three thouſand men of Iſrael with him.*] The ſame Number he had the laſt time he purſued after him, XXIV. 2.

To

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To seek David in the wilderness of Ziph.] The Inconstancy, Falseness, and implacable Rage of this Prince is inconceivable. Who having not long ago been obliged to *David* for his Life, and had acknowledged his Error, and made *David* swear he would be good to his Posterity, yet openly declared himself again to be his Enemy, and sought to kill him.

Ver. 3. *And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way.*] That is, by the way that went to the Wilderness. Verse 3.

But David abode in the wilderness, and he saw that Saul came after him into the wilderness.] He thought at first his Intelligence had not been true; but he was credibly informed, that *Saul*'s Wrath was broke out again, and that he intended to come thither.

Ver. 4. *And David therefore sent out spies, and understood that Saul was come in very deed.*] A good Captain always hath Scouts abroad: Who assured him his Information was true, and that *Saul* was not far from him. Verse 4.

Ver. 5. *And David arose, and came to a place, where Saul had pitched.*] Within sight of it; where he might observe how they lay. Verse 5.

And David beheld where Saul lay, and Abner the son of Ner, the captain of the host.] Who, it is likely, lay near him.

And Saul lay in the trench.] Or rather, *in his Chariot*, for so the LXX. translate the Hebrew word by λαμπήνη, or as some Editions have it, ἁπλήν: Which signifies a *Chariot* drawn by Mules, as *Bochartus* shows out of *Homer*, and other Authors, P. I. *Hierozoicon*, L. 2. Cap. XIX.

And the people lay round about him.] He was inclosed, I suppose, with the Carriages; as our Marginal Translation is of the foregoing word.

Ver. 6.

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Verſe 6.

Ver. 6. *Then anſwered David and ſaid to Ahimelech the Hittite.*] A valiant Man of that Nation, who was a Proſelyte to the Jewiſh Religion: And not only followed *David*, but was always near to his Perſon.

And to Abiſhai the ſon of Zeruiah, brother to Joab.] Who were the Sons of *David*'s Siſter, 1 *Chron.* 11. 16. Whoſe Father is no where mentioned; being a Man, I ſuppoſe, of no note.

Saying, who will go down with me to Saul to the camp?] That is, which of theſe two.

And Abiſhai ſaid, I will go down with thee.] Either *Ahimelech* declined it, as too hazardous an Enterprize: Or *Abiſhai*, being an hot forward young man, offered himſelf, while the other ſtood deliberating.

Verſe 7.

Ver. 7. *So David and Abiſhai came to the people by night.*] A bold Attempt, for two Men to come into the midſt of an Army of three thouſand choſen Men: Who were not without a Watch; though they were now aſleep. But a ſtrong Confidence in God's Promiſe that he would preſerve him, overcame all Fear of Danger.

And behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.] To ſecure his Perſon from any ſudden Aſſault.

Verſe 8.

Ver. 8. *Then ſaid Abiſhai to David, God hath delivered thine enemy into thy hand this day: Now therefore let me ſmite him, I pray thee, with the ſpear, even to the earth at once; and I will not ſmite him the ſecond time.*] Though *David* would not kill him himſelf, when he had the like Opportunity (XXIV. 4.) yet *Abiſhai* thought he might give *him* leave to do it: And he undertook to ſtick him to the Ground at one thruſt, ſo that he ſhould make no noiſe by crying out.

Ver. 9.

Ver. 9. *And David ſaid to Abiſhai, deſtroy him not: For who can ſtretch forth his hand againſt the LORDS anointed, and be guiltleſs?*] Being made King by God's ſpecial Appointment, he lookt upon it as a high Crime to do him any hurt; becauſe he was a ſacred Perſon. Chapter XXVI.

Ver. 10. *David ſaid furthermore, as the LORD liveth, the LORD ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battle, and periſh.*] God who made him King, after a ſolemn manner, could only depoſe him: And that he could do ſeveral ways; either by a ſudden Stroke, or in the courſe of Nature, or letting him fall in Battle. Verſe 10.

Ver. 11. *The LORD forbid, that I ſhould ſtretch my hand againſt the LORDS anointed.*] What he permitted another to do, when he could hinder it, was as if he had done it himſelf. But he abhorred to meddle with that, which belonged to God, as he had before ſaid. Verſe 11.

But I pray thee, take now the ſpear that is at his bolſter.] As a witneſs what they could have done, if reſpect to God, whoſe anointed he was, had not withheld them.

And the cruſe of water, and let us go.] This was ſet there, either for him to drink, if he was thirſty: Or to waſh himſelf; which was preſcribed by their Law in caſe of many Pollutions.

Ver. 12. *So David took the ſpear and the cruſe of water.*] By the hand of *Abiſhai:* Who like an excellent Soldier was perfectly ſubject to his Commander, to forbear, or to do, whatſoever *David* enjoyned him. Verſe 12.

And gat them away, and no man ſaw it, or knew it, neither awaked: for they were all aſleep, becauſe a deep ſleep from the LORD was fallen upon them.] The Jewiſh Doctors, in *Bereſchith Rabba* obſerve, that there are

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three ſorts of that they call *Tardama*, which is the Hebrew word for *deep ſleep* in this place. The *firſt* is mere ſound Sleep, which God ſent upon *Adam*, II. *Gen.* 21. The *ſecond* is the deep Sleep of Prophecy, which he ſent upon *Abraham*, XV. *Gen.* 12. The *third* is this here mentioned, which they call the Sleep of *Marmorita* (it ſhould be printed *Marmota* as *Bochart* obſerves) which is a little Creature more drowſy than a Dormouſe. *Hierozoicon*, P. I. Lib. III. Cap. 33.

Verſe 13. Ver. 13. *Then David went over to the other ſide, and ſtood on the top of an hill afar off (a great ſpace being between them.)* So that he was in Safety, and yet his Voice might be heard.

Verſe 14. Ver. 14. *And David cried unto the people, and to Abner the ſon of Ner, ſaying, anſwereſt thou not Abner?*] Art thou ſtill aſleep?

Then Abner anſwered, and ſaid, who art thou that crieſt unto the king?] And diſturbeſt his Repoſe.

Verſe 15. Ver. 15. *And David ſaid unto Abner, art not thou a valiant man,* &c.] In the Hebrew the words are, *art not thou a Man?* That is, in place of Authority, as well as of great Courage and Valour.

Wherefore haſt thou not kept thy lord the king?] Obſerved better military Diſcipline, for the Preſervation of *Saul's* Perſon.

For there came one of the people in to deſtroy the king, thy lord.] Came into the Camp with that Intention, and had a very fair opportunity.

Verſe 16. Ver. 16. *This thing is not good that thou haſt done.*] A ſoft way of ſpeaking: But his meaning was, that he was very faulty, as appears by what follows.

Ye are worthy to die, becauſe you have not kept your maſter, the LORDS anointed.] Guarded him better from any danger. It is probable they deſpiſed *David's*

vid's ſmall Forces, which made them ſo groſly negligent. Chapter XXVI.

Now ſee where the kings ſpear is, and the cruſe of water that was at his bolſter.] He ſets before them the tokens of their Careleſneſs; and of the opportunity he had to kill *Saul.*

Ver. 17. *And Saul knew* David's *voice, and ſaid, is this thy voice, my ſon David?*] He was in great Confuſion of Mind, and knew not what more to ſay to him. Verſe 17.

And David *ſaid, it is my voice, my lord, O king.*] He humbly acknowledgeth his Authority; and the Allegiance he owed him: Though he had done him ſo many Injuries.

Ver. 18. *And he ſaid, wherefore doth my lord thus purſue after his ſervant? for what have I done, or what evil is in my hand?*] Being conſcious of his own Innocence, *David* expoſtulates with him in a long Speech: And deſires in the firſt place, to know what Crime he had to accuſe him of: Eſpecially ſince he lately acknowledged that he was more righteous than himſelf, XXIV. 17. Verſe 18.

Ver. 19. *Now therefore, I pray thee, let my lord the king hear the words of thy ſervant.*] Having no Anſwer to that Queſtion, he deſires him to be ſo patient, as to ſuffer him to argue a while with him. Verſe 19.

If the LORD have ſtirred thee up againſt me, let him accept an offering.] For God is not implacable, but willing to be reconciled, if I have offended him. Or the meaning may be, if for any Offence againſt God there be juſt Cauſe for this Anger, I refuſe not to die, and expiate the Fault with my Blood. Or the words may refer to *Saul*, as if he had ſaid, offer to God ſome Sacrifice, that he being appeaſed, may free thee from this pertinacious Melancholy.

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But if they be the children of men, curſed be they before the LORD, for they have driven me out this day from abiding in the inheritance of the LORD.] From having any ſetled abode in his own Country; which he foreſaw he ſhould be forced alſo to leave, as we read he did in the next Chapter.

Saying, go ſerve other gods.] That was the effect of their Actions, though they did not ſay ſo in ſo many words. For they baniſhed him into a Nation of another Religion, as Mr. *Mede* expounds theſe words. See *Book* III. p. 823.

Verſe 20. Ver. 20. *Now therefore let not my blood fall to the earth, before the face of the LORD.*] God ſeeing it, and being the Avenger.

For the king of Iſrael cometh out to ſeek a flea.] Which was neither for his Profit, nor for his Glory. See XXIV. 14.

As when one doth hunt a partridge in the mountains.] Hunt a poor Bird from Mountain to Mountain, with a great deal of Labour, which is not eaſily caught, and worth nothing when one hath it: The Hebrew word *Kore* is no where to be found, but here and in XVII. *Jerem.* 11. From both which places, we learn it was a Mountainous Bird, and of no great Value: In taking of which, the Fowler ſpent his pains to little purpoſe. And it was one of thoſe Birds, that ſits upon the Eggs of other Birds, as the words of *Jeremiah* import, *ſhe gathered what ſhe hath not brought forth*, that is, Eggs which ſhe did not lay. From which it is apparent, that this Word doth not ſignify a *Partridge*, which is a Bird of Price, and doth not ſit on other Birds Eggs: But as *Bochart* hath taken a great deal of pains to ſhow, was a Bird with a long Bill, and ſhort Feet, called *Ruſticula.* I will not mention the Opinions of Interpreters about it, for they are very various,

ous, and the ſame Men are not conſtant to themſelves; for *R. Solomon*, who here takes it for a *Partridge*, in that place of the Prophet *Jeremiah*, takes it for a *Cuckow*. See *Hierozoicon*, P. 2. Lib. I. Cap. XII. Chapter XXVI. Verſe 21.

Ver. 21. *Then ſaid Saul, I have ſinned, return my ſon David.*] He invites him to come to the Court again; which is more than he did at their former meeting.

For I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: I have played the fool, and have erred exceedingly.] This is a very ingenuous Confeſſion, wherein he condemned himſelf, as a great Offender againſt God, and againſt *David*. In which for the preſent, no doubt he was very ſerious, and both aſhamed and ſorry for what he had done.

Ver. 22. *And David anſwered and ſaid, behold the kings ſpear, let one of the young men come over and fetch it.*] He durſt not venture to go and preſent it himſelf to *Saul*, though it was the Teſtimony of his Fidelity and Affection to him. For he did not know but the evil Spirit might come on a ſudden upon him, and make him change his good Reſolution. Verſe 22.

Ver. 23. *The LORD render to every man according to his righteouſneſs and faithfulneſs: for the LORD delivered thee this day into my hand, but I would not ſtretch forth my hand againſt the LORDS anointed.*] He repeats what *Saul* had confeſſed, the more to affect his Heart with it: And tells him he doubted not the LORD would deal with him accordingly, howſoever *Saul* uſed him. Verſe 23.

Ver. 24. *Behold, as thy life was ſet by this day in mine eyes, ſo let my life be ſet by in the ſight of the LORD, and let him deliver me out of all tribulation.*] He prays God to deal with him, as he had done with *Saul*; Verſe 24.

and

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and then he doubted not to come out of all his Troubles.

Verſe 25.

Ver. 25. *And Saul ſaid unto* David; *bleſſed be thou my ſon* David; *thou ſhalt do great things, and alſo ſhalt ſtill prevail.*] He perceived it was in vain to contend any longer againſt *David*, whom God deſigned for great things (as he ſaw by his moſt worthy and noble Actions) and would ſtill have the better of him, till he came to the Throne: For poſſibly *Saul* lookt upon the taking away his Spear, which I obſerved (upon XXII. 6.) was his Scepter, as an Omen the Royal Authority ſhould be tranſlated to *David*.

So David *went on his way, and Saul returned to his place.*] To *Gibeah*, from whence he came, *v.* 1. but *David* did not think fit to accompany him: Remembring how fickle he was, and therefore, notwithſtanding all thoſe good words, not to be truſted.

Chapter XXVII.

CHAP. XXVII.

Verſe 1.

Verſe 1. AND *David ſaid in his heart, I ſhall now periſh one day by the hand of Saul.*] Whoſe Heart he believed was not altered, though he had felt lately ſome Compunction for what he had done againſt him. But *David* had the greateſt reaſon to believe he would never be able to compaſs his deſign, having God's Promiſe he ſhould be King of *Iſrael*; therefore theſe words were ſpoken in a melancholy Fit, when he was under ſome great Depreſſion of Spirit.

There is nothing better for me than that I ſhould ſpeedily eſcape into the land of the Philiſtines: and Saul ſhall

ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael; ſo ſhall I eſcape out of his hand.] He thought that as long as he remained in any part of *Saul*'s Dominions, he would never ceaſe his Perſecution: But by going into an Enemies Country, he would be forced to be quiet. Chapter XXVII.

Ver. 2. *And David aroſe, and he paſſed over with the ſix hundred men that were with him, unto Achiſh the ſon of Maoch, king of Gath.*] It is not certain, that this was the ſame *Achiſh* mentioned XXI. 10. with whom *David* took ſhelter at his firſt flight from *Saul*. He ſeems rather to have been another, who is diſtinguiſhed from the former by the Name of his Father. But whichſoever he was, he had either invited *David* to come thither for his Security (hoping to make uſe of his Valour, or his Prudence in his Wars) or *David* had ſent Embaſſadors before to treat with him, and had his Royal Word, that he ſhould be protected by him. And it appears afterwards, that he had *David* in great Eſteem; for he gave him a Town for his own Inheritance, *v.* 6. Verſe 2.

Ver. 3. *And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold: even David with his two wives, Ahinoam the Jezreelite, and Abigail the Carmelite, Nabals wife.*] It was a very capacious Place, that could contain ſo many Men and their Families; ſome of which might be numerous. And *Achiſh* was very generous to receive ſo many Strangers, and old Soldiers into his Royal City, as might have made themſelves Maſters of it. *Ahinoam* being here mentioned before *Abigail*, hath made many think ſhe was his Wife before he took the other. Verſe 3. Verſe 4.

Ver. 4. *And it was told Saul that David was fled to Gath, and he ſought no more again for him.*] Unto which, it is likely, he was inclined; if he had not found it to be in vain. Ver. 5.

Chapter XXVII. Verſe 5.

Ver. 5. *And David ſaid unto Achiſh, if I have now found grace in thine eyes, let them give me a place in ſome town in the country, that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee?*] This he ſaid, that he might avoid Envy. For perhaps he might have too much the Port of a King; having ſo many Men at his Service, and being attended, no doubt, with a conſiderable number of them about his Perſon. In a private Town alſo he might more freely exerciſe his own Religion; without any offence to the *Philiſtines*, who worſhipped other Gods.

Verſe 6.

Ver. 6. *Then Achiſh gave him Ziklag that day.*] Either out of his Royal Bounty; or on condition of ſome ſervice he ſhould do him.

Wherefore Ziklag pertaineth unto the kings of Judah unto this day.] In the Diviſion of the Land of *Canaan*, it was firſt given unto the Tribe of *Judah* XV. *Joſh.* 31. and afterwards to that of *Simeon*, who had a Portion out of the Land given to *Judah* XIX. *Joſh.* 5. But the *Philiſtines* kept Poſſeſſion of it; ſo that neither of them enjoyed it: Till now it became by *Achiſh* his Gift the peculiar Inheritance of *David* and his Succeſſors.

Verſe 7.

Ver. 7. *And the time that David dwelt in the country of the Philiſtines, was a full year and four months.*] How long he wandred up and down, till he ſetled here, we are no where told: But it is probable the Perſecution of *Saul* laſted a great while.

Verſe 8.

Ver. 8. *And David and his men went out and invaded the Geſhurites, and the Gezerites, and the Amalekites: for thoſe nations were of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.*] The *Geſhurites* and *Gezerites* were both of them Reliques of the *Canaanites*, whom God commanded to be rooted out. See *Grotius*. The *Amalekites* who were near, had been deſtroyed by *Saul*, but not theſe that were

were afar off: Or, perhaps these were some that fled into these remote parts, when they heard *Saul* was coming against them. And the following Words, (*v.* 11. of *David*'s killing all) must be understood, that he left none alive whom he found in these parts: But there still were *Amalekites* in other places, XXX. 1. *Abarbinel* imagines all the People here mentioned were at Enmity with *Achish*, and hated him and his People: So that when *David* smote them, he made no Complaint about it. Chapter XXVII.

Ver. 9. *And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the Camels, and the apparel, and returned and came to Achish.*] To give an account of his Actions, and to present him, I suppose, with part of the Spoil. Verse 9.

Ver. 10. *And Achish said, whither have ye made a rode to day?*] For *David*, it is likely, constantly kept his Men in Exercise, upon some Expedition or other. Verse 10.

And David said, against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.] He answers *Achish* cunningly, in such ambiguous words; that he might understand him as if he had assaulted the Land of *Judah*: Whereas he only fell upon those People who bordered on those parts which he mentions. For these Countries lay on the South of *Judah*: And the *Jerahmeelites* were a part of *Judæa*, and the *Kenites* of the Family of *Jethro*, were their Neighbours, and Confederates.

Ver. 11. *And David saved neither man nor woman alive to bring tidings to Gath, saying, lest they should tell on us, saying, so did David, and so will be his manner all the while he dwells in the country of the Philistines.*] Who had People of some Countries thereabouts; per- Verse 11.

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haps Tributaries to them and under their Protection: Whom they might fear *David* would serve in the ſame manner, had they known how he dealt with theſe.

Verſe 12. Ver. 12. *And Achiſh believed* David, *ſaying, he hath made his people utterly to abhor him, therefore he ſhall be my ſervant for ever.*] The Enmity between him and his own People being, as he thought, irreconcilable, he muſt make him his Friend by faithful Service for ever.

Chapter XXVIII.

CHAP. XXVIII.

Verſe 1. Verſe 1. *AND it came to paſs in thoſe days*] While *David* was in the Country of the *Philiſtines.*

That the Philiſtines gathered their armies together for warfare, to fight with Iſrael.] Muſtered all their Forces to invade the Land of *Iſrael*; being incouraged, it is probable, by the Baniſhment of *David*, the Death of *Samuel*, and the Frenzy of *Saul.*

And Achiſh ſaid unto David, *know thou aſſuredly, that thou ſhalt go with me to battle, thou and thy men.*] *Achiſh* ſeems to have been the principal Perſon in the Country, and the Commander of all their Forces. For we read of no other King among them but he: Who required *David*, who was now one of his Subjects, to aſſiſt him in this Warfare againſt his own Native Country.

Verſe 2. Ver. 2. *And* David *ſaid to Achiſh, ſurely thou ſhalt know what thy ſervant can do.*] He anſwered in doubtful words, which might be taken in different Senſes.

And

And Achiſh ſaid to David, therefore will I make thee keeper of my head for ever.] *Achiſh* underſtood him, that he would do his beſt to ſerve him: And thereupon promiſed, if he did, that he would make him Captain of his Guard, or ſome great Officer, near to his Perſon. Chapter XXVII.

Ver. 3. *Now Samuel was dead, and all Iſrael lamented him, and buried him in Ramah, even in his own city.*] This was noted before (XXV. 1.) but repeated here again to ſhow, that *Saul* now was ſenſible of his Loſs, wanting his Advice in a time of great Diſtreſs. Verſe 3.

And Saul had put away thoſe that had familiar ſpirits, and the wizzards out of the land.] According to the Divine Commandment, XX. *Levit.* 27. which perhaps he had executed in the beginning of his Reign, when he was governed by *Samuel*: Or if he did it ſince, it was to ſhow that he had ſome Zeal for God left, whereby he kept up his Authority among the People.

Ver. 4. *And the Philiſtines gathered themſelves together.*] Met at an appointed Place. Verſe 4.

And came and pitched in Shunem.] A place in the Tribe of *Iſſachar*, as we learn from XIX. *Joſh.* 18.

And Saul gathered all Iſrael together and pitched in Gilboa.] A Mountain near the Valley of *Jezreel*, not far from *Shunem*: As that place in *Joſhua* informs us. So that they ſeem to be pitched, as they were before the great Battle was fought when *Goliath* fell; upon two Mountains with a Valley between them.

Ver. 5. *And when Saul ſaw the hoſt of the Philiſtines.*] Of which he had a full View from Mount *Gilboa*. Verſe 5.

He was afraid, and his heart greatly trembled.] For the Spirit of God having forſaken him, his Courage very much failed him: When he ſaw how numerous the *Philiſtines* were; and heard perhaps, that *David*

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was among them; and reflected upon all the evil he had done unto him.

Verse 6.

Ver. 6. *And when Saul enquired of the* LORD.] This seems to contradict what is said, 1 *Chron.* X. 14. that he *did not enquire of the* LORD: Which was the reason that *he slew him.* But *Kimchi* and others thus reconcile these two places; that since he did not continue to enquire of him, but went to a Witch, it was all one, as if he had not enquired at all. For he did it faintly, coldly and indifferently: Resolving, if he was not heard there, to go to some other place for Counsel. See *Buxtorf, Hist. Urim* and *Thummim:* Who observes out of *Samuel Laniado*, a learned Jew, that 'he whose Heart is perfect with God, lifts up his eyes 'unto him, and fixes them on him; hoping in him, 'though he doth not presently hear him: And perseveres 'in his hopes, firmly setling a Resolution to wait upon him. But so did not *Saul*, who was remiss and 'negligent, saying, if God will not hear me, I will 'go and consult a familiar Spirit.

The LORD *answered him not.*] Because he had killed his Priests, as *R. Solomon* here notes. And by this means, as *R. Levi Ben Gerson* here farther observes, had no Body capable of the Holy Spirit, to consult God for him.

Neither by dreams.] By which he prayed, perhaps, that God would inform himself.

Nor by Urim.] *Kimchi* thinks that he sent to *Abiathar* to enquire about the event of this War: For he had the *Urim* with him. It is observable, that the Scripture never saith that God answered by *Thummim*; for that is comprehended under *Urim:* Which is always put first when they are joined together, and here it is mentioned alone.

Nor

Nor by Prophets.] A College of which, no doubt, was ſtill remaining at *Ramah:* Whom *Samuel* had educated. It will not be amiſs to obſerve that the ſame ways of Enquiry, were among the *Gentiles*, as appears by what *Achilles* ſaith, in the Council of the *Greeks*, who met to conſider about the Plague *Apollo* had ſent among them. *Iliad.* I. Chapter XXVIII.

Ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἢ ἱερῆα
Ἦ καὶ ὀνειροπόλον, καὶ γὰρ τ' ὄναρ ἐκ Διός ἐστιν
Ὅς κε εἴποι ———————

Where he reckons three ſorts of Men, a *Prophet*, or a *Prieſt*, or an *Expounder of Dreams:* Who might tell why *Apollo* was ſo angry with them.

Ver. 7. *Then ſaid Saul unto his ſervants, ſeek me a woman that hath a familiar ſpirit, that I may go to her and enquire of her.*] In this he acted like a diſtracted Man, who now approved what he had condemned. He mentions a *Woman* rather than a *Man*; becauſe the weaker Sex were moſt addicted to theſe Practices (being moſt eaſily deceived by evil Spirits) among whom ſuch a Perſon he thought might be ſooneſt found. Verſe 7.

And his ſervants ſaid unto him, there is a woman that hath a familiar ſpirit.] There are always ſome Flatterers in Courts, who will never contradict their Princes; but are ready to comply with them in their worſt Deſigns. And it appears by this, that though this ſort of Divination was not publickly practiſed, yet it was known that there were ſome who privately continued to conſult the dead. I ſay *publickly*, becauſe it is very probable that before *Saul* executed the Law againſt them, there were thoſe that made Profeſſion of having familiar Spirits: As there were among the Heathen. For *Plutarch*, in the Life of *Cimon*, ſpeaks of *Pauſanias* going

Chapter XXVIII. going to a Νεκυομαντεῖον (an Oracle of the dead) at *Heraclea*, where he called up the Soul of *Cleonice*.

At Endor.] A place in the Tribe of *Manaſſeh*, XVII. *Joſh.* 11. not far from *Shunem*, as *Sabianus* obſerves: And part of the Mountain of *Gilboa* was over againſt *Endor*, and another part of it againſt *Shunem*. This Woman, the Jewiſh Doctors ſay, was the Mother of *Abner*.

Verſe 8. Ver. 8. *And Saul diſguiſed himſelf, and put on other raiment, and went, and two ſervants with him.*] He put off his Royal Apparel, and clothed himſelf like an ordinary Man, having but a ſmall Attendance: That he might not be ſuſpected to be what he was. Theſe two Servants, the Jewiſh Doctors ſay, were *Abner* and *Amaſa*.

And they came to the woman by night.] They could not go the direct way, for then they muſt have paſſed through the Army of the *Philiſtines:* And therefore they fetcht a Compaſs, and travelled alſo by Night, that they might not be diſcovered. And it is likely they went on foot, that leſs notice might be taken of them; and they might go and return through by ways which made their Journey the longer. In the Night alſo it was, that Women went about ſuch Magical Practices. For, as *Pſellus* obſerves in his Book of *Dæmons*, it is the common opinion of the *Greeks*, that none of the Terreſtial Dæmons dare appear in the day time. Ἑλλησικῆς γὰρ ἔχει δοξης τὸ μήδενα τῶν ἐνύλων δαιμόνων θάρρειν πὰς τῆ ἡλίᾳ αὐγάς. Nay, he ſaith all thoſe things were performed after the Summer Solſtice; when the Days grew ſhort, and the Nights increaſed.

And he ſaid, divine unto me by the familiar ſpirit, and bring me him up, whom I ſhall name unto thee.] This conſulting the dead, was a very ancient Practice among the Gentiles, as appears from *Homer:* But long before

before him, mentioned by *Moſes* himſelf, who forbids it in XVIII. *Deut.* 10. Notwithſtanding which the *Iſraelites*, who had a Divine Oracle, and Holy Prophets to guide them, fell into this foul Sin, as they did into moſt of the Gentile Abominations. Chapter XXVIII.

Ver. 9. *And the woman ſaid unto him, behold, thou knoweſt what Saul hath done, how he hath cut off thoſe who have familiar ſpirits and wizzards out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die?*] For ſo the Law was, XX. Levit. 27. And *Saul* ſeems by the Woman's Speech to have executed it, for ſhe ſaith he had *cut them off:* Whereas it is only ſaid, that he had *put them away:* As if he had failed in his Duty, and merely baniſhed ſuch Perſons, when he ſhould have put them to Death. Verſe 9.

Ver. 10. *And Saul ſware unto her by the LORD, ſaying, as the LORD liveth, there ſhall no puniſhment happen to thee for this thing.*] An Oath was ſo ſacred a thing in thoſe days, that they entirely relied upon it, and ventured their Lives upon its Credit. Verſe 10.

Ver. 11. *Then ſaid the woman, whom ſhall I bring up to thee, and he ſaid bring me up Samuel.*] It is a wonderful thing, that he ſhould believe a Woman ſhould have Power to diſturb the Reſt of *Samuel*, and bring him thither at her Command: But he was forſaken by God, and grown delirous. Verſe 11.

Ver. 12. *And when the woman ſaw Samuel.*] Here Interpreters are very much divided; ſome imagining it was *Samuel* himſelf that appeared: Others, a Spectre, which by the Power of the Devil appeared in his likeneſs. Several of the ancient Fathers are of the former Opinion, and particularly *Juſtin Martyr:* Who in his Dialogue with *Trypho* the Jew, alledges this as a Demonſtration of the Immortality of the Soul, p. 333, and moſt of the Roman Church are now of the ſame Verſe 12.

Mind.

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Mind. But *Tertullian* ſaith (in his Book *de Anima*, Cap. 57.) *God forbid we ſhould believe the Soul of any holy Man, much leſs of a Prophet, ſhould be brought up by the power of the Devil.* Of this Perſwaſion are a great number of the Ancients, particularly St. *Cyril* of *Alexandria:* Who thinks it the greateſt Abſurdity to believe, that a wretched Woman ſhould call up *Samuel*'s Soul; the Dæmons with whom ſuch People deal, having no ſuch Power. And ſo St. *Hierom* calls this *Samuelis Phantaſma.* Yet there are vaſt numbers of Modern Authors, who think that by God's Permiſſion or Diſpenſation, the Soul of *Samuel* might appear: Which Sir *John Marſham* himſelf takes not to be improbable: See XIII. of *Chron. Canon:* But the very Letter of the Text ſeems to me to be againſt this Opinion: Which ſpeaks of bringing him *up*, and his *coming up* out of the Earth; whereas, if it had been *Samuel*, he ſhould rather have come down from Heaven. This Apparition therefore was one of thoſe fallacious Spirits, whom *Porphyry* ſpeaks of (Lib. 2. *de Abſtinentia*) *who put on any ſhape, and counterfeit* (as his words are) *the Gods, and Dæmons, and the Souls of the dead,* Γίνεται ἀπαλλὴς φύσεως, παντόμορφον ἢ πολύτροπον, ὑποκρινόμενον ἢ θεὺς, ἢ δαίμονας, ἢ ψυχὰς τεθνηκότων. Which a very learned Perſon (*Joh. Wagenſeil*) hath confirmed, by this reaſon, which to me ſeems very ſolid; that ſince God was not pleaſed to anſwer *Saul* (as he confeſſed) either by Prophets, or by Dreams, or by *Urim* and *Thummim*, but had withdrawn himſelf wholly from him, it is not probable, that he would ſend *Samuel* himſelf to him from the dead (and none elſe could do it) and that at the call of a Witch: When he would not favour him with any Revelation from a living Prophet, or any other way, *Confut Carm. Lipmanni*, p. 198.

She

She cried with a loud voice, and the woman ſpake to Saul, ſaying, why haſt thou deceived me? for thou art Saul?] She cried out for fear of *Saul:* When ſhe perceived by the Reverence the Spectre paid him, who he was. For ſo *Abarbinel* interprets it, he bowed with his Face to the Ground, in honour of *Saul*, whereby the Woman concluded he was the King. Chapter XXVII.

Ver. 13. *And the king ſaid unto her, be not afraid.*] Do not imagine I come with any deſign to diſcover thee, and bring thee to Puniſhment. Verſe 13.

For what ſaweſt thou?] But tell me what appeared to thee.

And ſhe ſaid, I ſaw Gods aſcending out of the earth.] By the word *Elohim* the Jews underſtand a *Judge:* For ſo Judges are called in the LXXXII. *Pſalm*, 1, 6. *Peter Martyr* therefore interprets it not amiſs, *a perſon very majeſtick, like a Judge or a King.* And ſo *R. Eſaias* mentioned by *Vorſtius* upon *Pirke Elieſer*, p. 213. who by *Elohim* underſtands *hominem inſignis atq; excelſæ ſtaturæ*, a Man of an eminent and high Stature; as the Scripture calls high Trees and Mountains, *Trees and Mountains of God.* And he is ſaid, *to aſcend out of the Earth.* For ſo the Heathen endeavoured (as *Homer*, *Virgil*, *Statius*, and other ancient Poets tell us) to bring up the dead out of the Earth, to give them anſwers to their Doubts. Which wicked Cuſtom prevailed long among the Jews; for *Iſaiah* alludes to it in XXIX. 4. when he ſaith they ſhould be brought ſo low, as to ſpeak like a familiar Spirit out of the Ground, and whiſper out of the Duſt. And it is evident likewiſe from LXIV. *Iſa.* 4. that they were wont to go to the Sepulchres of the dead, there to conſult them. For that's the meaning of *ſacrificing in Gardens*, v. 3. for there they were wont to bury their dead.

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Ver. 14. *And he said unto her, what form is he of?*] This is an Argument he saw nothing; but afterwards heard a Voice.

And she said, an old man cometh up, and he is covered with a mantle.] Such as Kings wore, and also Prophets: Who had very great Authority, XV. 27. 2 *Kings* II. 8, 13. The Hebrew word *Meil* signifies as much as the Greek μανδύης, a long Garment which came down to the feet.

And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.] By the Description which the Woman gave of him, he concluded it was *Samuel:* And thereupon made his Reverence to him.

Verse 15.

Ver. 15. *And Samuel said to Saul, why hast thou disquieted me, and brought me up?*] This shows it was an evil Spirit, personating *Samuel*, who spake these words. For it is not in the power of Witches to disturb the Rest of good Men: And to bring them into this World when they please. And *Samuel*, we may be sure, would never have acknowledged such a Power in Magical Arts: The Credit of which the Devil endeavoured to support.

And Saul answered, I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more; neither by prophets, nor by dreams: therefore I have called thee, that thou mayst make known to me what I shall do.] Some think he omits Enquiry by *Urim:* Because in truth, he neither did nor could make use of that; *Abiathar* having carried it away to *David*. But this doth not agree with *v.* 6. which supposes he did enquire by *Urim*. He should rather, by Repentance, and Prayer, and Sacrifices, and doing Right to *David*, have besought the Favour of God; as *Pellicanus* here well observes.

Ver. 16.

Ver. 16. *And Samuel ſaid to Saul, wherefore doſt thou aſk me, ſeeing the LORD is departed from thee, and become thine enemy?*] Nothing could be more ſenſeleſs, than to imagine *Samuel* could do any thing for him, when the LORD, whoſe Servant *Samuel* was, would not regard him. Chapter XXVIII. Verſe 16.

Ver. 17. *And the LORD hath done to him.*] That is, to *David*, mentioned in the Concluſion of the Verſe. Verſe 17.

As he ſpake by me.] Still the evil Spirit perſonates *Samuel*, that *Saul* might be deceived into a Belief, that it was really he who ſpake to him.

For the LORD hath rent the kingdom out of thy hand, and given it to thy neighbour, even unto David.] As *Samuel* had foretold long ago; and now it was ready to be accompliſhed.

Ver. 18. *Becauſe thou obeyedſt not the voice of the LORD.*] This relates (*Abarbinel* thinks) to his Sin in *Gilgal*, Chap. XIII. Verſe 18.

Nor executed his fierce wrath upon Amalek.] This was his next Sin, whereby he highly provoked God's Anger againſt him: For he was not ſenſible he had offended his expreſs Command, but juſtified his Conduct, till *Samuel* took a great deal of pains to convince him; and then told him, he would rend the Kingdom from him, XV. 28.

Therefore hath the LORD done this unto thee this day.] He doth not mention his Sin in killing the LORDS Prieſts; becauſe this Decree of taking the Kingdom from him, was paſſed before that Sin was committed.

Ver. 19. *Moreover, the LORD will alſo deliver Iſrael with thee into the hand of the Philiſtines.*] *Samuel* himſelf could no more know this, than an evil Spirit; unleſs God had been pleaſed to ſuggeſt it: Which he might think good to do to this Ghoſt, which perſo- Verſe 19.

Chapter XXVIII.

nated *Samuel*, that he might terrify *Saul*. Or he ſaw the *Philiſtines* to be ſo numerous, and *Saul* ſo feeble and diſpirited, that he doubted not the Victory would be on the *Philiſtines* ſide: And therefore confidently pronounced it. But the former is more probable, that God uſed this evil Spirit to declare his Mind at this time: So that he ſpake nothing but by his Direction.

And to morrow ſhalt thou and thy ſons be with me.] If we take the word *to morrow* ſtrictly, *Euſtathius*, Arch-Biſhop of *Antioch*, his Argument againſt *Origen* is good, that this could not be *Samuel* who ſpake, becauſe his words are falſe: There being more than a Day between this and the Fight, as many have clearly proved from the Story it ſelf. But the meaning may be no more, than very ſhortly thou ſhalt be as I am, that is, dead. For as many have well obſerved (particularly *Hackſpan* in his Diſputation concerning *Angels* and Dæmons) by theſe words, *be with me*, *mors ſimplicitur notatur*, *non vero peculiaris mortem ſecutus ſtatus*. Death is ſimply noted, but not the State which follows after Death.

And the LORD ſhall deliver the hoſt of Iſrael into the hand of the Philiſtines.] He would not have him think his Army ſhould be able to defend him. *Abarbinel* obſerves, that he reckons up three Judgments, in the very Order wherein they fell out (which ſhows all was ſpoken by God's Order) *firſt*, That the Hoſt of *Iſrael* ſhould be delivered into the hand of the *Philiſtines*: Then, that *Saul* and his Sons ſhould be ſlain: And *laſtly*, that the *Philiſtines* ſhould come and dwell in their Cities, XXXI. 7. which he takes to be the Senſe of the laſt words, which otherwiſe are only a Repetition of the firſt.

Ver. 20.

Ver. 20. *And Saul fell straightway all along on the earth, and was afraid, because of the words of Samuel; and there was no strength in him: for he had eaten no bread all the day, nor all the night.*] No wonder he fainted away, being weak in Body for want of Food: And extreamly afflicted in mind by this dismal Message, which *Samuel*, he thought, brought him from God. Chapter XXVIII. Verse 20.

Ver. 21. *And the woman came unto Saul.*] These words suggest that *Saul* was in some private Room, where he alone heard the words that were spoken by the Apparition. Verse 21.

And saw that he was sore troubled, and said unto him, behold, thy handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkned unto thy words which thou spakest unto me.] She had exposed her self to extream danger: For what we carry in our hand may easily fall out, or be snatcht from us.

Ver. 22. *Now therefore I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee, and eat; that thou mayest have strength when thou goest on thy way.*] For without some Refreshment she saw it would be impossible for him to get to his Camp again. Verse 22.

Ver. 23. *But he refused, and said, I will not.*] He chose rather to die there, than by the *Philistines*. Verse 23.

But his servants, together with the woman, compelled him.] Pressed him so hard, that he yielded to them.

And he hearkned to their voice.] Who knew nothing of what he had heard, but thought he had fainted away only for want of Food.

So he arose from the earth, and sat upon the bed.] As the manner (I observed before) then was; and not to lie along when they eat.

Ver. 24.

Chapter XXVIII. Verse 24.

Ver. 24. *And the woman had a fat calf in the house.*] The Hebrew word *Marbek* is well translated *fat*, as *Bochartus* confesses, though it properly signifies (as he demonstrates) a Calf that treads out the Corn, and is fatted up by that means. *Hierozoicon*, P. I. Lib. II. Cap. XXXI.

And she hasted, and killed it, and took flour and kneaded it, and did bake unleavened bread thereof.] Because there was no time to let it ferment.

Verse 25. Ver. 25. *And she brought it before Saul and before his servants, and they did eat: then they arose up and went away that night.*] Before the break of Day; that none might discover they had been with such a Woman.

Chapter XXIX.

CHAP. XXIX.

Verse 1. Verse 1. *NOW the Philistines gathered all their army to Aphek.*] There were three places of this Name; one in the Tribe of *Judah*, another in *Manasseh*, and a third in *Ashur*. Which last seems to be here meant, where the Sons of *Eli* were slain. See IV. 1.

And the Israelites pitched by a mountain which is in Jezreel.] A Valley which was overlookt by the Mountain *Gilboa*: From whence the *Israelites* came down (XXVIII. 4.) to draw up their Army here.

Verse 2. Ver. 2. *And the lords of the Philistines passed on by hundreds and by thousands.*] When they took a view of their Army, the great Men appeared, some at the Head of an Hundred, some of a Thousand Soldiers.

But

But David and his men passed on in the rereward with Achish.] Who seems to have been the General of the Army: And to have made *David* and his Men his Life-guard, according to his Resolution, XXVIII. 2. Chapter XXIX.

Ver. 3. *Then said the princes of the Philistines, what do these Hebrews here?*] Who they were afraid would prove false to them, and take part with their own Countrymen. Verse 3.

And Achish said unto the princes of the Philistines, is not this David the servant of Saul, the king of Israel, who hath been with me, these days, or these years.] The meaning is, *I may say years, not days:* For he had been with him part of two Years: And, if he had not formerly known him, his Predecessor had (XXI. 10.) and it is likely he had held Correspondence with him before he came to him.

And I have found no fault in him, since he fell unto me, unto this day?] This intimates, that he looked on him, as revolted from *Saul*; and by the Experience he had of his Fidelity, he thought he might be still trusted.

Ver. 4. *And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him.*] In an angry Tone. Verse 4.

Make this fellow return, that he may go again to his place, which thou hast appointed him.] At *Ziklag*, which they were contented he should possess.

And let him not go down with us to the battle, lest in the battle he be an adversary to us.] And thereby do them more Mischief, than the Army of the *Israelites*.

For wherewith should he reconcile himself to his master? should it not be with the heads of these men?] That is, of the *Philistines*. They reasoned wisely, according to the common Practice of Mankind; and well it was for *David*, that they were such Polititians: For hereby God

Chapter XXIX.

God delivered him out of a very great ſtrait; either of being an Enemy to his Country, or falſe to his Friends, and to his Truſt. And by the ſame good Providence he was ſent back to reſcue his Wives, and the Wives and Children of his Men, who were taken Captive.

Verſe 5. Ver. 5. *Is not this* David *of whom they ſung one to another in dances, ſaying, Saul hath ſlain his thouſands, and* David *his ten thouſands.*] They remembred that he was their old Enemy, who killed *Goliath:* And was highly magnified for it, above *Saul* himſelf.

Verſe 6. Ver. 6. *Then Achiſh called* David, *and ſaid unto him, ſurely, as the* LORD *liveth.*] He ſwears by the God whom *David* worſhipped, that he might be the more believed. Or perhaps he had learnt ſomething from *David* of the true God, though he worſhipped others with him.

Thou haſt been upright, and thy going out and coming in with me in the hoſt, is good in my ſight.] He commends him as an unblameable Perſon in his private Converſation; and as an excellent Commander in his Army.

For I have not found evil in thee, ſince the day of thy coming unto me, unto this day.] A very honourable Teſtimony from a foreign Prince.

Nevertheleſs, the lords favour thee not.] Unto whom *Achiſh* was forced to yield: For he was not an abſolute King; but the Lords of the Country ſtill retained a great Authority.

Verſe 7. Ver. 7. *Wherefore now return and go in peace: that thou diſpleaſe not the lords of the Philiſtines.*] From the effects of whoſe Envy and Jealouſy he could not preſerve him.

Verſe 8. Ver. 8. *And* David *ſaid unto Achiſh, but what have I done? and what haſt thou found in thy ſervant ſo long*

as

as I have been with thee unto this day, that I may not go fight againſt the enemies of my lord the king?] He had told him before that he found not the leaſt fault in him: Therefore this Queſtion may ſeem impertinent. But *David* was to act his part handſomly, upon this occaſion; ſo that, though he was inwardly pleaſed, he would not have them ſuſpect he was glad to be diſmiſſed: And therefore, ſince the King was ſatisfied with his Fidelity, asks why he might not be truſted to fight againſt his Enemies, and that his Lords would give him a reaſon? But *Abarbinel* thinks he never intended this; but being choſen by *Achiſh* to be *the Keeper of his Head* (XXVIII. 2.) he reſolved only to diſcharge this Office; but not to join in the Battle againſt *Iſrael*. Chapter XXIX.

Ver. 9. *And Achiſh anſwered and ſaid to* David, *I know that thou art good in my ſight as an angel of God.*] He had learnt ſomething, as I obſerved before, *v.* 6. of the Hebrew Religion: And it appears by this, of their Language alſo. And the meaning is, he lookt upon *David* as a Man ſent down from Heaven to him: All things proſpering that he took in hand. Verſe 9.

Notwithſtanding the princes of the Philiſtines have ſaid, he ſhall not go with us to battle.] They ſeem to have made ſuch an Order in Council: Which the King durſt not contradict.

Ver. 10. *Wherefore now riſe up early in the morning.*] Leſt any Miſchief ſhould come to him, if he delayed his Departure. Verſe 10.

With thy maſters ſervants that are come with thee.] This intimates, that the Lords of the *Philiſtines* would not truſt them, becauſe they looked on them as ſtill *Saul*'s Subjects.

And as ſoon as ye are up early in the morning, and have light, depart.] He adviſes them to loſe no time, but

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as ſoon as they could ſee their way, leave the Army, and march to *Ziklag*.

Verſe 11.

Ver. 11. *So David and his men roſe up early in the morning, to return into the land of the Philiſtines.* For now they were in the *Philiſtines* Camp, in the Land of *Iſrael*, at *Aphek*, XXIX. 1.

And the Philiſtines went up to Jezreel.] To the Battle to the *Iſraelites*, who were pitched there, *v.* 1.

Chapter XXVII.

CHAP. XXX.

Verſe 1.

Verſe 1. *AND it came to paſs, when David and his men were come to Ziklag on the third day.*] So many days Journey it was from the Camp of the *Philiſtines* to this place. See the beginning of the next Book, *v.* 2.

That the Amalekites had invaded the ſouth, and Ziklag, and ſmote Ziklag, and burnt it with fire.] To revenge themſelves for what *David* had done to them, XXVII. 8. which they might eaſily do, when he and his Men were abſent; and but a ſmall, if any, Guard left in the place.

Verſe 2.

Ver. 2. *And had taken the women captive that were therein: they ſlew not any, either great or ſmall; but carried them away, and went on their way.*] Towards their own Country. This may ſeem ſtrange, that *David* having killed all he could meet with, and ſpared none, neither Men nor Women, XXVII. 9. 11. they ſhould not ſerve his People in the ſame kind. But though they ſought Revenge, yet they deſired booty much more: Being a poor, and very covetous People; who

who intended to ſell them for Slaves, and make Money of them. Chapter XXX.

Ver. 3. *And David and his men came to the city, and behold it was burnt with fire: and their wives, and their ſons, and their daughters were taken captive.*] This befel *David* when he ſeemed to be in the greateſt Security: Having eſcaped the Fury of *Saul*, and alſo the Service of the *Philiſtines*; who were likely to make *Saul* pay very dear for his ill uſage of *David*. But ſuch is the State of this World, we are oft ſurprized with ſudden unexpected Troubles; and, as the Proverb is, *many things fall out between the Cup and the Lip.* Verſe 3.

Ver. 4. *And David, and the people that were with him, lift up their voice and wept: until they had no power to weep.*] For ſuch Calamities are enough to break the Heart of the moſt couragious and undaunted Spirits. Verſe 4.

Ver. 5. *And Davids two wives were taken captive, Ahinoam the Jezreelite, and Abigail the wife of Nabal the Carmelite.*] This is ſet down diſtinctly, to aggravate *David*'s Loſs. Verſe 5.

Ver. 6. *And David was greatly diſtreſſed, for the people ſpake of ſtoning him.*] As the cauſe of this Calamity, in leaving the City unguarded: Or in provoking the *Amalekites* ſo grievouſly as he had done, in the Slaughter of all he could find. Verſe 6.

Becauſe the ſoul of the people was grieved; every man for his ſons, and for his daughters.] Grief took away the uſe of their Reaſon.

But David encouraged himſelf in the LORD his God.] Who had never failed him in the greateſt Diſtreſſes: But done great things for him, and promiſed to do greater.

Ver. 7. *And David ſaid to Abiathar the prieſt, Ahimelechs ſon, bring me hither, I pray thee, the Ephod.*] From theſe words *Petrus Cunæus* (L. I. de Rep. Hebr. Verſe 7.

Chapter XXX.

Cap. 14.) concludes that the Kings of *Iſrael* might make uſe of the *Ephod* as well as the High Prieſt: Becauſe *David* ſaith, *bring me hither*, &c. But this doth not ſignify that he himſelf meant to uſe it; but only that he deſired it might be uſed for him: According to what is ſaid of *Joſhua* in XXVII. *Numb.* 21. that he ſhould ſtand before *Eleazar* the Prieſt, *who ſhould enquire for him*, &c.

And Abiathar brought thither the Ephod unto David.] From theſe words the ſame *Cunæus* in an Epiſtle of his to *Caſpar Barlæus* (*Epiſt. Eccleſiaſticæ*, 506. p. 767.) argues for his fore-named Opinion, becauſe it is not ſaid he brought it *le David*, but *el David:* The former of which, he thinks, might have ſignified for his uſe; but this denotes, it was for him to uſe himſelf. Which he endeavours to confirm from the high Privilege which the King had above other Men, of ſitting in the Houſe of God, *&c.* But this is confuted lately by a Man very learned in theſe Matters (*John Braunius*, L. 2. de Veſt. Hebr. Sacerd. Cap. XX. n. 32.) who well obſerves (as *Buxtorf* alſo doth) that in the foregoing words *David* doth ſay, bring the Ephod *li*, i. e. *pro me*, or *mea cauſa* for me, or *in meam gratiam*, for my ſake.

Verſe 8. Ver. 8. *And David enquired at the LORD, ſaying, ſhall I purſue after this troop?*] He enquired by *Abiathar*. So all the Hebrew Doctors, as *Buxtorf* obſerves in his *Hiſt. Urim.* Cap. III.

Shall I overtake them?] This ſhows it is a vain Obſervation of the Jews, that they were not to ask two Queſtions together: For *David* ſtill continues to do ſo here, as he had done at *Keilah*; though God, they ſay there, had ſet him right in his Enquiry, and taught him to do otherwiſe.

And

And he answered him, pursue; for thou shalt surely overtake them, and without fail recover all.] He answers both Questions at once, and tells him also more than he askt; that he should regain all that he had lost: Which no doubt was a mighty Incouragement unto him in his pursuit. Chapter XXX.

Ver. 9. *So David went, he and the six hundred men that were with him, and came to the brook Besor; where those that were left behind, stayed.*] They that were left to look after the Stuff (*v.* 24.) who were so tired, that they were not able to march any farther. Verse 9.

Ver. 10. *So David pursued, he and four hundred men, for two hundred abode behind: who were so faint, that they could not go over the brook Besor.*] Grief, it is likely, made them neglect to take necessary Refreshment, before they came out. Verse 10.

Ver. 11. *And they found an Egyptian in the field.*] They knew him to be so by his Habit: Or perhaps, they did not know whence he was, till he came to himself, and told them. But finding him in the Garb of a Souldier, they thought he belonged to the *Amalekites*. Verse 11.

And brought him to David.] Half dead.

And they gave him bread and he did eat, and they made him drink water.] Natural Compassion might move them to this: But they had another Motive, which was the hope of making some Discovery, by his means, where the Enemies were.

Ver. 12. *And they gave him a piece of a cake of figs, and two clusters of raisins.*] Did all they could to comfort him up, and revive his Spirits. Verse 12.

And when he had eaten his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.] Having no body near him to look after him: And being so sick, he could not look after himself.

Chapter XXX.

himſelf. This is to be underſtood as XII. *Matth.* 40. of one whole day, and part of two others: As appears from the next Verſe, where he ſaith, *three days ago I fell ſick.* In the Hebrew, *I fell ſick this third day*, i. e. this is the third day ſince I fell ſick.

Verſe 13. Ver. 13. *And David ſaid to whom belongeſt thou, and whence art thou? and he ſaid, I am a young man of Egypt, ſervant to an Amalekite: and my maſter left me, becauſe three days ago I fell ſick.*] A barbarous Act, to leave him there to periſh: When they had Camels good ſtore, for the carriage of Men, as well as of their Spoil, *v.* 17. But this Inhumanity coſt them dear: For by this means they loſt their own Lives. Such is the wonderful Providence of God (as *Conr. Pellicanus* here piouſly obſerves) which governs all the Deſires, and Thoughts, and Counſels, and Works, and whatſoever is done among Men; both the good and the bad.

Verſe 14. Ver. 14. *And we made an invaſion upon the ſouth of the Cherethites.*] They are the ſame with the *Philiſtines.* For the *Arabians* call their Country (as *Bochartus* obſerves) *Keritha*, and the *Syrians* call it *Creth.* Whoſe Inhabitants the *Hebrews* call *Crethi* or *Crethim.* And to put all out of doubt, *the ſouth of the Cherethites* here mentioned, is in the *ſixth* Verſe explained, *the land of the Philiſtines.* Who were excellent Archers, as we may gather from XXXI. 3. See there.

And upon the coaſt that belongeth to Judah.] The South Coaſt of that Tribe.

And upon the land of Caleb.] We read no where elſe of this Land: Which in all Probability, ſignifies that South part of *Judah* which was given to *Caleb*, and which his Poſterity inherited, XIV. *Joſh.* 13.

And we burnt Ziklag with fire.] With which they ſeem to have ended their Expedition.

Ver. 15.

Ver. 15. *And David said, canst thou bring me down to this company? and he said, swear unto me by the LORD, that thou wilt neither kill me, nor deliver me into the hand of my master.*] Who, it is likely, had otherwise been cruel to him: And therefore he had no mind to serve him any longer. Besides his Service, I suppose, was no better than Slavery. Chapter XXX. Verse 15.

And I will bring thee down to this company.] For he heard them say, it is likely, where they would stay and rest themselves.

Ver. 16. *And when he had brought him down.*] Who had given him Security, no doubt, by his Oath, as he desired: And that, as I observed before, was such a Sacred thing in ancient times, that all Men relied upon it. Verse 16.

Behold, they were spread abroad upon the earth, eating and drinking, and dancing: because of the great spoil they had taken out of the land of the Philistines, and out of the land of Judah.] They had laid aside their Arms, and were feasting and making merry; as Men are wont to do, when they have had great Success in their Enterprizes.

Ver. 17. *And David smote them from the twilight, even unto the evening of the next day.*] He came upon them in the Evening, when they were refreshing and resting themselves with Mirth and Jollity: Being secure that no Danger was near them; because the *Israelites* and the *Philistines* (among whom they thought *David* was) were ready to engage; so that he could no more come to revenge himself, than the *Philistines* could for the Injuries done to them. And it is probable *David* let them fall asleep, when they had eaten and drunk liberally; and at peep of Day fell upon them, and hunted them until the Evening; which begun the next day. Verse 17.

And

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And there escaped not a man of them, save four hundred young men that rode upon camels.] The Country of *Arabia*, where this People lived, abounded with Camels: One sort of which run very swiftly. They were used also by some Nations, in Battle: As *Vegetius* observes, Lib. III. *de Re militari*, Cap. XXIII. See *Stewechius* his Annotations on him.

Verse 18. Ver. 18. *And recovered all that the Amalekites had carried away: and David rescued his two wives.*] Which are here particularly mentioned, because he had the greatest concern for them.

Verse 19. Ver. 19. *And there was nothing lacking to them, either small or great, neither son nor daughter, neither spoil, nor any thing they had taken to them.*] According to the word of God, *v.* 6.

Verse 20. Ver. 20. *And David took all the flocks and the herds.*] Which had been taken by the *Amelekites* from the *Philistines*, and other places.

Which he drave before those other cattle.] His Soldiers drave them, before those Cattle that had been taken from *David* and his Men.

And said, this is Davids spoil.] Not that he challenged it all to himself: But that it was acquired by his Valour and Conduct; which they now magnified, who lately spake of stoning him. For some think they sung a triumphant Song, and that this was the Burden of it: Which they repeated at the end of every Verse.

Verse 21. Ver. 21. *And David came to the two hundred men, which were so faint that they could not follow David: whom he had made also to abide at the brook Besor.*] That they might look after their Stuff.

And they went forth to meet David, and to meet the people that were with him.] To congratulate their happy

happy Succeſs: And to receive their Wives and Children, who had been carried captive. Chapter XXX.

And when David came unto the people, he ſaluted them.] He was glad to ſee them, and enquired how they did (as it is in the Margin) for he had left them very weak.

Ver. 22. *Then anſwered all the wicked men, and men of Belial of thoſe that went with David, and ſaid.*] It is likely *David* told theſe two Hundred Men, when he ſaluted them, that they ſhould loſe nothing by their not being able to go along with him: Which made theſe Men, who had no Conſcience, but were only greedy of Prey, to ſay what follows. Verſe 22.

Becauſe they went not with us, we will not give them ought of the ſpoil which we have recovered; ſave to every man his wife and his children, that he may lead them away, and depart.] This was a ſavage Reſolution of ſuch as feared not God, nor regarded Men. Since it was not the choice of their Brethren to ſtay behind, but mere neceſſity, and Inability to travel further.

Ver. 23. *Then ſaid David.*] Who ſtill preſerved his Authority over the moſt wicked among them. Verſe 23.

Ye ſhall not do ſo my brethren.] He over-rules them: But thought fit to do it, in a friendly manner.

With that which God hath given us, who hath preſerved us, and delivered the company that came againſt us, into our hand.] As much as to ſay, when God hath been ſo good to us, we ought not to be unkind to our Brethren.

Ver. 24. *For who will hearken unto you in this matter?*] No equal Perſons, he was confident, would be of their Opinion, if the matter was referred to them. Verſe 24.

But as his part is, that goeth down to the battle, ſo ſhall his part be that tarrieth by the ſtuff: their parts ſhall

Chapter XXX.

be alike.] *Polybius* explains the order of dividing the Spoils of War (as *Grotius* obſerves, Lib. III. *de Jure Belli & Pacis*, Cap. VI. Sect. XVII.) ſome of which was allotted thoſe who remained in the Camp. But the Proportions were various in ſeveral places. In ſome a ſimple Portion was given to a Footman; a double to a Centurion; and a trible to a Horſeman. In other places they varied from this: But howſoever the Diviſion was made, the Commander in chief was allowed to take the beſt of the Spoil to himſelf. As *David* perhaps now did: And then left the reſt to be equally divided among his Men. But the *Talmudiſts* ſay, that in after times, the King had all the Royal Furniture that was found in the Tent of the conquered Prince, given unto him for his Share.

Verſe 25. Ver 25. *And it was ſo from that day forward, that he made it a ſtatute and an ordinance for Iſrael, unto this day.*] The Equity of this Law appears from hence; that by common Conſent theſe two hundred Men were left behind, to look after their Baggage: And they were part of the ſame Body of Men, linkt together in the ſame common Society: And were hindred by mere Wearineſs from going to fight, which otherways they would have done. And their Will was accepted for the Deed. And they were in the ſame common Danger; for if the four hundred had been routed, their Enemies would ſoon have cut them off.

This Law may ſeem to have been ordained before by God himſelf, in the XXXI. of *Numbers*: Which if it were, it may be thought ſtrange, that *David* ſhould not alledge that Law to quiet the preſent Contention. But it is evident, this was a very different caſe from that: For threeſcore Thouſand who ſtaid at Home, had no more among them, than the twelve Thouſand had who went to the Battle, *v.* 27. of that Chapter.

Chapter. And what was then done was not ordained to be obſerved as a Statute through all Generations. This therefore was a new Law, but perpetually continued to the time of the *Maccabees*; as appears from the ſecond Book of their Hiſtory, Chap. VIII. v. 28, 30. And *Oſiander* obſerves that it pleaſed the *Romans* to do the ſame, as *Feſtus* tells us. See XXII. *Joſh.* 8. But the moſt ancient Cuſtom among the *Romans* was (as *Godeſchalcus Stewechius* ſhows at large, *upon Vegetius de Re Militari*, L. 2. Cap. 7.) to burn part of the Spoils, as an Offering to their Gods; and for the reſt, ſometimes the Soldiers were permitted to keep, what every Man had got, to himſelf: And ſometime, if the Neceſſities of the Commonwealth required, they were all brought to the *Quæſtor*, to be put into the publick Treaſury. Out of thoſe which every Man kept to himſelf, they were wont when they came home, to have ſome of them upon the Poſts of the Gates to their Houſes: Which it was lawful to remove, when an Houſe was ſold to another Man. Chapter XXX.

Ver. 26. *And when David came to Ziklag, he ſent of the ſpoils to the Elders of Judah, even to his Friends.*] By this it ſeems plain, that he had reſerved ſome part of the Spoil to himſelf: Out of which he made Preſents to his Friends: Some of which were of the beſt Quality in the Tribe of *Judah*. Verſe 26.

Saying, behold, a preſent for you of the ſpoil of the enemies of the LORD.] In the Hebrew *a Bleſſing for you*, &c. So he calls the Preſent, becauſe it was a Token that he wiſhed all Proſperity to them: Who had been kind to him in his Baniſhment, and helpt to maintain and protect him: And whom he was deſirous ſtill to oblige, that they might more readily receive him, when he had a right to take Poſſeſſion of the Kingdom.

Chapter XXX.

Ver. 27. *And to them which were in Bethel.*] This ſeems to be the ſame place, with that which is called *Baalath* and *Kirjath-baal*, XV. *Joſh.* 9.60.

And to them which were in South-Ramoth.] A place in the Tribe of *Simeon*, XIX. *Joſh.* 8. called *Ramoth in the South*, to diſtinguiſhed it from *Ramoth-Gilead*, which lay Northward. By which it appears he had other Friends, who ſometimes gave him Shelter, or Subſiſtence, beſides thoſe in his own Tribe.

And to them which were in Jattir.] A Town in the Mountainous part of the Tribe of *Judah*, XV. *Joſh.* 48.

Verſe 28. Ver. 28. *And to them that were in Aroer*, &c.] Not that on the other ſide *Jordan* (mentioned in XXXII. *Numb.*) but ſome other place, in the Tribe of *Judah*, or ſome neighbouring Tribe. Where the other two Places here mentioned were: For we no where read, that *David* ever fled, during *Saul*'s Perſecution, into the Country beyond *Jordan*.

Verſe 29. Ver. 29. *And to them which were in Rachal, and to them which were in the cities of the Jerahmeelites.*] Theſe People lay on the South of *Judah*, XXVII. 10. where, it is likely, *Rachal* alſo was.

And to them that were in the cities of the Kenites.] Who were near to the *Jerahmeelites*; it appears from the forenamed Place.

Verſe 30. Ver. 30. *And to thoſe that were in Hormah.*] This was a City in the Tribe of *Judah*, XV. *Joſh.* 30. afterwards given unto the Tribe of *Simeon*, XIX. *Joſh.* 4.

And to them that were in Chor-aſhan, and to them that were in Athach.] It is probable that theſe two Places were alſo in the ſame Tribe.

Ver. 31.

Ver. 31. *And to them which were in Hebron.*] Which was certainly a City of *Judah*, XV. *Josh.* 54. Where *David* was first made King, and reigned over that Tribe, 2 *Sam.* II. 1, 2, &c. Chapter XXX. Verse 13.

And to all the places where David, *and his men were wont to haunt.*] Either to lurk among them, or to get Provisions, or Intelligence from them.

CHAP. XXXI.

Chapter XXIX. Verse 1.

Verse 1. AND *the Philistines fought against Israel.*] i. e. Gave them Battle: And as they began the Quarrel (XXIX. 1.) so they seem to have begun the Fight.

And the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.] They fled thither from the Valley of *Jezreel*, and were there slain in great Numbers.

Ver. 2. *And the Philistines followed hard upon Saul, and upon his sons.*] Who were the Leaders of the Army: Which the *Philistines* thought would never rally again, if they were slain or taken. Verse 2.

And the Philistines slew Jonathan, and Abinadab, and Malchishua, Sauls sons.] It seems *Ishboseth* was not there, being no Warlike Man, or he escaped out of the Battle by flight, as *Abner* and other great Men did. Or perhaps he was left at Home to manage Domestick Affairs. *Jonathan* seems to have deserved a better Fate: But the Providence of God suffered him to be slain, that *David* might more easily come to the Throne. For though he had freely consented to it, yet

Chapter XXXI. yet he was ſuch a Favourite of the People, that many of them might have ſtickled for him.

Verſe 3. Ver. 3. *And the battle went ſore againſt Saul.*] They purſued him ſo cloſe, that there was no hope he could eſcape.

And the archers hit him, and he was ſorely wounded of the archers.] In the Hebrew the words are, the Archers *found him:* Which ſignifies in that Language, to ruſh upon one on a ſuddain. Bows and Arrows were the principal Weapons of this Nation; in the uſe of which they were very dextrous, and did terrible Execution. Which is the reaſon ſome think, that *David*, when he came to the Throne, taught the *Iſraelites* the uſe of the Bow (as we read in the next Book, Chap. I. v. 18.) that they might not be inferiour to the *Philiſtines*, nor fall into the like Diſaſter that *Saul* had done. And when he had made Peace with the *Philiſtines*, he took ſome of their Archers, with whom he was well acquainted, to be the Keepers of his Body: Which are thoſe ſo often mentioned in the following Books under the Name of *Cerethites*, 2 *Sam.* VIII. 18. XV. 18. XX. 7. 1 *Kings* I. 38, 44. 1 *Chron.* XVIII. 17. in all which Places where the Hebrew hath the word *Cerethi*, the *Chaldee* Paraphraſt interprets it *Archers*. See *Bochartus* in his *Canaan*, Lib. 1. Cap. 15. p. 459.

Verſe 4. Ver. 4. *Then ſaid Saul unto his armour-bearer, draw thy ſword, and thruſt me through therewith.*] For though he had received many Wounds, yet they were not mortal; at leaſt, not for the preſent.

Leſt theſe uncircumciſed come, and truſt me through, and abuſe me.] He was afraid they might put him to ſome ingnominious Death, or make ſport with him, as they did with *Samſon*.

But

But his armour-bearer would not, for he was ſore afraid.] Dreaded to think of killing his King. Chapter XXXI.

Therefore Saul took a ſword, and fell upon it.] And killed himſelf, as appears by the next words.

Ver. 5. *And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.*] Some of the Jews think this was *Doeg.* Verſe 5.

Ver. 6. *So Saul died, and his three ſons, and his armour-bearer, and all his men, the ſame day together.*] That is, all the Men that attended upon his Perſon. Verſe 6.

Ver. 7. *And when the men of Iſrael that were on the other ſide of the valley*] Of *Jezreel.* Verſe 7.

And they that were on the other ſide Jordan.] Or rather, on *this ſide Jordan:* For the Hebrew word ſignifies either ſide. And there was no occaſion for thoſe beyond *Jordan* to flee.

Saw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities and fled. Being afraid, I ſuppoſe, to be carried captive.

And the Philiſtines came and dwelt in them.] The Conſternation being ſo great, that there were none to oppoſe them.

Ver. 8. *And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.*] It was contrary to Military Diſcipline, preſently to fall upon the Spoil: Which they did not till the next day. Verſe 8.

And they cut off his head.] As *David* had done the Head of *Goliath.*

And ſtript off his armour, and ſent into the land of the Philiſtines round about.] They ſent the News of this great Victory; and perhaps his Head and his Armour in token of it.

To publiſh it in the houſe of their idols, and among the people.] That they might give thanks to their Gods, for the Victory they had obtained.

Ver. 10.

Chapter XXXI.

Ver. 10. *And they put his armour in the houſe of Aſhtaroth.*] As the Sword of *Goliath* was laid up in the Tabernacle.

Verſe 10. *And they faſtned his body to the wall of Bethſhan.*] To expoſe it, as we do the Bodies of great Malefactors, to publick Shame and Reproach. And thus it appears, by the 12. *v.* they did with the Bodies of his Sons.

Verſe 11. 11. *And when the inhabitants of Jabeſh-Gilead heard of that which the Philiſtines had done to Saul.*] They lived on the other ſide *Jordan:* For the People on this ſide were fled.

Verſe 12. Ver. 12. *All the valiant men aroſe, and went all night.*] To avoid Diſcovery.

And took the body of Saul, and the Bodies of his ſons from the wall of Bethſhan.] Which was a City in the Tribe of *Manaſſeh*, not far from *Jordan*, and the Sea of *Geneſaret:* Out of which the *Manaſſites* could not expel the old Inhabitants, I. *Judges* 27. To this place they of *Jabeſh* might march in a Night's time, and accompliſh their Deſign. *Ariſtotle* reports in the fifth Book of his *Ethicks* (as *Strigelius* here obſerves) that the Temples of the *Graces*, were built in the very midſt of the Cities of the *Greeks*, that all Men might be admoniſhed to be grateful. Of which Vertue the Men of *Jabeſh-Gilead* gave a moſt Noble Example. Who being delivered by *Saul*, in the beginning of his Reign, from the *Ammonites*, when they were in danger to loſe their Eyes (Chap. XI.) now repay his Care of them when he was dead, by not ſuffering his Carcaſe to want the Honour of Burial.

And came to Jabeſh and burnt them there.] Some think they burnt their Fleſh, which was rotten and putrid: Others, that they poured upon their Fleſh Aromatick hot Spices, ſuch as *Joſeph* ordered for the embalming of his Father. Or, as the *Targum* underſtands

ſtands it, *they burnt upon*, or *over them*. Where *Kimchi* notes, that the Paraphraſt had reſpect to the Cuſtom delivered down from their Anceſtors, of burning the Beds and other Utenſils of the dead, upon their Graves; or to the burning of Spices. Certain it is, there was no ſuch Cuſtom as this among the Jews, of burning the Bodies of the dead. Though ſome think that theſe People imitated the Heatheniſh Cuſtom, affecting Singularity, as appears from the Story of the *Benjamites*, XXI. *Judges* 8. where we read, they alone would not come to the Aſſembly of the whole Nation. Such a Singularity *Gierus* thinks they were now guilty of: And therefore in a Parallel Place to this, 1 *Chron.* X. 11. there is no mention made of this *burning*: Either becauſe it was an unwonted Practice, or unworthy to be remembred. Chapter XXXI.

Ver. 13. *And they took their bodies, and buried them under a tree in Jabeſh.*] In this alſo there ſeems to be ſome of the Superſtition of the *Gentiles*: Among whom Trees were accounted ſacred things. Verſe 13.

And faſted ſeven days.] Expreſſed great Sorrow: Of which this was a token. *Lucian* ſaith in his Book *de Luctu*, that the *Greeks* were wont in their Funerals neither to eat nor drink for three days. But this is not to be ſo underſtood: But that they faſted for ſeven Days together till the Evening (as the manner of faſting was among the Jews) and eat nothing all day.

A COMMENTARY UPON THE Second Book of *Samuel.*

CHAP. I.

Chapter I.

Verſe 1. Verſe 1. NOw it came to paſs after the death of Saul, when David was returned from the ſlaughter of the Amalekites.] The Fight between *Saul* and the *Philiſtines* fell out, when *David* was in purſuit of the *Amalekites.*

And David had abode two days in Ziklag.] Which it ſeems the *Amalekites* had not quite burnt: Contenting themſelves with the Spoil.

Verſe 2. Ver. 2. *And it came to paſs on the third day.*] After his coming unto *Ziklag.*

That behold a man came out of the camp from Saul, with his clothes rent, and earth upon his head.] As the manner of deep Mourners was. See I. *Sam.* IV. 4.

And ſo it was when he came to David, that he fell on the earth, and did obeyſance.] Honoured him as his King.

Ver. 3.

Ver. 3. *And David ſaid, from whence comeſt thou?* Chapter
and he ſaid, out of the camp of Iſrael am I eſcaped.] I.
Some of the Jews have a Conceit, that this was *Doeg's* Son: Of which though there be no proof, yet the Objection againſt it is of no value. For *Doeg* was an *Edomite*, and this Perſon an *Amalekite*, which ſeems inconſiſtent with his being the Son of *Doeg*. But it is to be conſidered that all *Amalekites* were alſo *Edomites*: Though all *Edomites* were not *Amalekites*. For *Amalek* was *Eſau's* Grandſon by his Son *Eliphaz*, XXXVI. Gen. 15, 16. Verſe 3.

Ver. 4. *And David ſaid, how went the matter? I pray thee tell me. And he anſwered, that the people were fled from the battle; and many of the people alſo are fallen and dead; and Saul and Jonathan his ſon are dead alſo.*] He relates the matter very orderly; that firſt the *Iſraelites* were routed and fled; and then in the purſuit of them many were ſlain; and in Concluſion, *Saul* and *Jonathan* his Son. Which two he only mentions; thinking that *David* was principally concerned in them. Verſe 4.

Ver. 5. *And David ſaid unto the young man that told him, how knoweſt thou that Saul and Jonathan are dead.*] He might eaſily know that the *Iſraelites* were beaten; but not ſo eaſily that theſe were in the number of the ſlain. Verſe 5.

Ver. 6. *And the young man that told him, ſaid, as I hapned by chance upon mount Gilboa.*] One would think by this, that he was not a Soldier, but a Country-man: Who had occaſion to go that way. Verſe 6.

Behold, Saul leaned upon his ſpear.] Endeavouring to run it through his Body.

And lo, the chariots and horſemen followed hard after him.] So that he feared he ſhould fall into their hands, before he could diſpatch himſelf.

Chapter I.

Verſe 7. Ver. 7. *And when he looked behind him, he ſaw me; and called unto me, and I anſwered, here am I.*] He looked round about him, to ſee if there were any near him of his Servants.

Verſe 8. Ver. 8. *And he ſaid unto me, who art thou? and I anſwered, I am an Amalekite.*] He did not diſſemble his Country; though he knew *Saul* had no reaſon to be a Friend to it.

Verſe 9. Ver. 9. *And he ſaid unto me again, ſtand I pray thee upon me, and ſlay me.*] He would have him lean ſo hard upon him, with the whole weight of his Body, that the Spear might run through him: Which he had not ſtrength to make it do. This was not a likely Story: For *Saul*, in all Probability, would have been as unwilling to be killed by an *Amalekite*, as by a *Philiſtine*.

For anguiſh is come upon me.] The Hebrew word *Schabatz* is variouſly tranſlated. By ſome, *trembling*; by others, *Convulſions*; by the LXX. σκότος, *Darkneſs*. *Kimchi* ſaith it was a Diſeaſe, which ſome ſay was the *Cramp*: But in Scripture, as *Braunius* obſerves (Lib. I. *de Veſtitu Sacerd. Hebr.* Cap. XVII. Sect. IX.) it never ſignifies any one of theſe things, but ſome Ornament in a Garment. And therefore our Marginal Tranſlation is better, *my embroidered coat* hinders the Spear from going far into my Body: Or his *Coat of Mail*, as *Diodate* tranſlates it: For it conſiſted of little Rings one within another, which made it hard to penetrate. And thus *Ralbag* among the Jews underſtands it.

Becauſe my life is yet whole within me.] He was not mortally wounded.

Verſe 10. Ver. 10. *So I ſtood upon him and ſlew him, becauſe I was ſure he could not live after he was fallen.*] This is contrary to what *Saul* ſaid juſt before, that *his Life was whole in him* (unleſs he meant that the *Philiſtines* would inſtantly

instantly come upon him and kill him) and it was as false that he slew him, for it appears by the foregoing Relation, that *Saul* killed himself: And that not with a Spear, but with his Sword, XXXI. 4. But this the young Man said to excuse himself, if *David* did not approve the Fact. Chapter I.

And I took the crown that was on his head, and the bracelets that were on his arms; and have brought them hither unto my lord.] *Saul* was the first that had the Ensigns of Royal Authority; for the *Judges* had none: But were mere Ministers of God (during his Pleasure) who was their King and Governour. And it is not likely that *Saul* wore his Crown, when he was in the Fight (for that had been to set out himself as a Mark for the *Philistines* to shoot at) but it was carried along with him into the Field, by some that attended him; to be ready to put on, if he had gotten the Victory, and triumphed. The Jews think that *Doeg* his Armour-bearer had it in his Custody: Who before he killed himself gave it to his Son (this young *Amalekite*) and bad him carry it to *David*: Hoping he might thereby ingratiate himself with him.

Ver. 11. *And David took hold of his clothes and rent them; and likewise all the men that were with him.*] That is, all his Attendants. Every one knows that this was a token of very great Sorrow, and of a violent Passion: Which all Nations used, as we learn from *Homer*, *Herodotus*, *Virgil*, and other ancient Authors. Verse 11.

Ver. 12. *And they mourned and wept.*] The whole Company made great Lamentations, and shed many Tears. Verse 12.

And fasted until even.] Till the Evening Sacrifice was offered: Though *Buxtorf* (in his Synag. Judaica) thinks

Chapter I. thinks they abſtained from all Meat and Drink, till the Stars appeared.

For Saul and for Jonathan his ſon, and for the people of the LORD, and for the houſe of Iſrael; becauſe they were fallen by the ſword.] He had great reaſon to mourn for *Jonathan*, who was his great Friend; but ſome think he ſhould have rejoiced to hear of *Saul*'s Death, who was his bitter Enemy. But there were many reaſons for his bewailing his Death, as a publick Perſon, who was lately reconciled to him; and might poſſibly have returned to a better Mind, if he had lived longer. However, the manner of his Death very much affected him; and the more, becauſe he heard perhaps of his being juſt before to conſult a Witch, and gave no tokens of his Repentance. The Jews ſay, in both the *Talmuds*, that he mourned for *Saul*, as the *Prince of the great Sanhedrim*; and for *Jonathan*, as *the father of it*. See *Selden* L. 2. *de Synedr.* Cap. XVI. Sect. IV.

Verſe 13. Ver. 13. *And David ſaid unto the young man that told him, whence art thou? and he ſaid, I am the ſon of a ſtranger; an Amalekite.*] He had told *David* once before who he was, in the relation he made of his Diſcourſe with *Saul*, v. 8. But being aſtoniſhed at the News, he did not attend unto that Circumſtance, or had forgot it. Beſides, a good Judge ought to examine things ſtrictly; and not to truſt unto the firſt Anſwer.

Verſe 14. Ver. 14. *And David ſaid, how waſt thou not afraid to ſtretch forth thy hand, to deſtroy the LORDS anointed?*] Who it is poſſible might have recovered, and been carried off by ſome of his own Men: The *Philiſtines*, by ſome extraordinary Providence of God, being diverted from their purſuit. And it was the greater Preſumption in this young Man to do it; ſince one of *Saul*'s

Saul's own Servants, durſt not venture upon ſuch a Fact. Chapter I.

Ver. 15. *And David called one of the young men.*] One of the Guards of his Body. Verſe 15.

And ſaid unto him, go near and fall upon him: and he ſmote him, that he died.] There was a known Law, that no Man ſhould be condemned out of the Mouth of one Witneſs: And the Jews tells us, that no Judge was to ſit alone, but to have ſome other joined with him: And that no Man's Teſtimony was to be taken againſt himſelf. But this was the ſingular Prerogative of their Kings, that they might alone hear any Man's Cauſe, and condemn him; and that out of the Mouth of one Witneſs, or from his own Confeſſion. Of which *Maimonides* gives this caſe of the *Amalekite*, as an Inſtance: Which he looks upon as an extraordinary Example, and as the King's Proceſs. See *Schickhard de Jure Regis*, Cap. IV. Theorem. 14. and my Notes upon VII. *Joſh.* 25. But after all, it looks ſomething hard, that a Man ſhould be put to Death for doing what *Saul* himſelf deſired, and when he was ſure (if this Man ſaid true) that he could not live. *Abarbinel* therefore thinks, that this Man being an *Amalekite*, *David* ſuppoſed he might kill *Saul* out of Revenge, for the Slaughter he had made of his People.

Ver. 16. *And David ſaid unto him, thy blood be upon thy head, for thy mouth hath teſtified againſt thee, ſaying I have ſlain the LORDS anointed.*] That is, thou art the cauſe of thy own Death; or the Blood thou haſt ſhed, is the reaſon of thy Death. Verſe 16.

Ver. 17. *And David lamented with this lamentation over Saul, and over Jonathan his ſon.*] He and his Servants had lamented them before, *v.* 12. but now *David* compoſed a Song for a publick and Univerſal Lamentation. Verſe 17.

Ver. 18.

Chapter 1. Verse 18.

Ver. 18. *Also he bad them teach the children of Judah.*] Among whom he now was; and over whom he first reigned: This comes in as a *Parenthesis* between the former Verse, and what follows; to show his early Endeavours to promote the good of the People.

The use of the bow.] While he made Lamentation for the dead, he did not neglect the care of the living: That they might be provided with better means, to defend themselves. For they now looking upon him, as the King God designed should rule over them, he ordered they should immediately learn the Skill of using Bows and Arrows, in which the *Philistines* excelled them. See what I have noted, I. *Sam.* XXXI. 3. Some indeed make this the Title of the following Song, which they were to sing among their Military Exercises: But the former seems a more natural Interpretation. Which *Conradus Pellicanus* proposed in the beginning of the Reformation. The Jews, saith he, hitherto used only Slings and Swords; but now were taught to shoot with Bows and Arrows: For it did not misbecome them to learn the Art of defending themselves from Infidels. And indeed the Benefit of having good Archers in an Army is so great, that *Cato* took the pains to describe it in his Book of *Military Discipline*, as *Vegetius* tells us. Who says, that *Scipio* hoped for no Success in *Africa* against the *Numantines*, *nisi in omnibus centuriis lectos sagitarios miscuisset*, unless he had mingled some choice Archers with every Company of Soldiers, commanded by a *Centurion*, Lib. I. Cap. 15. And as this was done among the Footmen, so in the next Book he makes it the Qualification of a Captain of Horse, *sagittas doctissime mittere*, to shoot Arrows most skilfully, Lib. 2. Cap. 14.

Behold,

Behold, it is written in the Book of Jaſher.] That is, this Order for teaching the Children of *Judah* the uſe of the Bow, was more largely recorded there. But what Book this was is very uncertain: Yet *Victorinus Strigelius* adventures to ſay, *Haud dubie fuit Hiſtoria Eccleſiaſtica, qualis nunc eſt Euſebiana, aut Theodoretica.* Without doubt it was an Eccleſiaſtical Hiſtory, like that which we now have of *Euſebius*, or *Theodoret.* See my Notes upon X. *Joſh.* 13. I ſhould rather ſay, that *Jaſher* ſignifying *right*, it was a Book concerning the right Art of making War: Upon which Subject the ancient *Romans* wrote many Books: Particularly *Cato, Cornelius Celſus, Frontinus* and *Paternus*; which were abridged, as he himſelf tells us, by *Vegetius de Re Militari*, Lib. I. Cap. 8. *Procopius Gazæus* thinks theſe words declare, *Hanc hiſtoriam ex multis libris collectam eſſe*; that this Hiſtory was gathered out of many Prophetical Books. Chapter I. Verſe 19.

Ver. 19. *The beauty of Iſrael is ſlain upon thy high places.*] The Flower of the Nation; their choice young Men: Together with *Saul* and his Sons.

How are the mighty fallen?] What a Slaughter is made among the valiant Men! Verſe 20.

Ver. 20. *Tell it not in Gath, publiſh it not in the ſtreets of Askelon.*] The City *Gath* ſeems to have been the *Metropolis* of the *Philiſtines* Country: And *Askelon* next to it. Where it was in vain to wiſh this might not be publiſhed: For it was done already. Therefore theſe are only Expreſſions of great Sadneſs and Sorrow, that this Overthrow ſhould be publiſhed, which he could not but wiſh had never been heard of.

Leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph.] According to the manner of thoſe Countries; where the Women celebrated

Chapter I. lebrated with Songs and Dances, the Victory of the Men over their Enemies. See XV. *Exod.* 1. &c. XI. *Judges* 34.

Verſe 21. Ver. 21. *Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you: nor fields of offerings.*] Fruitful Fields, from whence Offerings might be brought to the Houſe of God. Theſe are Poetical Expreſſions, from the common Language of Mankind: Who are wont to ſpeak with Abhorrence of thoſe Places, and to curſe them; where any Calamity hath befallen their Friends.

There the ſhield of the mighty is vilely caſt away.] They were forced to throw away their Shields, that they might run the faſter away: Which was a great Diſgrace to them.

The ſhield of Saul, as though he had not been anointed with oil.] As if he had been a common Soldier: So theſe words are generally interpreted, as ſpoken of *Saul.* But the words, *as though he had*, are not in the Hebrew; where there is only, *not anointed with oil*: Which may as well relate to the *ſhield*, as the Jews interpret it, and thus explain it. By the Holy Oil Men were ſet apart for ſome great Office; as that of Prieſts, and ſometimes Kings. Now when any Perſon in a ſudden danger of the State, was choſen to be Captain General of their Army, they were wont to anoint him: That by this Sign he might be animated to fight the LORDS Battles couragiouſly. And ſuch a Perſon was called, *The anointed of War:* Nay, ſometime (they ſay) their Armour was anointed to increaſe their Confidence: Juſt as the Veſſels of the Tabernacle were which the Prieſts uſed: Unto which they think *David* alludes in theſe Words. See *Guil. Schichardus*, Cap. I. *Theorem.* IV. of his *Jus Regium:* Where *Carpzovius* obſerves, that theſe words XXI. *Iſaiah*, 9. favour this

this Interpretation: And is alledged by *Raſi* and *Ral-bag* as parallel to this place. But he confeſſes he can find no where, that their Shields, or other War-like Inſtruments, were anointed with holy Oil, to make them fight with greater Boldneſs. Chapter I.

Ver. 22. *From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back.*] By this it appears, that *Jonathan* was a very skilful Archer (as perhaps ſome other great Men were) though the common People were not trained up to the uſe of the Bow. Which *Jonathan* ſo well managed, that as he always hit his Mark, ſo his Arrows pierced into the very Entrails of the moſt mighty Men. Verſe 22.

And the ſword of Saul returned not empty.] Always did great Execution (as we now ſpeak) upon thoſe whom he fought withal.

Ver. 23. *Saul and Jonathan were lovely and pleaſant in their lives.*] Courteous and kind to their People: Which is a great Vertue in Princes. To *David* indeed *Saul* expreſſed a great deal of ill Nature: But that proceeded from *Saul*'s Jealouſy and Fear that he would ſupplant his Family, and place himſelf in the Throne. And this highly advances the Glory of *David*, that he commends his greateſt Enemy for what was Praiſe-worthy in him: As *Cæſar* they ſay, could not but ſhed ſome Tears when *Pompey*'s Head was brought to him, though we read of nothing that he ſpake in his Praiſe. Verſe 23.

And in their death they were not divided.] *Jonathan* ſtuck cloſe to his Father in the Battle; and demonſtrated he was engaged in no Conſpiracy againſt him, as he had ſometime charged him.

They were ſwifter than eagles.] In purſuing their Enemies. For this I have often obſerved, was a requiſite Quality in an excellent Warriour: Therefore in the choice of Soldiers, *Vegetius* ſaith, *Et velocitas requirenda*

Chapter I.

quirenda eſt & robur, Both Swiftneſs and Strength were to be required, Lib. I. *de Re militari*, Cap. 8. The great Advantages of being a ſwift Runner, he enumerates in the next Chapter.

They were ſtronger than lions.] In overthrowing their Enemies, when they overtook them.

Verſe 24. Ver. 24. *Ye daughters of Iſrael weep over Saul, who clothed you in ſcarlet, with other delights: and put ornaments of gold upon your apparel.*] He would have the Women bear a part in this Lamentation over *Saul*, Who adorned them with the rich Spoils of their Enemies. The word *other* before *delights* is not in the Hebrew; but the meaning ſeems to be, that they delighted in fine Clothes: Which they did not want while *Saul* lived. And *Scarlet* was every where accounted the moſt precious Colour: The Emperour's Mantle being of Scarlet, as *Braunius* obſerves, Lib. I. Cap. 15. *de Veſtitu Sacerd. Hebr.*

Verſe 25. Ver. 25. *How are the mighty fallen in the midſt of the battle! O Jonathan, thou waſt ſlain in thy high places.*] Of his own Country, which he valiantly defended.

Verſe 26. Ver. 26. *I am diſtreſſed for thee, my brother Jonathan; very pleaſant haſt thou been unto me.*] His Grief was as great for his Death, as the Pleaſure had been, which he took in his Company, while he lived.

Thy love to me was wonderful, paſſing the love of women.] No leſs ardent, ſincere, and ſweet, than the higheſt Conjugal Affection. Which ought to be (as *Strigelius* here gloſſes) ardent without Simulation, ſincere without any Suſpicions, and ſweet without Moroſity or Diſdain.

Verſe 27. Ver. 27. *How are the mighty fallen!*] This is repeated three times in this Song: Being an interlocutory Verſe.

And the weapons of war periſhed.] All Military Glory gone from *Iſrael*.

CHAP.

CHAP. II.

Chapter II.

Verſe 1. AND *it came to paſs, that after this, David enquired of the* LORD.] By *Abiathar* the High Prieſt, as he had often done before, I. *Sam.* XXVI. 9. and other places. Verſe 1.

Saying, ſhall I go up into any of the Cities of Judah.] Which was his own Tribe, where he had moſt Friends; and therefore it was proper, he thought, to addreſs himſelf to them, who were beſt affected to him. But though he had a Right to the Kingdom by God's Deſignation, yet he would not enter into Poſſeſſion, nor take upon him the Adminiſtration of Affairs without God's Advice and Direction.

And the LORD *ſaid go up.*] He approved of his going up into that Tribe; and thereby gave him hope of Succeſs.

And he ſaid, whither ſhall I go up?] He askt theſe Queſtions diſtinctly, as the Jews ſay the manner was to do, and not two Queſtions at once. See upon I. *Sam.* XXIII. 11. And ſee what I have further noted, XXX. 8.

And he ſaid, unto Hebron.] Which was a principal City in that Tribe; and in the middle of it: Where the People might more conveniently and eaſily reſort to him, than in *Ziklag*. Which was his own Town by the Gift of *Achiſh*, and at firſt in the Lot of *Judah*. See I. *Sam.* XXVII. 6.

Ver. 2. *So David went up thither, he and his two wives, Ahinoam the Jezreelite, and Abigail Nabals wife* Verſe 2.

the

Chapter II.

the Carmelite.] Who being hitherto Companions in his Troubles, were now advanced to be Partakers of his Prosperity. This *Theogena* the Wife of *Agathocles* (as *Strigelius* observes) made the Character of a good Wife, who in Marriage enters into Society with a Husband, in all things, both Good and Evil.

Verse 3.

Ver. 3. *And his men that were with him, did* David *bring up every man with his houshold.*] He took care to provide for his Followers, and their Families, according to every ones merit. But this, it is likely, was not done till he was setled: For to go up with so many armed Men, had been to frighten them into Compliance.

And they dwelt in the cities of Hebron.] Which was given to the Priests to be a City of Refuge (XXI. *Josh.* 11, 12.) and therefore could not contain all *David*'s Followers: But only him and his Court. The rest were disposed of in the Cities depending upon *Hebron.*

Verse 4.

Ver. 4. *And the men of Judah came.*] The principal Persons, who represented the rest.

And there they anointed David.] Who had been anointed privately by *Samuel*, some time ago; but that was only a Designation of him to the Kingdom: Into which he was now solemnly inaugurated by this publick Unction.

Over the house of Judah.] Who would not presume to know the Sense of all *Israel:* Though they hoped they would follow this Example; as they afterwards did, and anointed him again, V. 3.

And they told David, *that the men of Jabesh-Gilead were they, who had buried Saul.*] Which it seems he had not heard of, while he was in *Ziklag*; but now (by some Discourse about *Saul*'s Death) that Noble Action

Action was related to him; which is recorded to their Honour in I. *Sam.* XXXI. 11, 12, 13. Chapter II.

Ver. 5. *And David ſent meſſengers to the men of Jabeſh-Gilead, ſaying, Bleſſed be ye of the LORD, that ye have ſhewed this kindneſs to your lord, even unto Saul, and have buried him.*] This demonſtrates, both the great Piety, and the great Prudence of *David*. For he teſtified the true Kindneſs he had for *Saul*, though his virulent Enemy: And by wiſhing ſo heartily the Men of *Jabeſh* might be rewarded for what they had done, he invited them (who were *Iſraelites* on the other ſide of *Jordan*) to own him for their King. Verſe 5.

Ver. 6. *Now the LORD ſhow kindneſs and truth unto you: and I alſo will requite you this kindneſs; becauſe ye have done this thing.*] He doth not content himſelf merely with praying God to reward them (which he repeats again) but promiſes that he would take care of them: By defending them from the *Philiſtines*; if they ſhould offer to invade them, for entring their Country without leave, and taking from thence the Trophies of their Victory. Verſe 6.

Ver. 7. *Now therefore let your hand be ſtrong, and be ye valiant.*] As they had been to an high degree, I. *Sam.* XXXI. 12. Verſe 7.

For your maſter Saul is dead.] Or, *though your Maſter Saul be dead.*

And alſo the houſe of Judah have anointed me king over them.] He would not have them diſcouraged, becauſe they wanted one to head them; for he being inveſted with the Royal Dignity by the Tribe of *Judah*, would look upon himſelf as bound to protect them alſo: Though they had not owned him for their Soveraign.

Ver. 8.

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Ver. 8. *But Abner the ſon of Ner, captain of Saul's hoſt.*] A Man of the greateſt Authority in *Iſrael*, after *Saul* was dead; being General of all their Forces.

Verſe 8. *Took Iſhboſheth the ſon of Saul.*] Called *Eth-Baal*, 1 *Chron.* VIII. 31. as there are ſeveral other Names, which end indifferently, either in *Baſheth*, or *Baal*. For inſtance, *Gideon* is called *Jerubaal*, IX. *Judges* 1. and *Jerubbeſheth*, 2 *Sam.* XI. 21. And *Mephiboſheth* is called *Meribbaal*, 1 *Chron.* VIII. 34. For *boſheth* ſignifies Shame and Confuſion; and *Baal* being an infamous Idol, the holy Scripture makes theſe Names end promiſcuouſly either in *Baal* or *boſheth* or *beſheth*.

And brought him over.] The River *Jordan*.

To Mahanaim.] A place in the Tribe of *Gad*, XIII. *Joſh.* 26. So called from the Appearance of an Hoſt of Angels to *Jacob*, as he came to *Padan-Aram*, with his Houſhold, XXXII. *Gen.* 1. Here *Abner* thought he might moſt ſecurely do what follows, being at a diſtance from *David*. Under whom he could not promiſe himſelf that Command and Authority, which he hoped to maintain under *Iſhboſheth*.

Verſe 9. Ver. 9. *And he made him king over Gilead.*] Over all the Tribes on the other ſide *Jordan:* Which are comprehended under this Name.

And over the Aſhurites.] The *Chaldee* Paraphraſt underſtands hereby, the Tribe of *Aſhur:* Who though remote from *Mahanaim*, were forward to acknowledge him.

And over Jezreel.] A large and noble Valley, on the Borders of *Zebulon*, *Iſſachar*, and *Naphtali:* Who are all comprehended under this word.

And over Ephraim, and over Benjamin.] Under whom the *Simeonites* are comprehended.

And over all Iſrael.] All the Tribes on this ſide *Jordan*, ſave the Tribe of *Judah*.

Ver. 10.

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Verſe 10.

Ver. 10. *Iſhboſheth Sauls ſon was forty years old, when he began to reign.*] Therefore he was born, that very Year, in which *Saul* was made King: For he reigned *forty* Years, as St. *Paul* tells us, XIII. *Acts* 21.

And reigned two years.] Before there was any Hoſtility between him and *David*. So *Ralbag* expounds it, who makes this cohere with, *v.* 12. it being a mere Fancy of the Jews in *Seder Olam Rabba*, that the Throne was vacant, and there was no King in *Iſrael* for *five* Years. *Victorinus Strigelius* his Conjecture is far better: Who, after he had given the foregoing Interpretation of *Ralbag*, adds; that after the War broke out between *David* and *Iſhboſheth*, and *David* waxed ſtronger and ſtronger (III. 1.) *Iſhboſheth* being an unactive Prince, and unfit to command, *Abner* took the Adminiſtration of the Government upon himſelf, and managed the War, the other *five* Years which paſſed before *David* came to the Throne of *Iſrael*. Theſe five Years the Scripture doth not reckon as a part of *Iſhboſheth*'s Reign; becauſe he had the mere Name of a King, but no Authority at all.

But the houſe of Judah followed David.] Stuck cloſe to him, and were intirely at his Command.

Verſe 11.

Ver. 11. *And the time that David was king in Hebron over the houſe of Judah was ſeven years, and ſix months.*] So long therefore *Iſhboſheth* reigned over *Iſrael*. Unleſs we will ſuppoſe, either that the *Iſraelites* were five Years deliberating whether he, or *Mephiboſheth* ſhould be King (whoſe Right it was by the Laws of Succeſſion) or that he reigning two Years immediately after the Death of *Saul*, they were five Years deliberating whether they ſhould own *David* or no; neither of which is probable, as *Ralbag* thinks: Who judiciouſly obſerves, that thoſe words, *he reigned two years*, are to be joined with *v.* 12. *and Abner the*

Chapter II.

ſon of Ner went out, &c. That is, ſaith he, The two firſt Years of his Reign there was no War between the Houſe of *Saul*, and *David*: And then there had been no open War if *Abner* had not been the Author of it, *&c.*

Verſe 12. Ver. 12. *And Abner the ſon of Ner, and the ſervants of Iſhboſheth the ſon of Saul.*] The principal Officers about the King.

Went out of Mahanaim to Gibeon.] They paſſed over *Jordan*, into the Country of *Benjamin*, where *Gibeon* was (XVIII. *Joſh.* 25.) to fight with *Judah*, and to bring them into the Obedience of *Saul*'s Son. It is obſervable, that *David* did not begin any Hoſtility: But waited to ſee how God would diſpoſe things, in his Favour.

Verſe 13. Ver. 13. *And Joab the ſon of Zeruiah, and the ſervants of David went out.*] To oppoſe the Deſigns of the *Iſraelites*: For *Joab* was the chief Commander of *David*'s Forces; Whom the principal Officers of his Houſhold attended.

And they met together by the pool of Gibeon: and they ſat down, the one on one ſide of the pool, and the other on the other ſide of the pool,] The two Armies faced one another (as we now ſpeak) being parted only by the Pool that was between them.

Verſe 14. Ver. 14. *And Abner ſaid unto Joab.*] I ſuppoſe *David* had commanded *Joab* not to begin the Quarrel; but only ſtand upon his Defence. For he had ſworn to *Saul* that he would not cut off his Seed: And therefore would not willingly engage againſt *Iſhboſheth*, I. *Sam.* XXIV. 21.

Let the young men ariſe, and play before us.] He deſires that ſome Soldiers might be pickt out from the reſt; and make the two Armies Sport, as the *Gladiators* were wont to do in after times among the *Romans*

mans. Whereby alſo they might make a Trial of their Courage and Strength. So *Joſephus* ſaith, *Abner* was deſirous to learn πότεροι αὐτῶν ἀνδρειότεροι στρατιῶται ἔχοι, *which of they two had the braveſt ſouldiers.* Chapter II.

Ver. 15. *Then there aroſe and went over.*] The Pool of *Gibeon.* Verſe 15.

Twelve of Benjamin which pertained to Iſhboſheth the ſon of Saul.] They ſtill were forward to begin the Hoſtility: And *Abner* choſe this Number out of *Benjamin*, for the Honour (I ſuppoſe) of his own Tribe, and becauſe they were a valiant ſort of People; as appears by the Story in XX. *Judges.*

And twelve of the ſervants of David.] Whoſe Valour, no doubt, had been tried in other Exploits.

Ver. 16. *And they caught every man his fellow.*] That is, the Servants of *David*, laſt mentioned, caught each of them every one of the *Benjamites* that was his oppoſite. Verſe 16.

By the head.] That is, by the Hair of his Head, which they wore very long in thoſe days.

And thruſt his ſword in his fellows ſide.] That is, *David*'s Men killed every one of the *Benjamites*, with whom he was engaged: So ſome ſay *Joſephus* underſtood it: Though I can find no ſuch thing in him.

So they fell down together.] All the twelve Men of *Benjamin* fell down dead together.

Therefore was the place called Helcath-hazzurim, which is in Gibeon.] The Hebrew words ſignify, *the field of ſtrong men*; as hard and firm as a Rock.

Ver. 17. *And there was a very ſore battle that day.*] The Men of *Iſrael* enraged at the Loſs of their valiant Men, maintained a furious Fight, the reſt of that Day. Verſe 17.

And Abner was beaten, and the men of Iſrael, before the ſervants of David.] But ſtill Succeſs followed the Men of *Judah.*

Chapter II.

Ver. 18. *And there were three ſons of Zeruiah there.*] She was *David*'s Siſter: And therefore theſe were his Nephews.

Verſe 18. *Joab, Abiſhai, and Aſahel.*] All three very valiant Men, and great Commanders, as appears from 1 *Chron.* XXVII. 7. where the laſt of them is mentioned as one of *David*'s twelve Captains, over four and twenty Thouſand Men. See alſo Chapter XI. 26. of that Book.

And Aſahel was as light of foot, as a wild roe.] I noted in the foregoing Chapter, and in other places, that to be ſwift of foot, to purſue an Enemy, was a Quality highly eſteemed in Warriours. And therefore *Plato*, I remember, would have this to be one of the Exerciſes wherein Youth ſhould be trained up, *viz. Racing*, Ἐγιγῆν πάντων πολεμικώτατον ἡ σώμασι ὠκύτης πάντως· ἡ μὲν ἀπὸ τῶν ποδῶν, ἡ δ' ἀπὸ τῶν χειρῶν, &c. Lib. VIII. *de Legibus.* p. 852. *Edit. Serrani.*

Verſe 19. Ver. 19. *And Aſahel purſued after Abner.*] Being deſirous of the Glory, either of taking or killing the greateſt Man in *Iſrael*.

And in going he turned not to the right hand, or to the left, from following Abner.] Nothing could turn him aſide to purſue any other deſign: But he went right forward, having *Abner* only in his Eye.

Verſe 20. Ver. 20. *Then Abner looked behind him, and ſaid, art thou Aſahel? and he anſwered, I am.*] He ſpeaks to him civilly, having no mind to kill him.

Verſe 21. Ver. 21. *And Abner ſaid unto him, turn thee aſide to the right hand, or to the left: and lay thee hold on one of the young men, and take his armour.*] That he might not return without ſome Spoil, he bids him take one of his Attendants, his Arms and all; and be content with this Glory of carrying away ſuch a Priſoner. Thus *Kimchi* expounds it. Others think he bids him try

try his Valour upon one of his Servants, and diſarm him; and not venture to encounter him, who was an old Soldier. Chapter II.

But Aſahel would not turn aſide from following him.] Being poſſeſſed with a vain deſire, of more Glory than it was reaſonable to expect.

Ver. 22. *And Abner ſaid again to Aſahel, turn thee aſide from following me; wherefore ſhould I ſmite thee to the ground? how ſhall I hold up my face to Joab thy brother?*] Who was a fierce Man, and he knew would ſtudy Revenge. Verſe 22.

Ver. 23. *Howbeit he refuſed to turn aſide; ſo Abner, with the hinder end of his ſpear, ſmote him under the fifth rib, that the ſpear came out behind him.*] Pierced quite through his Liver and Bowels. See XX. 10. So *R. Johannes*, in the *Gemara Sanhedrim*, Cap. VI. Sect. 7. ſaith the fifth Rib is the Place where the Liver and the Gall are ſeated. Verſe 23.

And fell down there, and died in the ſame place.] He died immediately upon the ſpot (as we ſpeak) not being able to go, ſo much as one ſtep further. So dangerous it is to confide in a Man's own natural Strength; or to refuſe offers of Peace; or deſpiſe a flying Enemy, as *Pellicanus* here obſerves. The old Saying was, *If an Enemy fly, make way for him.*

And it came to paſs, that as many as came to the place, where Aſahel fell down and died, ſtood ſtill.] Ceaſed the Purſuit: Fearing perhaps the ſame Fate; or that *Aſahel*'s Body ſhould be expoſed to any Indignity.

Ver. 24. *Joab alſo and Abiſhai purſued after Abner: and the ſun went down, when they were come to the hill of Ammah, that lieth towards Giath, by the way of the wilderneſs of Gibeon.*] They were not ſo nimble as *Aſahel*, and therefore could not overtake *Abner*: Yet ſo furious, Verſe 24.

that

Chapter II. that the Death of *Aſahel* could not ſtop them, till they came to this place.

Verſe 25. Ver. 25. *And the children of Benjamin gathered them together to Abner, and became one troop, and ſtood on the top of a hill.*] Some of this Tribe, of which *Abner* was, and who were valiant People, as I obſerved before, rallied, as we now ſpeak; and ſtood in a Body, as if they would renew the Fight.

Verſe 26. Ver. 26. *And Abner called to Joab.*] Who was on the Top of another Hill, *v.* 24.

And ſaid, ſhall the ſword devour for ever?] There ought to be a meaſure ſet to our Anger: Which ought to go down with the Sun, as the Apoſtle ſpeaks.

Knoweſt thou not that it muſt be bitterneſs in the end?] In civil Wars, as *Cicero* ſpeaks (in his fourth Book of his Familiar *Epiſtles*) all things are miſerable, and nothing more miſerable than Victory it ſelf: Which makes the Conquerour do many things againſt his Will, to ſatisfy thoſe by whom he conquers. Therefore he ſaith in another place, *Extremum omnium malorum eſt belli civilis victoria*, Victory in a Civil War, is the greateſt of all Evils. Such was this; as he puts him in mind in the next words, that they who killed one another were Brethren.

How long ſhall it be, ere thou bid the people return from following their brethren?] They were all deſcended from one common Father: And all worſhipped one and the ſame God.

Verſe 27. Ver. 27. *And Joab ſaid, as God liveth, unleſs thou hadſt ſpoken, ſurely then in the morning, the people had gone up every one from following his brother.*] He wiſhes he had been of this mind in the Morning; for then there had been no fighting at all, if he had not deſired it, *v.* 14. So Dr. *Lightfoot* paraphraſes this Verſe, *If thou hadſt not ſaid what thou didſt in the morning* (Let the

the young Men ariſe, and play before us) *ſurely the people had gone every one from his brother: and there had been never a blow ſtruck, but that thou didſt provoke it.* Chapter II.

Ver. 28. *So Joab blew the trumpet.*] Cauſed a Retreat to be ſounded. Verſe 28.

And all the people ſtood ſtill, and followed after Iſrael no more, neither fought they any more.] Neither at that time, nor any other.

Ver. 29. *And Abner and his men walkt all that night, through the plain, and paſſed over Jordan.*] They made all the haſte they could home: Being fearful to truſt themſelves near to the Army that had beaten them. Verſe 29.

And went through all Bithron, and they came to Mahanaim.] Some think by *Bithron* is meant the Mountain of *Bethor*, mentioned 2 *Cantic.* 15.

Ver. 30. *And Joab returned from following Abner, and when he had gathered all the people together.*] Returning from the Purſuit, every one reſorted to the Company to which he belonged. Verſe 30.

There lacked of the ſervants of David *nineteen men, and Aſahel.*] This is an Argument that the twelve Men of *Judah*, who began the Fight in a Combat with as many of *Benjamin*, were not killed: For if they were, then there would have been no more than *ſeven* Men killed in the Battle: Which is not probable.

Ver. 31. *And the ſervants of* David *had ſmitten of Benjamin, and of Abners men: ſo that three hundred and threeſcore men died.*] This loſs was not great in it ſelf: For it is likely *David* had given order, his Men ſhould be as ſparing as they could, in killing their Brethren; who were, he knew, to be his Subjects. Verſe 31.

Ver. 32. *And they took up Aſahel, and buried him in the ſepulchre of his Father, which was in Bethlehem.*] I think *Joſephus* takes this right: Who ſaith, *Joab* and his

Chapter II.

his Men lodged all Night in the place of Battle, and buried their dead; and then next Morning carried *Asahel* to be buried among his Anceſtors.

And Joab and his men went all night.] Having buried *Aſahel*, they marched all the next Night towards *Hebron*.

And they came to Hebron at break of day.] Where they gave *David* an account of all this Action.

Chapter III.

CHAP. III.

Verſe 1. Verſe 1. NOW *there was long war between the houſe of Saul, and the houſe of* David.] Their Enmity continuing throughout the whole Reign of *Iſhboſheth*, it is likely there were many Bickerings and Skirmiſhes between *Iſrael* and *Judah*: But no pitcht Battle that we read of. The contrary rather ſeems to be affirmed in the foregoing Chapter, *v.* 28.

But David waxed ſtronger and ſtronger, and the houſe of Saul weaker and weaker.] In all their Rencounters (as we now ſpeak) *David* had the better: And it is likely many of the *Iſraelites* fell off to him; which very much added to his Strength, and weakned the Houſe of *Saul*.

Verſe 2. Ver. 2. *And unto David were ſons born in Hebron.*] He had no Children, it ſeems, during his Exile: Or, if he had, they were Daughters.

His firſt born was Amnon of Ahinoam the Jezreelite.] She was his Wife before *Abigail*, and brought forth his firſt born Son: Who proved a great Affliction to him.

Ver. 3.

Ver. 3. *And his ſecond Chileab of Abigail the wife of Nabal the Carmelite.* Of whom we have no further account any where: Only he is called *Daniel* in I. *Chron.* III. 1. And the Hebrew Doctors give this Reaſon of both Names. He called him, ſay they, when he was born *Daniel* (which was his *Fundamental*, that is, his primary Name) becauſe, ſaid he, *God hath judged*, or *vindicated* me from *Nabal.* And afterwards he called him *Chileab*, as much as to ſay, *like to his Father:* Becauſe in his Countenance he reſembled *David.* And this he did, for this reaſon, to ſilence the Mockers of that Age: Who ſaid *Abigail* had conceived by *Nabal*, whoſe Son this was. For the confuting of which Calumny, God was pleaſed to order that the Faſhion of his Face ſhould be perfectly like to *David*'s. Chapter III. Verſe 3.

And the third Abſalom, the ſon of Maacah, the daughter of Talmai, king of Geſhur.] We read of the *Geſhurites* in the foregoing Book, XXVII. 8. upon whom it is there ſaid *David* made an Inrode: And brought away this fair Captive, a little before *Saul*'s Death. And when he came to *Hebron*, and ſhe was ſufficiently inſtructed and prepared to be a Proſelyte, he made her his Wife. Thus the Jews tell the Story: Which doth not ſeem to be true, becauſe it is ſaid in that Invaſion, he ſlew all the Women. We muſt look therefore for other *Geſhurites*, whom we find in the North, as the forenamed were in the South. See III. *Deut.* 14. XII. *Joſh.* 5. How *David* came by the Daughter of the King of theſe People, it is not eaſy to tell. Perhaps he thought it Policy to make a Friend of the King of *Geſhur*, who lay near to *Iſhboſheth*, and might be a Curb to him, and give him a Diverſion, if he attempted any thing againſt *Judah:* And therefore married his Daughter.

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Ver. 4. *The fourth Adonijah, the ſon of Haggith; the fifth Shephatiah the Son of Abital.*] Of the former of theſe, we read in the beginning of the next Book, how his Ambition led him to Deſtruction (as *Abſalom*'s did) but nothing of the other.

Verſe 5.

Ver. 5. *The ſixth Ithream by Eglah* Davids *wife.*] This only being called his Wife (though the reſt were ſo likewiſe) hath led the Jews into an Opinion, that *Michal* who was his firſt Wife is here called *Eglah.* Becauſe ſhe was a lovely Woman, in whom he much delighted, when he firſt married her. It is ſaid indeed in the VI. 23. *ſhe had no child until the day of her death:* But the meaning of that is, ſhe was barren after ſhe had taunted *David* for dancing before the Ark; not that ſhe never had a Child before that time.

Theſe were born to David in Hebron.] During the Six Years and a half that he reigned there. I do not know what weight there is in the Obſervation of *Conradus Pellicanus* on this place, but leave it to the Judgment of the Reader. God ſo diſpenſed things that Men in thoſe days, of many Wives, ſeldom produced many Children, *quaſi natura reclamante rei indignitatem*, as if Nature abhorred the Indignity of the thing, and approved the Conjunction of one Man with one Woman. He did well to ſay *ſeldom*; for we read of one who had threeſcore and ten Sons by many Wives (viz. *Gideon*) though they came to nothing.

Verſe 6.

Ver. 6. *And it came to paſs, while there was war between the houſe of Saul and the houſe of* David, *that Abner made himſelf ſtrong for the houſe of Saul*] Went up and down through all the Tribes of *Iſrael*, to ſtrengthen his Intereſt, and confirm them in their Allegiance to *Iſhboſheth*: As the ſame *Pellicanus* expounds it.

Ver. 7.

Ver. 7. *And Saul had a concubine, whoſe name was Rizpah, the daughter of Ajah.*] By whom he had two Sons, XXI. 8. Chapter III.

And Iſhboſheth ſaid to Abner, why haſt thou gone into my fathers concubine?] The Jews look upon it as a very great Crime, for any Man, though never ſo great, to marry the Widow of the King: For it was eſteemed an Affectation of the Kingdom; as appears in the caſe of *Adonijah*. Therefore *Iſhboſheth* had reaſon to be angry with *Abner*, though he was ſo unſeaſonably. Verſe 7.

Ver. 8. *Then was Abner very wroth for the words of Iſhboſheth.*] He was grown ſo haughty, and thought his Merits ſo great; that he thought he might do any thing, without Reprehenſion. Verſe 8.

And ſaid, am I a dogs head?] He thought *Iſhboſheth* uſed him not as a Captain of the Hoſt of *Iſrael*, but as if he had been a Keeper of Dogs. So the word *Head* ſignifies, as the Jews generally explain it. *Raſi* for inſtance; *I am treated as if I was a Commander that hath only the cuſtody of dogs.* To the ſame purpoſe *Kimchi*: And *R. Eſaias* more largely (as *Bochart* obſerves) *when I am a leader of all Iſrael, thou haſt caſt contempt upon me, as if I was only ſet over a company of dogs.* So the *Syriack* here tranſlates *Dog* in the ſingular Number, to ſignify *Dogs* in the plural: *Captain of a pack of Dogs.* Which was a vile Employment, becauſe a Dog is generally accounted the vileſt Animal, *Hierozoicon* P. I. Lib. 2. Cap. 56.

Which againſt Judah do ſhew kindneſs this day to the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David.] He inſolently reckons up his great Services to him, and to his Family: When he could have ruined him, if he had pleaſed; by making *David* King, as eaſily as he had done him.

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That thou chargeſt me with a fault concerning this woman?] He upbraids him with Ingratitude, in taking notice of ſuch a ſmall Fault (as he accounted it) of lying with *Rizpah*. For, as *Peter Martyr* thinks, he did not intend to have her for his Wife; but uſed her as his Harlot.

Verſe 9. Ver. 9. *So do God to Abner, and more alſo, except as the* LORD *hath ſworn to* David, *even ſo I do to him.*] Theſe words ſhow he knew very well God had unalterably reſolved to beſtow the Kingdom of *Iſrael* upon *David:* And yet his Ambition led him hitherto, to oppoſe not only *David*, but the LORD himſelf.

Verſe 10. Ver. 10. *To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of* David *over Iſrael and over Judah, from Dan even to Beer-ſheba.*] A wonderful Change! Which the ſtudy of Revenge wrought in him: That he who lately went about the Country, confirming the *Iſraelites* in their Oppoſition to *David*, now reſolved to bring them all over to him. *Such is the Genius of many great Courtiers, who are irritated upon ſlight occaſions: and rather rule over kings, than are ruled by them.* They are the words of *Conradus Pellicanus.*

Verſe 11. Ver. 11. *And he could not anſwer Abner again; becauſe he feared him.*] He was afraid to provoke him to a higher degree, by anſwering again: And therefore now was ſilent, when it was too late.

Verſe 12. Ver. 12. *And Abner ſent meſſengers to* David *on his behalf.*] Having thus incenſed his Maſter, he thought it not ſafe to delay the Execution of what he had threatned. Yet, thought it neither ſafe nor prudent to go himſelf to *David*, till he had tried his Inclinations by Meſſengers, whom he privately ſent to treat with him.

Saying,

Saying, whoſe is the land?] This was as much as to ſay, that he owned him to be Lord of all the Country; by God's ſpecial Gift. Chapter III.

Saying alſo, make thy league with me; and behold my hand ſhall be with thee, to bring about all Iſrael to thee.] He deſires all Enmities might be forgotten, and that *David* would make a League of Friendſhip with him: And then he undertook, having a great Power over *Iſrael*, to make them all his Subjects.

Ver. 13. *And he ſaid well, I will make a league with thee.*] He ſoon agreed to the Motion; with which he could not but be well pleaſed. But ſome think he did ill, to make a League with ſuch a wicked Man; eſpecially ſince he did not enquire of God, whether he ſhould do it or no. But this is more than any Body can tell; for many things were done, that are not recorded. Verſe 13.

But one thing I require of thee; that is, thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter, when thou comeſt to ſee my face.] This was a very reaſonable Condition, if *Abner* was able to effect it: Both upon *David*'s own account and hers. For ſhe was his firſt and beloved Wife; and ſhe was by force given to another Man: Who could not lawfully enjoy her; *David* having given her no Bill of Divorce. And therefore *Phalti*, the Jews think, being a good Man, never knew her (as I obſerved on the foregoing Book XXV. 44.) So that ſhe lived unhappy, in a double State of Separation: From *David*, and from her preſent Husband. There was ſomething of Policy alſo in this Demand; that he might ingratiate himſelf with the *Iſraelites*, by ſhowing great Love to the Houſe of *Saul*.

Ver. 14.

Chapter III.

Verse 14.

Ver. 14. *And David sent messengers to Ishboseth Sauls son, saying.*] We do not read what Answer *Abner* gave to *David*, when he required the forenamed Condition of him. But it is probable he let *David* know, as the Truth was, that it was not in his Power to bring *Michal* with him, without *Ishboseth*'s consent, whose Sister as well as Subject she was. At least, it was not safe to attempt it; and therefore he advised him to send to her Brother, who could not easily deny what he desired: Which *Abner* also, it is likely, undertook to represent, as a most just demand.

This Counsel of *Abner* *David* followed, and it had the Success he wished.

Deliver me my wife Michal, which I espoused to me, for an hundred foreskins of the Philistines.] Whom he purchased of *Saul* with the Hazzard of his Life.

Verse 15.

Ver. 15. *And Ishboseth sent, and took her from her husband.*] He is called *her Husband*, says the *Gemara Sanhedrim* (Cap. 7. Sect. 2.) because he loved her with a Conjugal Affection: Though he did not enjoy her. This was an honourable Action of *Ishboseth*, to restore *David* his lawful Wife: Like to which *Strigelius* here notes in several great Men. Particularly in the famous *Scipio*, who restored *Allucius* his Wife to him, who had been taken by his *Soldiers*. And *Pausanias* General of the *Lacedæmonians*; who after the Fight at *Platea*, sent *Coa* who was a Captive, unto her Relations.

Even from Phaltiel the son of Laish.] Called *Phalti* in the I. *Sam.* XXV. 44. The word *El* is here added, say the Jews, because *God* interposed all the time he had her, to keep them from Sin. For he put a Sword between *Michal* and him, when he went to Bed to her: Signifying he should be cut off, if he lay with her. *Kimchi* and *Ralbag* follow this Fancy of the *Talmudists:*

Talmudiſts: But others diſlike it, and think that *David* had given her a Bill of Divorce. Unto which he being compelled by *Saul*'s Violence, and not doing it willingly, they think it was null; and that *David* might lawfully take her again; though *Phalti* had enjoyed her. But *Abarbinel* confutes both theſe Opinions: And thinks that *Saul* was not ſo impious as to take a Wife from her Husband, and give her to another: nor *David* in ſuch need of a Wife, as to ſend for *Michal*, if ſhe had lived in Wedlock with another Man. And therefore he obſerves, that *Saul* is not ſaid (in V. *Sam.* 25, 44.) to *give her to wife* unto *Phalti*, but only *to give her:* That is, to commit her to his Care and Cuſtody in the Abſence of her Husband; that ſhe might live vertuouſly, and not follow after *David.* For he ſuppoſes *Phalti* to have been an old, grave, and pious Man, who might be truſted with her; as he was with the Children of *Merab*, the other Daughter of *Saul:* Who ſent them to *Phalti* to be educated, and to bear *Michal* company. As for his being called *her Husband* (in this Verſe and the next) he obſerves the word is not *Baalah*, but only *Iſhah*; which is uſed, he ſaith, for one that is the Keeper and Overſeer of another Perſon. Chapter III.

Ver. 16. *And her husband went with her along weeping behind her to Bahurim.*] Being very loth to part with her Company: Which was delightful to him. Verſe 16.

Then ſaid Abner unto him, return, and he returned.] *Abner* intended to have the Honour of preſenting her unto the King: And would not have the Old Man appear, to diſturb their meeting with his Tears.

Ver. 17. *And Abner.*] Having ſeen *David*, and given him aſſurance of his Fidelity, as *David* did him of his Friendſhip. Verſe 17.

Had

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Had communication with the elders of Iſrael, ſaying.] Went back to perſwade all, to do as he had done: And by bringing over the great Men to *David*, he doubted not the Multitude would follow.

Ye fought for David in time paſt, to be king over you.] For after the Slaughter of *Goliath*, he was very Gracious in the Eyes of all the People, and was much beloved by them, I. *Sam.* XVIII. 5. 16. And when he was forced to fly, a great many of *Iſrael* came over to him, while he dwelt at *Ziklag*: Of the *Benjamites*, 1 *Chron.* XII. 2, &c. and the *Gadites*, v. 8, 9, &c. and the *Manaſſites*, v. 19, &c. and after he came to *Hebron*, more went over to him out of all the Tribes of *Iſrael*, v. 23. and the following part of that Chapter. And it is highly probable, that as ſoon as *Saul* and *Jonathan* were dead, they all generally inclin'd to make *David* their King: If *Abner* by his great Authority, had not ſet up one of the Family of *Saul*.

Ver. 18. *Now then do it.*] Fulfil your own Deſires and Intentions.

For the LORD hath ſpoken of David, ſaying, by the hand of my ſervant David, I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies.] We no where read theſe words recorded; but, it is likely, *Samuel* had often ſpoken them: If not at length, yet they are included in the words of God to *Samuel*, when he commanded him to anoint *David* King over *Iſrael*, I. *Sam.* X. 1. 12. for this was the Intention of giving them a King, that he might fight their Battles, I. *Sam.* VIII. 20.

Verſe 19. Ver. 19. *And Abner alſo ſpake in the ears of Benjamin.*] Where he had more Intereſt than among the reſt: Being of that Tribe: Whom it was neceſſary to take ſome pains withal, to gain their Affection to *David*. Therefore he ſeems to have ſpoken, not only with their *Elders*,

ders, but to have gone through the ſeveral Families in the Tribe: Who were much devoted to the Houſe of *Saul*, and had ſtuck cloſe to it; and were the firſt that attempted any thing againſt *David*, 11. 15. Chapter III.

And Abner went alſo to ſpeak in the ears of David *in Hebron, all that ſeemed good to Iſrael.*] He went, and reported to *David* privately, the Senſe of all the People.

And that ſeemed good to the whole houſe of Benjamin.] Particularly he related how all *Benjamin* ſtood affected to him: Whom he brought over ſo effectually, that they never forſook the Houſe of *David*, when all the reſt of the Tribes did.

Ver. 20. *And Abner came to* David *in Hebron, and twenty men with him.*] Now he appeared publickly, and declared himſelf for *David*. Verſe 20.

And David *made Abner, and the men that were with him a feaſt.*] Not merely as a Token of Kindneſs: But to make a League with him (as he had deſired, and *David* promiſed, *viz.* 12. 13.) Into which it had been an ancient Cuſtom to enter by eating and drinking together, XXVI. *Gen.* 30. XXXI. 44. and other places.

Ver. 21. *And Abner ſaid, I will ariſe and go, and will gather all Iſrael together unto my lord the king: that they may make a league with thee.*] He intended to bring all the chief Men of *Iſrael* to own him for their King, as he had done; and promiſe to be his faithful Subjects: Which he knew he could effect, becauſe they had already declared their Mind, in the private Conferences he had had with them, v. 17, &c. Verſe 21.

That thou mayſt reign over all that thy heart deſireth.] That is, over all the Tribes of *Iſrael*.

Chapter III.

And David ſent Abner away, and he went in peace.] They parted as good Friends do; with Wiſhes of all Happineſs on both ſides.

Verſe 22. Ver. 22. *And behold the ſervants of* David *and Joab came from purſuing a troop: And brought a great ſpoil with them.*] In thoſe times of Diſtraction between *Judah* and *Iſrael*, we may well think their Neighbours, who were Enemies to both, the *Philiſtines*, *Edomites*, *Moabites*, and others, made many Inrodes upon the Country to get Spoil. Whom *Joab* and the great Men about *David* watched, and at this time had overtaken them, in their return Home, and recovered a great Booty from them.

But Abner was not with David *in Hebron; for he had ſent him away, and he was gone in peace.*] Though *Abner* was not there when *Joab* returned victorious, yet he ſeems to be but juſt gone, a little way out of the City, *v.* 26.

Verſe 23. Ver. 23. *And when Joab and all the hoſt that were with him, were come.*] That is, the Captains of the Hoſt, or principal Officers, were come to give an account of their Succeſs.

They told Joab, ſaying, Abner came to the king, and he hath ſent him away, and he is gone in peace.] Some officious Courtiers informed him of what had paſſed in in his Abſence: As it is likely, they were wont to do of all that the King did. For he that commanded all the Forces, had in effect every Body elſe at his Command.

Verſe 24. Ver. 24. *Then Joab came to the king, and ſaid, what haſt thou done? behold Abner came unto thee, why is it that thou haſt ſent him away, and he is quite gone?*] He chides the King, as if he did not underſtand his own Intereſt; but was to be taught by him. Which high Pre-

Preſumption he was conſtrained to endure, becauſe of his great Power with the Military Men. Chapter III.

Ver. 25. *Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out and thy coming in; and to know all that thou doeſt.*] It is likely that *Joab* himſelf did not believe, that *Abner* came with a deſign, only to learn how *David*'s Affairs ſtood, and to make his advantage of it: But he would have *David* believe ſo, that he might have the better colour for his wicked deſign of diſpatching *Abner*. Verſe 25

Ver. 26. *And when Joab was gone out from David.*] He ſeems to have gone out in an Huff; not ſtaying for an Anſwer. Verſe 26.

He ſent meſſengers after Abner.] In the King's Name, I ſuppoſe, as if he had ſomething further to communicate to him: For otherwiſe it is not credible that *Abner* would have returned.

And brought him back from the well of Sirah.] It is not certain where this well was: But, it is probable, not far from *Hebron*. *Joſephus* ſaith twenty Furlongs diſtant from thence.

But David knew it not.] Gave him no ſuch Order, as he pretended.

Ver. 27. *And when Abner was returned to Hebron, Joab.*] Who waited for him at the entrance of the City. Verſe 27.

Took him aſide in the gate.] Which being a publick place, where Men met to do Buſineſs, and where the Courts of Judgment ſate, it made *Abner* ſuſpect no Danger.

To ſpeak with him quietly.] Eſpecially ſince he took him by the hand in a friendly manner, to have ſome Diſcourſe with him.

Chapter III.

And ſmote him under the fifth rib, that he died.] Immediately, without ſpeaking a word. See the foregoing Chapter, *v.* 23.

For the blood of Aſahel his brother.] This was one reaſon, but the chief was, his Fear that *Abner* would overtop him if he brought all *Iſrael* to ſubmit to *David*: Being a Man longer verſed in Military Affairs than himſelf; and who had governed *Iſrael* in the time of *Saul*'s Diſtraction, and ſince *Iſhboſheth* was made King by him. So *Joſephus:* He was afraid leaſt *Abner* ſhould receive from *David*, πρώτην τάξιν, the higheſt place above himſelf. Upon which he makes this Reflection, ὅσαι πλίνθοι, &c. *What will not men dare to do, who are covetous, ambitious, and will be inferiour to none, for to obtain what they deſire? They will commit a thouſand crimes: and rather than loſe what they have got, they will not fear ſtill to commit greater wickedneſſes.*

Verſe 28. Ver. 28. *And afterwards when David heard it, he ſaid, I and my kingdom are guiltleſs before the LORD for ever, from the blood of Abner the ſon of Ner.*] He lift up his hands to God (as *Joſephus* explains it) and with a loud Voice cried out publickly, that God knew he was innocent in this matter: And therefore truſted he would not let him, and his Kingdom ſuffer for it.

Verſe 29. Ver. 29. *Let it reſt on the head of Joab.*] The guilt and Puniſhment lie upon him; who was the ſole Committer of this Murder.

And on all his fathers houſe.] His Indignation at the Fact, ſeems to have tranſported him too far; making him wiſh all *Joab*'s Family might ſuffer for it: Which was againſt the Law of God (XXIV. *Deut.* 16.) that Children ſhould not ſuffer for their Father's Sin. It may be looked upon therefore, as a Prophetical Prediction, rather than as a private Imprecation: Or as words

words ſpoken in a great Paſſion; which made him think the Puniſhment could not be too ſore, or too laſting, for ſo horrid a Crime. In the Guilt of which, *Joab* endeavoured to involve the King, by ſending for *Abner* back in the Kings Name (as *Joſephus* takes it) and ſo might be thought to have killed him by his Order. Chapter III.

And let there not fail from the houſe of Joab, one that hath an iſſue.] Which was ſuch a very noiſome Diſeaſe, that by the Law of the Jews, it made the very Bed on which a Man, that had it, lay; or the Seat on which he ſat, unclean. In ſhort, he was no leſs abominable among them, than a menſtruous Woman. See XV. *Levit.*

Or that is a leper.] How filthy he was accounted, See XIII. *Levit.* where by the Law he was ſecluded from all Society.

Or that leaneth on a ſtaff.] By reaſon of ſome great Weakneſs, or Lameneſs: Having the Gout, as *Pellicanus* takes it.

Or that falleth on the ſword.] This, in our Language, ſignifies *that maketh away himſelf.*

Or that lacketh bread.] Is a Beggar, and ready to ſtarve.

Ver. 30. *So Joab and Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother Aſahel at Gibeon in the battle.*] It ſeems *Abiſhai* was near at hand, ready to aſſiſt in the Murder: If there had been any need of his help. Verſe 30.

Ver. 31. *And David ſaid to Joab, and to all the people that were with him.*] To the whole Court. Verſe 31.

Rend your clothes, and gird you with ſackcloth, and mourn before Abner.] Theſe were all outward Expreſſions of very great Sorrow: Which *Joab* himſelf was forced to make a ſhow of.

And

Chapter III.

And David himself followed the bier.] Was the chief Mourner. In which the Jews think *David*'s Passion made him again exceed his Bounds: For *Maimonides* saith, it was not lawful by their Constitutions, for the King to accompany a dead Corps to the Grave; but he ought to mourn at Home. This is their Doctrine in *Sanhedrin* Cap. 2. Sect. 13. and the *Gemara* there, Cap. 2. N. 5. See *Cocceius* his Annotations. But a famous Writer among them, *Mikotzi*, saith it was indifferent: The King might do as *David* did, if he pleased: For which he quotes *R. Jehuda.* Therefore though, perhaps, it was not commonly done, yet *David*, to purge himself from all Suspicion of this Crime, and to show his extream great Grief for it, thought fit to do *Abner* this publick Honour. See *Guil. Schickardus* in his *Jus Regium*, Cap. IV. *Theor.* XIII.

The word we here translate, *the Bier*, is in the Original, *the Bed:* On which Persons of Quality were wont to be carried forth to their Graves, as ordinary People were upon that which we call a *Bier.* And Kings were sometimes carried out upon Beds very richly adorned, as *Josephus* tells us *Herod* was in the latter end of his first Book of the *Jewish Wars*, Κλίνη μὲν ὁλόχρυσος, &c. The Bed was all gilded, set with precious Stones, and a purple Cover curiously wrought, *&c.*

It is but a Fancy, that they were wont to follow the *Bier*, and not to go before it: To signify that they lookt upon their dead Friends not as lost, but only gone before them, *Præmissi non amissi*, as *Seneca* speaks.

Verse 32. Ver. 32. *And they buried Abner in Hebron; and the king lift up his voice, and wept at the grave of Abner, and all the people wept.*] By this it appears he was buried in Pomp, and with a long train of People attending his

his Corps, as there did the Widow's Son in *Luke* 14. When they came to the Grave, and laid the Corps there, it was the cuſtom to make great and loud Lamentations; which are ſometimes called *howlings* in the Prophetical Language. And commonly before the word *weeping*, there is mention in Scripture of *lifting up the voice*, in doleful Cries. This is as ancient as *Abraham*'s time, XXI. *Gen.* 16. and we find *Joſeph* weeping ſo loud, upon a different occaſion, that all the Houſe of *Pharaoh* heard him, XLV. *Gen.* 2. 14, 15. The forms of Lamentation are noted by the Prophets, XXII. *Jerem.* 18. V. *Micah* 16. VII. Chapter III.

Ver. 33. *And the king lamented over Abner, ſaying.*] *Joſephus* looks upon what follows as a kind of *Epitaph* upon *Abner*, whom *David* buried magnificently, as he ſpeaks, Θάλας δ' αὐτὸν μεγαλοπρεπῶς, ἐν Ἑβρὼν συγκαλύψας τάφῳ, &c. Verſe 33.

Died Abner as a fool dieth.] By a *Fool* in Scripture is often meant a wicked Man, a Malefactor; and ſo the Senſe, according to this Tranſlation, is, did he die by the hand of Juſtice, for ſome notorious Crime committed by him? Or did he die by his own Folly? No ſuch matter. But the words may be tranſlated out of the Hebrew. *How like a fool died Abner?* Or, *Should Abner have died like a fool?*] That is, what pity is it, that ſuch a valiant Man ſhould die on this Faſhion! By Treachery; without any Power to defend himſelf.

Ver. 34. *Thy hands were not bound, nor thy feet put into fetters.*] He was not a Priſoner, but had both hands and feet at Liberty; and yet could make no uſe of them for his own Preſervation. *Victorinus Strigelius* thinks that *David*, in theſe words, diſtinguiſhes him from thoſe Criminals, whoſe hands being tied behind them, are carried to Execution; and from thoſe idle Soldiers who being taken Captive in War, have Fetters Verſe 34.

clapt

Chapter III. clapt upon their Legs, to keep them from running away. He was none of theſe; neither a notorious Offender, nor a Coward: But perfidiouſly murdered by one, in ſeeming Friendſhip with him. But the plain meaning ſeems to be; that if his Enemy had ſet upon him openly, he had been able to make his part good with him.

But as a man falleth before wicked men, ſo felleſt thou.] That is, before a ſecret Murderer.

And all the people wept again over him.] Upon this Speech of the King, which was mournfully ſpoken, they were ſo affected, that it drew Tears more plentifully from them.

Verſe 35. Ver. 35. *And when all the people came to cauſe David to eat meat, while it was yet day.*] This was a Cuſtom among the Hebrews; whoſe Friends were wont to come, after the Funeral was over, to comfort thoſe who had buried their dead, and ſend in Proviſions to make a Feaſt. It being ſuppoſed, that they themſelves were ſo ſorrowful, as not to be able to think of their neceſſary Food. See XVI. *Jerem.* 5, 7, 8. and XXIV. *Ezek.* 17. and *Grotius* upon that place.

David ſware, ſaying, God do ſo to me and more alſo, if I taſte bread, or ought elſe, till the ſun be down.] He reſolved to keep a ſtrict and rigid Faſt, which did not end till the Sun was ſet. Hence it appears, that they buried their dead in the day time.

Verſe 36. Ver. 36. *And all the people took notice of it.*] Of his great Grief.

And it pleaſed them: for whatſoever the king did pleaſed all the people.] They were pleaſed with the Honour he had done this great Man: Whereby he ſo ingratiated himſelf with the People, that they were diſpoſed to put a kind Conſtruction upon all his Actions; as wiſe and well becoming him.

Ver. 37.

Ver. 37. *For all the people.*] Of *Judah*; or, all thoſe that were about the King. Chapter IV.

And all Iſrael underſtood that day, that it was not of the king to ſlay Abner the ſon of Ner.] That he neither ordered it, nor conſented to it, nor any way approved it: But was heartily grieved for his Death. Verſe 37.

Ver. 38. *And the king ſaid unto his ſervants.*] Who perhaps were not ſenſible enough of this Loſs; or, thought he bewailed it too much. Verſe 38.

Know ye not, that there is a prince, and a great man fallen this day in Iſrael?] He bids them conſider his Birth, and his Power, Authority, and Valour, with all his other excellent Qualities: And they would not think it ſtrange that he buried him with ſo much Pomp, and mourned ſo heavily for him.

Ver. 39. *And I am this day weak.*] In the Hebrew it is *tender*, that is, his Kingdom was young (as we ſpeak) and not ſetled and confirmed. Verſe 39.

Though anointed king.] Or, as the words may be tranſlated, *and anointed king.*] That is, not born to a Kingdom, but newly called to it, without any Hereditary Right to the Authority: Which made it more ſlender, than if it had been of long ſtanding. This ſeems to have been the reaſon why he did not puniſh *Joab* for this Murder, becauſe he himſelf was not well eſtabliſhed. He had alſo been very faithful and ſtuck cloſe to him in his Adverſity; and had a mighty Power among the Military Men (as I ſaid before) and was alſo an excellent Soldier himſelf: Which made him very neceſſary to *David* in a time of Civil War and Diſcord between *Judah* and *Iſrael*. Therefore Prudence made him defer his Puniſhment, till a better Opportunity. As God himſelf ordinarily doth not call Men to an account immediately for their Sins, but

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takes a time to do it more ſeverely, than if it were done preſently.

And theſe men, the ſons of Zeruiah, are too hard for me.] He and his Brother had got ſuch an Intereſt in the Soldiery, and among the People both in the Court and Country, that he knew not how to deal with them. Yet he not only ſufficiently ſhowed that he deteſted their Actions; but that he did not ſtand in awe of them. For he commanded *Joab* to attend *Abner*'s Funeral, with his Cothes rent, and in Sackcloth: And to his Face commended *Abner* highly, and condemned his Murder of him (*v.* 31, 33, 34.) which was a great Mortification to him; and a kind of Penance which he made him do for his Crime.

The LORD ſhall reward the doer of evil, according to his wickedneſs] He was confident God would puniſh him, as he deſerved; if he could not do it himſelf. And this may be lookt upon as a Prayer, that God would not ſuffer him to eſcape his Vengeance.

Chapter IV.

CHAP. IV.

Verſe 1. Verſe 1. *AND when Sauls ſon heard that Abner was dead in Hebron, his hands were feeble.*] Having loſt his Supporter and Defender; and hearing he was gone over to *David*, as appeared by his dying in *Hebron*.

All the Iſraelites were troubled.] Becauſe by his Death the Treaty with *David* was broke off; or there was none to manage it with ſuch Authority and Prudence as *Abner* had: And they foreſaw ſome great change (which they knew not how it would end) by the loſs of

of this great Man. For ſo *Plato* obſerves from long Experience, Ὅταν μέλλει κακῶς πράττειν πόλις, ἔξεισι τὸς ἀγαθὸς ἄνδρας ἐκπαύτης τῆς πόλεως ὁ Θεός, *When any Calamity is to befal a City, God is wont to take away excellent men out of that City.* Chapter IV.

Ver. 2. *And Sauls ſon had two men that were captains of bands.*] Captains, perhaps of two Companies of Guards about the King. Verſe 2.

The name of the one was Baanah, and the name of the other Rechab, the ſons of Rimmon a Beerothite, of the tribe of Benjamin.] The King's own Tribe: Which made him repoſe the greater Truſt and Confidence in them.

For Beeroth alſo was reckoned to Benjamin.] Though it was now in the hand of the *Philiſtines*, yet it belonged to the Tribe of *Benjamin*, XVIII. *Joſh.* 25.

Ver. 3. *And the Beerothites fled to Gittaim.*] When *Saul* was ſlain, ſeveral *Iſraelites* left their Cities and fled, and the *Philiſtines* took Poſſeſſion of them: Among which this City, it ſeems, was one forſaken by its Inhabitants, I. *Sam.* XXXI. 7. There was a Place called *Gittaim* in the ſame Tribe of *Benjamin*, XI. *Nehem.* 53. But it is not likely that was the place here mentioned: For the *Beerothites* would, in all Probability, fly further off from the *Philiſtines*. Verſe 3.

And were ſojourners there to this day.] When this Book was written, they were not returned to their own Country: Being commodiouſly ſetled, I ſuppoſe, in the other place. Why this is here related, it is hard to ſay: Perhaps it was to ſhow that theſe were two Soldiers of Fortune (as we now ſpeak) whoſe Neceſſity forced them to ſeek for a Support: Which they met withal at the Court of *Iſhboſheth*; where they came to Preferment.

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Verſe 4.

Ver. 4. *And Jonathan Sauls ſon, had a ſon that was lame of his feet, and was five years old when the tidings came of Saul and Jonathan.*] That is, the Tidings of their Death mentioned, I. *Sam.* XXXI.

And his nurſe took him up and fled; and it came to paſs as ſhe made haſte to flee.] Being in a very great Fright.

He fell and became lame; and his name was Mephiboſheth.] This ſeems to be related to ſhow, what it was that emboldened theſe Captains to do what follows: Becauſe he, who was the next Avenger of Blood was very young; and beſides was lame and unable to purſue them.

Verſe 5.

Ver. 5. *And the ſons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day, to the houſe of Iſhboſheth; who lay on a bed at noon.*] As the manner was, and ſtill continues, in hot Countries.

Verſe 6.

Ver. 6. *And they came thither into the midſt of the houſe, as though they would have fetched wheat.*] In the Hebrew, *carrying wheat.* Which they either brought into the King's Granaries, for the uſe of his Houſhold; or carried forth for the ſupply of their Soldiers, who were maintained at the King's Charge.

And they ſmote him under the fifth rib, and Rechab and Baanah his brother eſcaped.] They gave him a mortal Wound: And no body ſuſpecting them, they eaſily made their eſcape.

Verſe 7.

Ver. 7. *For when they came into the houſe, he lay on his bed in his bed-chamber.*] In a private Room; into which he was wont to retire from Company, when he had a mind to repoſe himſelf.

And they ſmote him, and ſlew him, and beheaded him, and took his head.] The privacy of the Place gave them

them the opportunity to do all this, without Diſco- Chapter
very. IV.

And gat them away through the plain all night.] From *Mahanaim* to *Hebron*, it was for the moſt part a flat Country: Till they came to aſcend the Mountain, on which ſide *Hebron* ſtood.

Ver. 8. *And they brought the head of Iſhboſheth unto* Verſe 8.
David, to Hebron, and ſaid to the king, behold the head of Iſhboſheth the ſon of Saul thine enemy; which ſought thy life: and the LORD hath avenged my lord the king this day of Saul and of his ſeed.] For they were all now extinguiſhed, except his Grandſon *Mephiboſheth:* Who was of no account, becauſe of his Lameneſs.

Ver. 9. *And David anſwered Rechab and Baanah his* Verſe 9.
brother, the ſons of Rimmon the Beerothite.] One of them only ſpake to the King, but related what they both had done, and therefore he directed his Speech to them both.

And ſaid unto them; as the LORD liveth, who hath delivered my ſoul out of all adverſity.] Together with his thankful Acknowledgment of God's Care of him hitherto, in all his ſtraits; he ſuggeſts to them, that he needed not the help of ſuch Men as they, for his future Preſervation and Preferment by wicked acts.

Ver. 10. *When one told me, ſaying, behold Saul is* Verſe 10.
dead (thinking to have brought good tidings) I took hold of him, and ſlew him in Ziklag: who thought I would have given him a reward for his tidings.] He put them in mind of the Story of the *Amalekite* (*Chap.* 1. of this Book) which they could not but have heard, and and thereby might have learnt what Reception they were likely to find with *David.*

Ver. 11. *How much more, when wicked men have ſlain* Verſe 11.
a righteous perſon?] For ſo *Iſhboſheth* was, in reſpect of them:

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them: To whom he had done no wrong; but preferred them to a place of Truſt and Honour.

In his own houſe upon his bed.] This aggravated their Crime; and made it vaſtly different from that of the *Amalekite*.

Shall I not therefore require his blood at your hand, and take you away from the earth?] As Perſons unworthy to live: Who had ſlain their Maſter, and he a King, in his own Houſe, when he was taking his repoſe under their Safeguard.

Verſe 12.

Ver. 12. *And David commanded his young men.*] Who were of his Guard; ready at hand to execute his Commands.

And they ſlew them, and cut off their hands and their feet.] By *David*'s Order no doubt: They having ſlain their Maſter with their *hands*, and made their eſcape from Juſtice with their *feet*.

And hanged them up over the pool in Hebron.] Expoſed them in an open, publick Place.

But he took the head of Iſhboſheth, and buried it in the ſepulchre of Abner in Hebron.] It ſeems *David* had done *Abner* the Honour, to make him a particular Sepulchre: Where he privately interred the Head of *Iſhboſheth*. Whoſe Body, no queſtion, was buried by the *Iſraelites*, with ſuch Honours as were ſuitable to his Dignity.

CHAP.

CHAP. V.

Chapter V.

Verſe 1. *THen came all the tribes of Iſrael to David unto Hebron.*] That is, Embaſſadors were ſent from every Tribe, by a common Agreement among them. Verſe 1.

And ſpake, ſaying, we are thy bone and thy fleſh.] They were not overcome by the Arms, but by the Piety and Juſtice of *David*, to acknowledge him their King: For which they give ſeveral Reaſons. The firſt is general; that he was qualified by the Law of God (XVII. *Deut.* 15.) which required they ſhould chuſe one of their Brethren, and not a Stranger. Now he was of the ſame Blood with them, being deſcended from the ſame common Father, *Iſrael.*

Ver. 2. *Alſo in time paſt, when Saul was king, thou waſt he that led out, and brought in Iſrael.*] They were induced alſo by his Valour and Conduct, which he had ſhown, they well remembred, in the Reign of *Saul:* When he was ſo ſucceſsful in many Expeditions, that he became the Darling of all the People, I. *Sam.* XVIII. 5, 15, 16, 30. Verſe 2.

And the LORD ſaid to thee, thou ſhalt feed my people Iſrael, and thou ſhalt be captain over Iſrael.] This was the chiefeſt Argument of all; that God they knew had deſigned him long ago, to be their King: Having ſaid by the Prophet *Samuel*, that he ſhould *feed*; that is, rule and govern them, and fight their Battles. We do not read theſe words any where recorded before now: But *Samuel* having anointed him, no doubt frequently

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quently ſpake of his Office, under the Name of the *Paſtor of the People.* And it is the firſt time we find a Governour deſcribed by this Name in Scripture: Though much uſed afterward by the Prophets, who ſpeak in this Language; particularly *Ezekiel* XXXIV. 23. and many other places. Whence our Lord Chriſt is called the *good ſhepherd, and the great Shepherd*; that is, Ruler of his People: And both the *Greeks* and the *Romans* have borrowed this word to expreſs a ſupream Governour. And truly ſuch Rulers, as take care of their People, as a Shepherd doth of his Flock, are Divine Bleſſings: Whom *Iſaiah* calls *Nurſing Fathers*, XLIX. 23. On the contrary, they who lay heavy Burdens on their People, fleecing or rather fleaing them by cruel Oppreſſions, are called by the Prophets, *roaring Lions*, *hungry Bears*, and *devouring Wolves*, XIX. *Ezek.* 2. XXII. 27. II. *Nahum.* 11, 12. I. *Habak.* 8. III. *Zephan.* 3. XXVII. *Prov.* 15. *Companions of Thieves*, I. *Iſa.* 23. *Whales*, *Dragons*, or rather *Crocodiles*, XXIX. *Ezek.* 3. LXXIV. *Pſal.* 13, 14. *Leopards*, V. *Jerem.* 6. and ſuch like odious Names.

Verſe 3.

Ver. 3. *So all the Elders of Iſrael came to the king in Hebron.*] He gave the Meſſengers ſuch a kind Reception, and ſo thankfully declared his Acceptance of the Offer they made him, that upon their return with his Anſwer, the *Elders* of *Iſrael* came to wait upon him. By whom ſome underſtand the Senators of the great *Sanhedrim*: But that's a Fancy which I have often confuted. The plain meaning is that the chief Perſons of Authority, in every Tribe, came in the Name of the reſt of that Tribe, whom they repreſented.

And king David made a league with them in Hebron.] It is not ſaid what the Contents of this League, or Contract was. The Jews think it was principally, that there ſhould be an Act of Oblivion of all the Injuries, which

which the People of *Iſrael* had done to *Judah*, or they to them, in the Reign of *Iſhboſheth*. But this is too narrow a Senſe: It is more probable, that he aſſured them he would govern them juſtly and kindly, according to the Law of God; and they promiſed to obey him ſincerely and faithfully, according to the ſame Law. Chapter V.

Before the LORD.] The Ark of God's Preſence was not in *Hebron*; and therefore it is a queſtion how it could be ſaid, that he made a League *before the* LORD. But ſee what I have ſaid of this, XX. *Judges* 1.

And they anointed David *king over Iſrael.*] They deſired the High Prieſt to anoint him, whoſe Office it was: And thereby expreſſed their Conſent, he ſhould reign over them. So *Procopius Gazæus* interprets theſe words (as he doth II. 4.) *Iterum ſuffragiis*, &c. All the Tribes again choſe him by their Votes, to be their King. He was anointed three times; *firſt* by *Samuel* in his Father's Houſe (I. *Sam.* XVI. 13.) Then when the Tribe of *Judah* owned him for their King (Chap. *Second* of this Book, *v.* 4.) and now when all *Iſrael* did the ſame. For which *Abarbinel* gives this reaſon; *David's Unction was repeated ſo often, that it might be the foundation, and root, and principle of all his poſterity:* Who needed no Unction, being anointed in him; unleſs there was any Controverſy about the Succeſſion.

Ver. 4. David *was thirty years old when he began to reign, and he reigned forty years.*] It is uncertain how old he was, when he was firſt anointed by *Samuel*; and how long after he came to the Court of *Saul*; and how long he was in exile from it. About which Mens Opinions are very different: For ſome think, as the Jews do in *Seder Olam Rabba*, that he was near *Nine and Twenty Years* old, when *Samuel* firſt anointed him: Verſe 4.

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And consequently but one Year in Exile. Others (which is the truer Opinion) that he was *twenty years* old at his first Unction, and so almost ten Years in Exile. But it is sufficient for us to know, what we are here told, that he was thirty Years old, at his second Unction in *Hebron*, immediately after *Saul*'s Death.

Verse 5. Ver. 5. *In Hebron he reigned over Judah seven years, and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.*] By this it appears, that immediately after his third Unction, he made his Attempt upon *Jerusalem*; as it here follows: Otherwise he could not have reigned there so long.

Verse 6. Ver. 6. *And the king and his men went to Jerusalem.*] His first warlike Enterprize, after he was their King, was against *Jerusalem:* Which he resolved to reduce out of the hands of the *Jebusites*; who hitherto possessed a noble part of it, *viz.* the Fort of *Zion*, which they held, though the *Israelites* dwelt in the other part of the City.

The Jebusites the inhabiters of the land.] That is, of that part of the Land. See XV. *Josh.* 63. I. *Judges* 21. XIX. 10, 11.

Which spake unto David.] When he came to set down his Army against the Fortress.

Saying, except thou take away the blind and the lame, thou shalt not come in hither: thinking David *cannot come in hither.*] They imagined their Fortress to be so impregnable, that by way of Contempt and Scorn, they told him the blind and the lame were able to defend it against him, and all his Forces. So *Bochartus* translates these words, *Non huc accedes*, &c. *Thou shalt not come up hither, but the blind and the lame will drive thee away*; i. e. the most feeble and cowardly among us. Which he thinks is so plain a Sense, that he wonders

ders Men of great Learning ſhould ſeek for any other. Chapter
Lib. IV. *Phaleg.* Cap. 36. But ſo it is, a great many by V.
the blind and the lame underſtand the Images of their
Gods (particularly our learned *Gregory* hath a whole Diſſertation about it). As if they had ſaid, our Gods, whom ye call blind and lame, that have Eyes and ſee not, Feet and walk not (as it is CXV. *Pſal.*) they ſhall defend us: And you muſt overcome them, before you overcome us. *Luther* himſelf thus explains the Senſe; *Theſe blind and lame*, ſaith he, *were the Idols of the Jebuſites; which to irritate David, they ſet upon their Walls, as their Patrons and Defenders: And they did as good as ſay, thou doſt not fight with us, but with our Gods; who will eaſily repel thee.* As for the Fancy of *R. Elieſer* in his *Pirke*, Cap. XXXVI. it is altogether groundleſs; which is, that when *Abraham* bought the burying place in *Macpela* of the Children of *Heth*, he ſealed a Covenant with them, that when his Seed ſhould poſſeſs the Land of *Canaan* (as they believed they would) they ſhould not poſſeſs the City of *Jebus*. Which Covenant they now ingraved upon Brazen Statues, and ſet them upon their Walls: Saying, thou canſt not enter here, unleſs thou break the Oath of *Abraham*. See alſo *Bartoloccius* in his *Kirjath Sepher*, Pars 2. p. 89, &c.

Ver. 7. *Neverthleſs, David took the ſtrong hold of* Verſe 7.
Zion; the ſame is the city of David.] Their Taunts and Jeers did not diſcourage *David*, but he aſſaulted the Fort, and took it; and made it his Royal Seat.

Ver. 8. *And* David *ſaid on that day.*] When the Aſſault was made.

Whoſoever getteth up into the gutter, and ſmiteth the Verſe 8.
Jebuſites, &c.] i.e. *Cuts off their pipes of Water*; or their Ciſterns into which the Water fell: For the Hebrew word *Tzinnor*, which we traſlate *Gutter*, is no where

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found but in this place, and in XLII. *Pſalm* 7. and by St. *Herom* is tranſlated *Fiſtulæ*. But I know not how we come to tranſpoſe the words, he that ſmiteth the *Jebuſites*, behind the other, which in the Hebrew are firſt. *He that ſmiteth the Jebuſites, let him throw down into the ditch* (which was by the Wall) *both the blind and the lame, which David extreamly hates.* Thus *Bochart* tranſlates the words, in the place above-named: Which if it be admitted, there is no need to add thoſe words (out of 1 *Chron.* XI. 6.) to make out the Senſe, *he ſhall be chief, and Captain:* For the Senſe is compleat without them.

Wherefore he ſaid, the blind and the lame ſhall not enter into the houſe.] Or, as it is in the Margin, *becauſe they had ſaid, even the blind and the lame, he ſhall not come into the houſe.* That is, becauſe they had taunted him with the blind and lame, as if they could defend the Fort and hinder him from coming into it; therefore he was highly provoked to wiſh, they might be thrown down headlong from their Walls into the Ditch. And then by *the Houſe* is meant, neither the Houſe of *David*, nor the Houſe of the LORD (as many take it) but that very Fort wherein the *Jebuſites* had dwelt; from which hereafter they were excluded. And indeed it is a very large word in the Hebrew, ſignifying any Place. If we could admit the Fancy of *R. Elieſer*, that the *Jebuſites* engraved the Oath of *Abraham* upon brazen Statues, whereby they pretended that Fort was ſecured to them, and their Poſterity, ſuch an abominable Forgery muſt needs highly incenſe *David*; whoſe Soul hated ſuch impudent Frauds:

Verſe 9.

Ver. 9. *So David dwelt in the fort, and called it the city of David; and David built round about from Millo and inward.*] The Fort was not wide enough to contain the whole Court, and all his

his Guards, and others that had occaſion to come hi- Chapter
ther: And therefore he built round about it, from V.
Millo. Which ſome take for that low place which lay
between the Fort and the City: Which was now filled with People, and thence called *Millo*.

Ver. 10. *And David went on, and grew great.*] He proceeded to enlarge his Dominions, as well as his Royal City. Verſe 10.

And the LORD God of hoſts was with him.] This was the Cauſe of his great Proſperity, that God, who commands all the Armies of Heaven and Earth, directed and bleſſed him in all his Enterprizes.

Ver. 11. *And Hiram king of Tyre ſent meſſengers unto David.*] To complement him upon his Succeſſion to the Throne, and taking *Jeruſalem*. Which was a great Honour, for *Hiram* was a potent Prince, and yet courted *David*'s Friendſhip; becauſe he ſaw how proſperous he was. And this Friendſhip continued all *David*'s days, unto the Reign of *Solomon*. When his Son, of the ſame Name, expreſſed the ſame Affection to him, that his Father had done to *David*. Verſe 11.

And Cedar trees, and Carpenters, and Maſons, and they built David an houſe.] Hearing *David* intended to ſettle in the Fort he had taken; *Hiram* ſent him both Materials and Artificers to build him a Palace. For the Jews being given to feeding Cattle, and Husbandry, were not very skilful in Manufactures.

Ver. 12. *And David perceived that the LORD had eſtabliſhed him king over Iſrael.*] For he had both ſubdued his Enemies, and raiſed him up Friends. Verſe 12.

And that he had exalted his kingdom for his people Iſraels ſake.] It is an excellent Reflection which *Conradus Pellicanus* made long ago upon theſe words. *This is the greateſt Grace of a King, that he certainly believes himſelf to be made a King by God, for the ſake of the People.*

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People: And let him often call to mind, the People were not created or ordained by God for the King.

Verſe 13. Ver. 13. *And David took him more concubines and wives out of Jeruſalem, after he came from Hebron.*] The difference between a Wife and a Concubine, the *Talmudiſts* generally ſay was, that the later had neither Dowry ſetled upon her, nor was taken with all the Rites and Solemnities of Marriage: Yet was a Wife of a lower Rank, as well as the former which had both. See *Selden* Lib. *de Succeſſionibus*, Cap. III. and what I have already noted, XXII. *Gen.* 24. and elſewhere. How many *David* had of both ſorts, is not certain: But we read of *ſix Wives* he had before, III. 2, &c. And the Jews, after their way, endeavour to prove from XI. 8. of this Book, that he had *eighteen* in all: Which number it was not lawful for the King to exceed; unleſs he divorced any of them, and took others in their room. See *Schickard de Jure Nepo.* Cap. III. Theorem IX. and *Grotius de Jure Belli & Pacis*, Lib. II. Cap. V. Sect. 9. and my Notes on XVII. *Deut.* 17.

And there were yet ſons and daughters born to David.] It was lookt upon as a piece of political Wiſdom in Princes, to endeavour to have many Children: That by matching them into many potent Families, they might ſtrengthen their Intereſt, and have the more Supporters of their Authority.

Verſe 14. Ver. 14. *And theſe be the names of them that were born to him in Jeruſalem; Shammuah, Shobab, and Nathan, and Solomon.*] Theſe are the very ſame Names with thoſe in 1 *Chron.* III. 5. only a little Variation in the firſt.

Verſe 15. Ver. 15. *Ibhar alſo, and Eliſhua, and Nepheg and Japhia.*]

Ver. 16.

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Ver. 16. *And Elishama, and Eliada, and Eliphalet.*] Here are only seven Sons mentioned in these two Verses: But in the 1 *Chron.* III. 8. &c. there are Nine. Of which *Kimchi* gives this account; that here he mentions only the Sons he had by his *Wives*; but there are some added which he had by his *Concubines*: which doth not well agree with what there follows, *v.* 9. Verse 16.

Ver. 17. *But when the Philistines heard that they had anointed* David *king over Israel.*] So that now *Israel* and *Judah* were united under one Head, they thought it behoved them to bestir themselves: Whereas they seem to have been quiet while the War lasted between *Israel* and *Judah* in the time of *Ishbosheth*, hoping they might destroy one another. Verse 17.

All the Philistines went up to seek David.] They raised all the Forces they were able; to find out *David*, and fight him, before he was setled in his new Kingdom. The Friendship between him and King *Achish* was so great, that one would have thought they should have lived in Peace. But either *Achish* was dead, or the Lords of the *Philistines*, who were very powerful, over-ruled him, as they did when they forced him to send *David* out of their Army, I. *Sam.* XXIX. 6, &c.

And David *heard of it, and went down to the hold.*] Intelligence being brought him of their Motions, he went from the Fort of *Sion*, to some other strong place below; where his Army might conveniently have their Rendevouz.

Ver. 18. *The Philistines also came and spread themselves in the valley of Rephaim.*] Which in XV. *Josh.* 8. we translate the *Valley of Giants*, lying Westward of *Jerusalem*; which perhaps they thought to assault. Verse 18.

Ver. 19. *And* David *enquired of the* LORD, *saying, shall I go up to the Philistines? wilt thou deliver them into my hand.*] Though *David* went into a strong Hold, Verse 19.

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Hold, he did not truſt to that, nor intend merely to ſtand upon his Defence: Yet would not give them Battle, till he was incouraged by God to do it.

And the LORD ſaid, go up, for I will doubtleſs deliver the Philiſtines into thy hand.] A full Aſſurance of Victory took away all Fear of their great Numbers, which is expreſſed by their *ſpreading* themſelves in the forenamed Valley.

Verſe 20. Ver. 20. *And David came to Baal-Perazim.*] For thither the *Philiſtines* marched from *Rephaim*, where they firſt pitched: As appears from 1 *Chron.* XIV. 11.

And David ſmote them there.] Routed their Army, and ſlew a great many of them in that place.

And ſaid, the LORD hath broken forth upon mine enemies before me, as the breach of waters.] Over powered and ſcattered them; as Waters, when they make a Breach in a Bank, overflow and carry all before them.

Therefore he called the name of that place Baal-Perazim.] That it might put him and his Poſterity in mind of God's great Power and Goodneſs, which he ſhowed in this place: Where the *Philiſtines* were put into ſuch a Conſternation, that they forgat, when they fled, to carry away their Gods with them; as it here follows.

Verſe 21. Ver. 21. *And there they left their images.*] Which they had brought into the Field with them; to be carried before their Hoſt, as a Token of the Preſence of their Gods with them. Thus we read in the 2 *Chron.* XXV. 14. that the *Edomites* had their Gods along with them, when they fought with *Amaziah*. And perhaps they learnt this from the *Iſraelites*, who carried the Ark (the Symbol of God's Preſence) in their Army when they went to fight with theſe *Philiſtines*: Who ſaw it, and took it, as the *Iſraelites* now did their

their Images, I. *Sam.* IV. 4, 5, &c. But behold here the difference between the Ark and theſe Images. For when the Ark fell into the hands of the *Philiſtines*, it ſorely plagued them, as we read in the foregoing Book: But their Images had no Power to hurt the *Iſraelites*, nor ſecure themſelves from being burnt by them, as it here follows. Chapter V.

And David and his men burnt them.] According to the Command of God, VII. *Deut.* 5.

Ver. 22. *And the Philiſtines came up again and ſpread themſelves in the valley of Rephaim.*] They ſaw that their all lay at ſtake, and therefore they muſtered up their whole Strength; and perhaps procured the Aſſiſtance of other People, to try their Fortune (as Men now ſpeak) in another Battle. So *Joſephus* relates, that the *Syrians*, and *Phœnicians* joined them, and came up τετραπλάσιον στρατὸν with an Army three times as big as the former. Verſe 22.

Ver. 23. *And when David enquired of the LORD.*] Though he had been ſo ſucceſsful, yet he would attempt nothing without God's Direction: To whom, he knew, he owed the former Victory. Verſe 23.

He ſaid, thou ſhalt not go up.] That is, not directly: To fight in a pitcht Battle, as they did before. So the following words explain it.

But fetch a compaſs behind them.] Where they ſuſpected no danger.

And come upon them over againſt the mulberry trees.] A place well known to *David:* Who was taught by God himſelf, not to expect Victory always by main Strength; but ſometimes to make uſe of Stratagems.

Ver. 24. *And let it be, when thou heareſt the ſound of a going, in the tops of the mulberry trees.*] In the Hebrew it is *Beroſhe*, which ſhould not be rendred *in the* Verſe 24.

Chapter V.

tops (for Men do not walk on the tops of Trees) but *in the beginnings*; in the very entrance of the place, where the Mulberry Trees were planted: Where God intended to make a ſound, as if a vaſt number of Men were marching to fall upon the *Philiſtines*. There is no doubt but the Hebrew word *Roſch*, ſignifies not only the *Head*, but the beginning of any thing. So *Bochart* obſerves in his *Phaleg*, Lib. III. Cap. XXII. as in the III. *Nahum.* 10. *the top* (as we tranſlate it) *the head of every ſtreet*, is the beginning of thoſe Streets. And LI. *Iſaiah* 20. XXII. *Jerem.* 6. *Gilead* is called *the head of Libanus* becauſe *Libanus* begins, where *Gilead* ends.

Then beſtir thy ſelf.] Fall upon the *Philiſtines*.

For then ſhall the LORD *go out before thee, to ſmite the hoſt of the Philiſtines.*] By making ſuch a noiſe of a mighty Hoſt coming to aſſault them; that they ſhould be amazed, and have no Apprehenſion of *David*'s Army coming behind them.

Verſe 25.

Ver. 25. *And David did ſo, as the* LORD *commanded him, and ſmote the Philiſtines from Geba, until thou come to Gazer.*] He purſued them to the very Confines of their own Land; for *Joſephus* ſaith concerning *Gazer*, ἥδε ἐστὶν ὅρος ἀπὸν ἡ χώρας, *that it was the border of their Country.*

CHAP.

CHAP. VI.

Chapter VI.

Verſe 1. AGain *David gathered together all the choſen men of Iſrael, thirty thouſand.*] Having defeated the *Philiſtines*, and enjoying ſome Peace, he thought it a ſeaſonable time, to fetch up the Ark, and ſettle it in an honourable place: And for that end ſummoned the principal Perſons in *Iſrael* to attend it. Or, as others will have it, the moſt mighty Men in all *Iſrael*, to the number of *thirty thouſand*; to be a Guard to it, in caſe any of their Enemies ſhould attempt to diſturb the Solemnity he intended. Verſe 1.

Ver. 2. *And David aroſe, and went with all the people that were with him.*.] Not only thoſe thirty Thouſand, but a vaſt number of the common People, as we learn from 1 *Chron.* XIII. 2, 5. Verſe 2.

From Baale of Judah.] Which is the ſame with *Kirjath-jearim*, 1 *Chron.* XIII. 6. called *Baalah*, XV. *Joſh.* 9. and *Kirjath-Baal*, XV. *Joſh.* 60. XVIII. 14. and here *Baale of Judah*, becauſe (as this place ſhows) it belonged to that Tribe. But ſome think there is a great difficulty here, where it is ſaid they went *from Baale*, when in the 1 *Chron.* XIII. 6. it is ſaid, they went *to Baale*. But there is no Diſagreement in theſe two places: For they muſt go *to it*, before they could come *from it*: And here he ſpeaks of their motion from thence, after they had gone to it.

And brought from thence the Ark of God.] Where it had been a long time in the Houſe of *Abinadab*, whoſe Son was ſanctified to attend it. See I. *Sam.* VII. 1.

Chapter VI.

Whose name is called by the name of the LORD of Hosts.] Or, *because of which the name is proclaimed, the name of the LORD of Hosts.* For by reason of the mighty Miracles which were done before the Ark, the Name of the LORD was highly extolled and magnified not only among the *Israelites*, but the *Philistines*. And by this, saith *Abarbinel*, it was made known, that God dwelt among the *Israelites*: So that not only the *Philistines* were affrighted when this Ark of God's Presence came among them, I. *Sam.* IV. 7, 8. but the Men of *Bethshemesh* also, VI. 20.

That dwelleth between the Cherubims.] The learned *Lud de Dieu* thinks the most simple and genuine Construction of all these words to be, by referring the word *ascher* (*which*) not to the Ark but unto God, and translating them thus. *Who is called the Name, the Name of the LORD of hosts, sitting on the Cherubims, upon it.* Which, saith he, is an egregious Commendation of the Ark, that it is the Ark of that God, who being incomprehensible and unbounded in his Essence, is called absolutely *the Name* (See XXIV. *Levit.* 11, 16.) even the Name of the LORD of Hosts, who sitteth on the Cherubims over the Ark.

Verse 3.

Ver. 3. *And they set the ark of God upon a new cart.*] Which ought to have been carried upon the Shoulders of the *Kohathites* VII. *Numb.* 9. for which reason no Waggons were allowed to them, as there were to the rest of the *Levites* to carry several parts of the Tabernacle. And so *David* himself saith afterward it ought to be carried, 1 *Chron.* XV. 2. 15. And so, after the following Miscarriage, it is plain from the 13th Verse of this Chapter it was so carried. How they came to forget themselves now, so as to put it upon a Cart, one can but conjecture. They seem to have imitated the Custom of other Nations, who were wont to carry their

their Myſteries in a Cheſt upon a Cart, drawn by Ox- Chapter
en, or Kine, as the *Philiſtines* did the Ark it ſelf, I. *Sam.* VI.
VI. 7, 8. Who not being puniſhed for putting it upon
a *new cart*; the *Iſraelites* followed their Example the more ſecurely. And that they were wont alſo to carry their Myſteries in a great deal of Pomp (as *David* here did, *v.* 5.) is manifeſt from abundance of Authors. *Sanchuniathon* mentions an Image in a Shrine in *Phœnicia*, drawn after the ſame manner; in *Euſebius* his *Præpar. Evangel.* L. I. Cap. 15. See our very learned Dr. *Spencer*, p. 816. But that they learnt this from the Jews, not the Jews from them, ſeems to me moſt probable: Though I can give no account how they came to put the Ark now upon a *new Cart*, unleſs it were in Imitation of the *Philiſtines*.

And brought it out of the houſe of Abinadab that was in Gibeah.] Or, on the Hill, as we read, I. *Sam.* VII. 1.

And Uzzah and Ahio, the ſons of Abinadab, drave the new cart.] It ſeems *Eleazar* (who was ſanctified to take care of the Ark, as we read in the above-named place) was dead, or ſtayed at home to look after his Father, who was now grown aged: So theſe two took upon them to be the *Bubulei* (as *Bochart* calls them) who drave the Oxen.

Ver. 4. *And they brought it out of the houſe of Abina-* Verſe 4.
dab, which was at Gibeah, accompanying the ark of God.] That is, when it was brought out of his Houſe, the People flockt together to attend it.

And Ahio went before the ark.] He led the Oxen, I ſuppoſe; and *Uzzah* went behind the Cart, to take care the Ark fell not out.

Ver. 5. *And David and all the houſe of Iſrael played* Verſe 5.
before the LORD.] Who was preſent where the Ark was.

On-

Chapter VI.

On all manner of inſtruments made of fir-wood, even on harps, and on pſalteries, and on timbrels, and on cornets, and on cymbals.] Where *Raſi* notes that theſe words, *Becol*, *Atzo*, *Beroſchim*, do not ſignify any particular Inſtrument, but (as we tranſlate it) the Wood of which the following Inſtruments are made; *viz.* either Fir or Box. As for the Inſtruments themſelves, it will be to no purpoſe to deſcribe them. The learned Reader may ſee an account of every one of them; in *Bartoloccius* his *Kirjath-Sepher*, Tom. 2. p. 190, &c.

Verſe 6.

Ver. 6. *And when they came to Nachons threſhing floor.*] It is commonly thought that *Nachon* was the Name of a Man: But *Bochartus* thinks it rather the Name of a Place; ſo called by Anticipation, for the Stroke upon *Uzzah*. For *Nacha* ſignifies to ſmite, and *Nachon* ſignifies Percuſſion: So this Floor was called ever after *the floor of Percuſſion*; becauſe God ſmote *Uzzah* in this place. And accordingly in the 1 *Chron.* XIII. 9. it is called *the floor of Chidon*; which is the very ſame: For *Chid* ſignifies *Deſtruction*.

Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen ſhook it.] There is no greater difference, among Interpreters, about the Signification of any word, than this word *Sametu*, which we tranſlate *ſhook it*. That which is neareſt to the Truth, *Bochartus* thinks, is our Marginal Tranſlation, *they ſtumbled*. Yet that is mere gueſſing, for it hath no Foundation either in the Hebrew, or the neighbouring Languages. But from the *Arabick* he takes this to be the Senſe; that the Oxen coming into a dirty place, ſtuck in the Mire; and could not get out their Feet. Which *Uzzah* ſeeing, and fearing the King and the People, by this Accident, might be ſtopt too long in their Proceſſion, *took hold of the Ark*: Intending perhaps to carry

ry it, together with his Brethren, to Mount *Zion*, which was not far off: But this ſhould have been done at firſt; and becauſe he did it not, he was puniſhed by God. Chapter VI.

Ver. 7. *And the anger of the* LORD *was kindled againſt Uzzah, and God ſmote him there for his error.*] Or, *for his Raſhneſs*, in touching the Ark: Some think it was becauſe he was not a *Levite*, and therefore ſhould not have touched it. But it is pretty plain that he was; being the Brother of *Eleazar*, who was conſecrated to look after the Ark: Which was the Office of a *Levite*, I. *Sam.* VII. 1. But being a *Levite*, he was guilty of a double Error. *Firſt*, In not carrying the Ark upon his Shoulders, together with his Brethren; and *ſecondly*, In touching it; which he ought not ſo much as to have ſeen: But it being covered by the Prieſts, the Levites were to take hold of the Staves, and carry it, IV. *Numb.* 15. Verſe 7.

And there he died by the ark of God.] Or, *before the* LORD, as it is expreſſed, 1 *Chron.* XIII. 10. becauſe the Ark was the Symbol of God's ſpecial Preſence. Some think he was ſuddenly choaked; others that his Arm and his Shoulder, upon which he ſhould have carried the Ark, were dried up; others, that he was blaſted with Lightning. But all theſe, and the like Conjectures, are uncertain: It is enough to know, that he died ſuddenly, not from any natural Cauſe, but ſtruck by the hand of God. See *Bochartus* in his *Hierozoicon*, P. I. L. II. Cap. XIII. who truly obſerves, that though his Intention, perhaps, was good, Yet that would not excuſe an Offence againſt the expreſs Law of God. *Abarbinel* alſo adds this as a Cauſe of his Puniſhment, that he wanted Faith in God: Who would not have ſuffered his Ark to fall into the Dirt; but ſupported it himſelf, without *Uzzah*'s help.

Ver. 8.

Chapter VI. Verse 8.

Ver. 8. *And David was displeased, because the LORD had made a breach upon Uzzah.*] He took it very heavily: And was angry (as the word signifies) that there was any cause for such a Breach, that is, such a Destruction. For it detracted much from his Authority and esteem, to have such an Accident in the beginning of his Reign, and at such a Solemnity of great Joy: Which was hereby disturbed and interrupted. Perhaps, he was troubled, being afraid that he also might suffer, for taking no better care about the carrying of the Ark.

And he called the name of the place Perez Uzzah to this day.] In Memory of this dreadful stroke: Whereby the *Levites* and all others might be admonished of their Duty.

Verse 9.

Ver. 9. *And David was afraid of the LORD that day, and said, how shall the ark of the LORD come to me?*] By this it appears, he had some fear, that he himself was in Danger: And therefore durst not bring the Ark into his City. Either thinking, in great Humility, that he was unworthy to have it so near him: Or that he did not sufficiently understand, how to treat it. Which he understood better afterward, as we learn from 1 *Chron.* XV. 2. 13, 14, 15.

Verse 10.

Ver. 10. *So David would not remove the ark of the LORD unto him, into the city of David: but David carried it aside into the house of Obed-Edom the Gittite.*] He is not called a *Gittite* from his being born, or dwelling in *Gath* (which was a City of the *Philistines*) but from *Gath-rimmon* a Levitical City, XXI. *Josh.* 24, 25. For it is certain *Obed-Edom* was a *Levite*, 1 *Chron.* XV. 18, 21, 24. XVI. 5. Who, I suppose, was willing to entertain the Ark: Resolving to treat it with such Reverence, that he might not offend the Divine Majesty.

Ver. 11.

Ver. 11. *And the ark of the LORD continued in the house of Obed-Edom three months.*] A short time, in comparison with that which it continued at *Kirjath-jearim.* But all this time it was without the Tabernacle. Which from *Gilgal* being removed to *Shiloh*, after the Death of *Eli* was carried to *Nob*, and after the Death of *Samuel* to *Gibeon:* Where it remained till *Solomon*'s Temple was built, and then carried thither, as we read, 1 *Chron.* XVI. 39. and 2 *Chron.* 1, 3. Chapter VI. Verse 11.

And the LORD blessed Obed-Edom and his household.] Made them exceeding prosperous in all their Affairs.

Ver. 12. *And it was told* David, *saying, the LORD hath blessed the house of Obed-Edom, and all that pertaineth to him, because of the ark of God.*] They could not tell to what to impute the extraordinary Happiness that attended him, but to his Religious care about the Ark. Verse 12.

So David *went and brought up the ark of God from the house of Obed-Edom, into the city of* David.] Hoping God would bless him, and his City, as he had done *Obed-Edom*, and his House.

With gladness.] All the People, I suppose, again accompanied him, playing on all manner of musical Instruments, as they did before, *v.* 5.

Ver. 13. *And it was so, that when they that bare the ark, had gone six paces.*] Without any mark of God's Displeasure, as before, *v.* 7. Verse 13.

He sacrificed oxen and fatlings.] As a Thanksgiving to God for his Goodness, upon an Altar erected on purpose, on this extraordinary occasion. Some think he repeated these Sacrifices, seven times; at the end of every six paces. The word we translate *fatlings*, is in the Hebrew *Meri:* Whose Signification is uncertain. For some take it for a *Lamb*, others for a *Ram*, and others put a different meaning on it. But *Bochartus*,

Chapter VI.

with great Probability, thinks it was a kind of Ox, being commonly joined with Oxen in Scripture, not only here, but in 1 *Kings* I. 9, 19, 25. I. *Isaiah* 11. XI. 6. Nor doth 1 *Chron.* XV. 26. contradict this, where it is said, they offered *Bullocks and Rams.* For those are not the same Sacrifices with these, which were offered by *David*; whereas those in the *Chronicles* were offered by the *Levites*. See his *Hierozoicon*, P. I. Lib II. Cap XXIX.

Verse 14. Ver. 14. *And David danced before the LORD with all his might, and David was girded with a linen Ephod.*] He laid aside his Royal Ornaments, and was girded only with a simple Ephod: Which was, I observed upon I. *Sam.* II. 18. an Honorary Garment, used by those who were no Priests. He is said to dance *before the LORD*, because the Ark was the Symbol of the Divine Presence. And from hence, it is probable, the Heathen learnt to dance before their Gods: As *Callimachus* mentions the *Chori* and Dancings of Youth at the Altar of *Apollo*. And as there were παιδικοὶ χόροι, so there were also ἀνδρικοὶ, and among the *Lacædemonians* of old Men also. And *Plato* observes that among the *Egyptians* all kinds of Musick, and Songs, and Dances were consecrated to their Gods, Lib. III. *de Legibus*, p. 799. See that great Man *Ezek. Spanhemius*'s Observationes on *Callim.* Hymn. in *Apollinem.* Vers. 8.

Verse 15. Ver. 15. *So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.*] Such Ὀλολυγμοὶ, as the Greeks call them, were used before their Gods: Of which the great Man now mentioned, gives a large account in his Observations upon *Callimachus* his Hymn *ad Delum* Vers. 258. Where he observes, that ὀλολύζειν anciently signified to shout for Joy: And in like manner the *Latin* word *ululare* is used by *Statius* for *exultare*. And this

this ſort of rejoiceing is at this day uſed by the *Abyſſines*, in the Evening of our LORD'S Reſurrection: When Men and Women ſhout and clap their hands, and dance to ſeveral Inſtruments of Muſick, till Morning Light: And all this in their Churches. Which, in all likelihood came from the Jews, who ſtill dance in ſome of their Feſtivals. See *Ludolphus* in his Comment. upon his *Hiſtoria Æthiopia*, Pag. 381. where he obſerves that *David*, in all Probability, did not now dance alone, but in Company. Chapter VI.

Ver. 16. *And as the ark of the LORD came into the city of* David, *Michal Sauls daughter looked out through a window, and ſaw king* David, *leaping and dancing before the LORD, and ſhe deſpiſed him in her heart.*] Imagining that he debaſed himſelf, by ſtripping himſelf of the Ornaments of Majeſty, and danceing among the common People. But ſhe underſtood not, as *Procopius Gazæus* here gloſſes, *ardoris ſtimulos* thoſe Stings of Divine Love, which *David* declared to her afterward. Verſe 16.

Ver. 17. *And he brought in the ark of the LORD, and ſet it in its place, in the midſt of the tabernacle that* David *had pitched for it.*] The ancient Tabernacle made by *Moſes*, remained ſtill, as I obſerved before, at *Gibeon:* From whence *David* did not think fit to fetch it, becauſe he intended ſhortly (as *Pellicanus* well obſerves) to build a Temple to ſettle it in. For the preſent therefore he only hung ſome Curtains round about it, after the Faſhion of the Tabernacle. See VII. 2. Verſe 17.

And David *offered burnt offerings and peace offerings before the LORD.*] To implore the Continuance of his Mercies to them; and to thank him for thoſe they had received.

Ver. 18. *And as ſoon as* David *had made an end of offering burnt offerings and peace offerings, he bleſſed the* Verſe 18.

Chapter VI. *people in the name of the* LORD.] He prayed God to bless them; and pronounced them blessed in his Name.

Verse 19. Ver. 19. *And he dealt among the people, even among the whole multitude of Israel, as well women as men, to every one a cake of bread and good piece of flesh, and a flaggon of wine.*] The *Talmudists* have a conceit that the Hebrew word *Eshpar*, which we translate *a good piece of flesh*, signifies the sixth part of a Bullock: Deriving it from three words put into one, *viz. Echad* one, *Shesh* Six, and *par* a Bullock. But every one sees this is a very forced Fancy; and it is not in it self credible, that he could among such a Multitude deal a sixth part of a Bullock to every one: Or that they could well carry it away, with the Bread and Wine. *Bochartus* more reasonably thinks (as some of the Jews do) the word is derived from *Shapar*, which signifies *decorous:* And so the meaning is, as we translate it, he gave to every one an handsome or decent portion of Flesh. See his *Hierozoicon*, P. I. Lib. II. Cap. XXVIII.

So all the people departed every one to his house.] Well satisfied with their Prince's Bounty to them, and his

Verse 20. Piety to God.

Ver. 20. *Then David returned to bless his houshold.*] As he had done the People.

And Michal the daughter of Saul came out to meet him, and said, how glorious was the king of Israel to day!] This she spake Ironically, by way of Derision and Contempt.

Who uncovered himself to day.] Stript himself of his Royal Robes, and put on a linen *Ephod*, v. 14.

In the eyes of the handmaidens of his servants.] The Women perhaps bare a part in these Dances, as they did in XV. *Exod.* or at least were Spectators of all the Solemnity: From which none were excluded, though ever so mean.

As

As one of the vain fellows ſhamelesly uncovereth himſelf.] Throws off all his Clothes, and cares not who ſees him, nor with what Company he dances. This was ſpoken by way of reproach, that he mixed himſelf with the Multitude; and ſeems to intimate that he had immodeſtly expoſed himſelf, as ſhameleſs Fellows do: Which is not credible. But thus in a fit of Paſſion ſhe aggravates this Action, as very mean, yea baſe, and much below himſelf. For no doubt *David* kept himſelf within the Rules of Modeſty, when he was thus jocund, being about a ſacred Buſineſs; and did according to the Command of God, who required the *Iſraelites* to rejoice in their Feaſts (XII. Deut. 7. XVI. 11.) not with a futilous, laſcivious, and petulant Joy, but with a pious and moderate: As having God himſelf preſent. And thus *Plato* obſerves, Lib. VII. *de Legibus*, that ſome Dances are ἐμμελῶς, with modeſt and decent Motions of the Body: Others πλημμελῶς, immodeſt and wanton. The latter of which, none can imagine *David* would be guilty of before God: But danced with compoſed and decent, not deſultorious and light Motions; ſuch as vain Fellows are wont to uſe. For as it is Joy that excites Men to leap and dance, ſo divine Joy moves them to do it, after a manner becoming the Divine Majeſty. Chapter VI.

Ver. 21. *And David ſaid to Michal, it was before the LORD, which choſe me before thy father, and before all his houſe; and appointed me ruler over the people of the LORD over Iſrael: therefore will I play before the LORD.*] Who had done ſo much for him, that he thought he could not ſhow himſelf thankful enough to ſo great a Benefactor. He thought fit to take down her Pride, by putting her in mind, how God had rejected all her Family, and advanced him to the Throne of *Iſrael*. Verſe 21.

Ver. 22.

Chapter VI.

Verſe 22.

Ver. 22. *And I will yet be more vile than this, and will be baſe in my own eyes.*] He thought nothing too mean for him to ſtoop unto; if thereby he could do any Honour unto God. Otherwiſe to dance in the Streets before all the People, had been very unbecoming the Majeſty of a King: As *Nero* (we are told by *Suetonius*) and *Caligula* were condemned for it, among the *Romans*. For among them it was not uſual, nor was it done in Honour of their Gods. Whereas in *David*'s time the greateſt Perſons thus expreſſed their Joy and Thankfulneſs to God, by publick leaping, danceing, ſhouting and clapping their hands.

And of the maid ſervants which thou haſt ſpoken of; of them ſhall I be had in honour.] The more he humbled himſelf to do honour unto God, the more he was confident he ſhould be magnified, and had in honour by his People. The eſteem of the meaneſt of which upon that account, he valued far more, than all the vain-glorious Praiſes *Michal* could beſtow on him; for taking State upon him, and neglecting God's Service.

Verſe 23.

Ver. 23. *Therefore Michal the daughter of Saul had no child, until the day of her death.*] Which is thus explained in the *Gemara Sanhedrin*, Cap. 2. Sect. 8. She had Children before this Fact, but none after it as long as ſhe lived. See III. 5. *David* perhaps quite left her Bed.

CHAP.

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Chapter VII.

Verſe 1. AND *it came to paſs when the king ſat in his houſe, and the* LORD *had given him reſt round about, from all his enemies.*] Injoyed himſelf in the Palace *Hiram* had built for him (V. 11.) having no Diſturbance from the *Philiſtines*, or other neighbouring Nations. Verſe 1.

Ver. 2. *That the king ſaid unto Nathan the prophet; ſee how I dwell in a houſe of Cedar; but the ark of God dwelleth within curtains.*] Like a religious Prince he ſpent much of his time in pious Meditations: And among other things reflected upon the Meanneſs of God's Habitation, in compariſon with the Splendor of his own. Which he thought ought not to be endured, and therefore reſolved to build a ſtately Houſe for God to dwell in. Verſe 2.

Ver. 3. *And Nathan ſaid unto the king, go, do all that is in thine heart: for the* LORD *is with thee.*] He ſpake this as a prudent Man, not as a Prophet. For (as *Procopius Gazæus* here obſerves) the Prophets did not ſee all things; but thoſe only which the Divine Grace revealed to them: As *Samuel* was ignorant which of *Jeſſe* his Sons was to be anointed, till God told him. But *Nathan* had great reaſon for what he ſaid, becauſe he obſerved that the LORD had an extraordinary Kindneſs for *David*, and proſpered him in all that he went about. And *David* withal, being a Prophet as well as himſelf, he might preſume this Intention was ſuggeſted to him from God. Verſe 3.

Ver. 4.

Chapter VII. Verse 4. Ver. 4. *And it came to pass that night, that the word of the LORD came to Nathan, saying.*] God would not suffer him long to remain in an Error: But corrected it the very next Night.

Verse 5. Ver. 5. *Go and tell my servant* David.] He speaks very kindly of him: Though he did not approve of his design.

Thus saith the LORD, shalt thou build me an house, for me to dwell in?] The meaning is, he should not build one. But this manner of Speech declared his mind something sharply: To reprove him for his Forwardness (without asking God's consent) not only in designing, but in making a Vow, that he would forthwith build God an House. For it is probable, that upon *Nathan*'s approving his Intention, he made that Vow mentioned, CXXXII. *Psalm* 3, 4, 5. *Surely, I will not go up to my bed, nor give sleep to mine eyes, &c. till I have found out a place for the LORD, an habitation for the mighty God of Jacob.*

Verse 6. Ver. 6. *Whereas I have not dwelt in any house, since the time I brought up the children of Israel out of Egypt unto this day.*] As much as to say, how comest thou to design me a fixed House, since neither I, nor any one else thought of one, from the time you have been a People?

But have walked in a tent, and a tabernacle.] Contented my self with a moveable House, consisting of a Tent and a Tabernacle: In which I was always present to conduct and lead my People from place to place. By a *Tent* is meant the inward Hangings of the House, which were of curious Work: And by *the Tabernacle*, the Boards to which they were fastned; and the Badgers Skins, *&c.* wherewith all was covered.

Ver. 7.

Ver. 7. *In all the places, wherein I have walked with all the children of Iſrael, ſpake I a word with any of the tribes of Iſrael.*] That is, *of the Judges of Iſrael*, as it is interpreted, 1 *Chron.* XVII. 6. For the word *Shibte* ſignifies not only *Tribes* but *Scepters*; and conſequently ſupreme Governors, and Rulers: Such as the Judges were who had the ſupreme Authority in *Iſrael*. And ſo the following words explain it. Chapter VII. Verſe 7.

Whom I commanded to feed my people Iſrael.] He did not command the *Tribes*, but the ſupreme Governors of them, to *feed*, that is, to rule his People, and take care of their Happineſs. Here again *feeding is* governing (as I obſerved, V. 2.) and the Hebrew word for *feed* being *raga*, as ſome pronounce it (in the *Syriack rega*) very Learned Men thence derive the Latin words *regere* and *reges*: Kings being deſigned by God to be the Paſtors of their People.

Saying, why build ye me not an houſe of Cedar?] God was the propereſt Judge what Houſe was agreeable to him, and he never ſignified that he diſliked his preſent, and deſired a more ſtately Habitation.

Ver. 8. *Now therefore, ſo ſhalt thou ſay unto my ſervant David.*] He would not have him think he took it ill, that he ſhould deſign what he never ſignified to be his deſire; but owned him to be his faithful Servant, and therefore accepted his pious Intentions: As we read expreſly, 1 *Kings* VIII. 18. which is ſignified in this Meſſage. Verſe 8.

Thus ſaith the LORD of hoſts, I took thee from the ſheep-cote, from following the ſheep, to be ruler over my people Iſrael.] Therefore he needed not to make any doubt, but that God accepted his Gratitude, in deſigning to make him an Houſe.

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Ver. 9. *And I was with thee whithersoever thou wentest.*] In the time of his Banishment, when he was remarkably preserved by God.

And have cut off all thine enemies out of thy sight.] Both those in *Israel*, and those in the neighbouring Countries.

And have made thee a great Name, like to the Name of the great men that are in the earth.] Famed in all the Countries round about, as a potent Prince; and a mighty Warriour: And perhaps, as an holy Prophet, greatly beloved of God, and of all his People.

Verse 10. Ver. 10. *Moreover, I will appoint a place for my people Israel.*] Or, *I have constituted* (or established) *a place for my people*; viz. the Land of *Canaan*.

And will plant them.] Make them take root there.

That they may dwell in a place of their own, and move no more.] No longer wander, as they did in the Wilderness.

Neither shall the children of wickedness.] The Idolatrous People round about them.

Afflict them any more, as before time.] When they were in the Land of *Egypt*.

Verse 11. Ver. 11. *And as since the time that I commanded Judges to be over my people Israel.*] In whose days, they were sorely afflicted by the *Moabites*, *Canaanites*, *Midianites*, and other People.

And have caused thee to rest from all thine enemies.] Given him a quiet Possession of the whole Kingdom of *Israel*; which never was in so happy a Condition as now. A flourishing People is a great Blessing to the King that governs them: And therefore mentioned in this Verse, as God's Kindness to *David*. But this Promise was with some Exceptions, in case they became

became disobedient: Which provoked God to chastise them. Chapter VII.

Also the LORD *telleth thee, that he will make thee an house.*] A Family, or Royal Off-spring, that shall reign for many Generations: Which was a special Favour of God to *David*: There being none of the *Roman* Emperors, till the time of *Antoninus*, whose Children, from the Reign of *Julius Cæsar* succeeded them in the Empire, but only *Vespasian*.

Ver. 12. *And when thy days be fulfilled, and thou shalt sleep with thy fathers; I will set up thy seed after thee.*] To sit upon his Throne. Verse 12.

Which shall proceed out of thy bowels.] This shows that he speaks of one, who was not yet born, *viz. Solomon*: And that *Absalom*, *Adonijah*, and the rest who pretended to the Kingdom, were not designed for it: Being already proceeded from him.

And I will establish his kingdom.] He reigned a long time himself; and so did his Posterity after him.

Ver. 13. *He shall build an house for my name, and I will establish the throne of his kingdom for ever.*] The latter part of this Verse can belong to none, but the *Messiah*: If the words *for ever* be taken in their full extent. Verse 13.

Ver. 14. *And I will be his father, and he shall be my son.*] This the Apostle shows is meant of Christ, I. *Hebr.* 5. For though *Solomon* was called *Iedidiah* in token that he was beloved of God, yet in the compleat Sense of the words Christ only is intended; who *is God's beloved Son in whom he is well pleased: if he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men.* This is a mixt Prophecy, some part of which belongs to Christ, and the other part to *Solomon*, and his Successors in the Kingdom of *Israel*. Who, it is plain, is solely in- Verse 14.

Chapter VII. tended in these words. And by *the rod of men, and stripes of the children of men* is meant gentle Correction; such as Parents give their Children.

Verse 15. Ver. 15. *But my mercy shall not depart from him, as I took it from Saul, whom I put away before thee.*] He promises not to translate the Kingdom into another Family; as he took it from *Saul*, to give it to *David*: But the Kingdom should continue in his Line.

Verse 16. Ver. 16. *And thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*] That is, saith *Kimchi*, for a long time; between four and five Hundred Years, which was a rare thing, and seldom known, that the Kingly Authority continued in any one Family so long. But this is chiefly intended of the Kingdom of Christ, as *Procopius Gazæus* here observes: From whence the Jews said, XII. *John* 34. *We have heard out of the law, that Christ abideth for ever.* This is confirmed by the Rule which *Maimonides* lays down in his *More Nevochim*, that though *Olam* alone doth not necessarily signifie eternally, yet when it is joined with *ath* either before or after it, it doth so signify. And that is the case here; this Kingdom is said to be established *ath Olam*: Which can belong to none but Christ, for *David*'s Kingdom had an end, but Christ's hath none. Pars 2. Cap. XXVIII.

Verse 17. Ver. 17. *According to all these words, and according to this vision, so Nathan spake unto David.*] This shows the Integrity of the Prophet; who was not ashamed to retract his own words, when he was better taught of God. And as *Dionysius* observes in an Epistle to *Novatus*, μεῖζον ἦν τὸ σφάλμα τοῦ κατορθώματος, the Correction of his Fault was more eminent and remarkable than the fault it self.

Ver. 18.

Ver. 18. *Then went king David in, and ſat before the LORD.*] That is, before the Ark; which, as I have often ſaid, was the Symbol of his Divine Preſence. *Sitting* among the Heathen, was thought a poſture proper enough in the Divine Service; as *Voſſius* hath obſerved, *Lib.* 2. *de Orig. & progreſſu Idolat.* Cap. 34. *Quippe index animi magis compoſiti, & hoc agentis*, being an Indication of a more compoſed mind, and attending to what they were about. But among the *Iſraelites* none were allowed to ſit in the Temple, except the King: Unto whom this was indulged, if we can believe the *Talmudiſts:* Whoſe general Maxim this is, *It was not lawful for any one to ſit in the court of the houſe of God; but only for the king of the houſe of* David. See *Selden, Lib.* 2. *de Synedriis*, Cap. XIII. Sect. IV. But they have framed this Notion, merely from this ſingle Paſſage: There being no other place in the whole Scripture to ſupport this Aſſertion, that the King might ſit at Prayer: But on the contrary, on the Sabbath, and on Feſtival Days, when he came to the Temple, he ſtood by the exteriour Pillar of the inward Court of the Houſe of God; as may be learnt from XLVI. *Ezek.* 1, 2. (compared with 2 *Kings* XI. 14. and 2 *Chron.* XXIII. 13.) Nor is there any other poſture of Worſhip mentioned in Scripture; but ſtanding, or kneeling, or falling on the Face. And therefore *Abarbinel* ingenuouſly confeſſes that this is not the Opinion of all their Doctors, ſeveral of which in this forſake the *Talmudiſts*; and alledge a weighty reaſon for it: Becauſe the Angels themſelves, who are higher than Kings, are not permitted to ſit before the LORD. But *Iſaiah* ſaith, VI. 2. that the *Seraphim ſtood about the the throne:* And *Micaiah* ſaith he ſaw the Hoſt of Heaven *ſtand before the LORD*, 1 *Kings* XXII. 19. and ſee III. *Zachariah* 7. From which they conclude, if there be

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be no ſitting allowed above, by what right was it granted to the Kings of *David*'s Family here below: Many great Men therefore tranſlate the Hebrew word *Jaſhab* not *ſat*, but *remained* before the LORD. Particularly *Vatablus* upon 1 *Chron.* XVII. 16. And others who allow the King might ſit in the Temple, yet confeſs he might not ſit at Prayer: And therefore expound this place thus. *He took his ſeat in the tabernacle before the ark:* And then he made the following Prayer, ſtanding up, as the manner was, when they worſhipped God.

And he ſaid, what am I, O LORD God, and what is my houſe, that thou haſt brought me hitherto?] He begins his Addreſs to God in a very becoming manner: With a moſt profound Debaſement of himſelf, and Confeſſion of his own Unworthineſs, to receive ſuch Bleſſings as God had already beſtowed on him.

Verſe 19. Ver. 19. *And this was yet a ſmall thing in thy ſight, O LORD God, but thou haſt ſpoken of thy ſervant's houſe, for a great while to come.*] Next, he magnifies the loving Kindneſs of God, who did not think it enough, that he had made him a great King: But promiſed his Poſterity, and at laſt the LORD Chriſt, ſhould ſit upon his Throne. So *Abarbinel* himſelf expounds theſe words, *a great while to come*: Intimating, ſaith he, the Meſſiah, the Son of *David*.

And is this the manner of men, O LORD God?] He acknowledges there was no Example of ſuch Kindneſs, to be found in this World: Where Kingdoms are not perpetuated, as *Abarbinel* obſerves; but this is the manner of Angels, who always continue in their Dignity.

Verſe 20. Ver. 20. *And can David ſay more unto thee?*] There was nothing he could deſire beyond this. See 1 *Chron.* XVII. 18.

For

For thou, LORD God, knoweſt thy ſervant.] But he thought he might leave all to God, who loved him and took care of him (for that is, to *know him*) as his faithful Servant. Chapter VII.

Ver. 21. *For thy words ſake, and according to thine own heart, haſt thou done all theſe great things.*] For God, he knew, would fulfil his own Promiſe made by *Samuel* and by *Nathan:* To the making of which he had no other Motive, but his own good Will; from whence alone all the great things proceeded, which he had done for him. Verſe 21.

To make thy ſervant know them.] That *David* might know how much God loved him, by what he did for him.

Ver. 22. *Wherefore thou art great, O LORD God.*] He could not therefore but acknowledge his Omnipotent Power, and the Greatneſs of his Goodneſs, which beſtows ſuch Benefits upon unworthy Creatures. Verſe 22.

For there is none like the LORD, neither is there any God beſides thee.] According to what *Hannah* had ſaid in her Song, wherein ſhe propheſied of him, I. *Sam.* II. 2.

According to all that we have heard with our ears.] Which their Forefathers had reported of the Wonders he had done; by *Moſes* and *Joſhua*, and in the time of the *Judges*.

Ver. 23. *And what one nation in the earth is like thy people, even like Iſrael, whom God went to redeem for a people unto himſelf.*] He ſeems to imitate the words of *Moſes*, in IV. Deut. 7, 34. Verſe 23.

And to make him a name.] That all the World might know how powerful he was.

And

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And to do for you great things, and terrible for thy land.] To introduce them into the Land of *Canaan.*

Before thy people, which thou redeemeſt to thee from Egypt; from the nations and their Gods.] Some underſtand by *Gods*, their Rulers: But their Gods were no more able to ſave the Nations whom he drove out, than their Kings and Rulers were.

Verſe 24. Ver. 24. *For thou haſt confirmed to thy ſelf thy people Iſrael to be a people unto thee for ever: and thou LORD art become their God.*] This is the Sum of the Covenant (as *P. Martyr* obſerves) between God and them: That they ſhould be his obedient People, and he would bleſs them, and beſtow all manner of good things upon them.

Verſe 25. Ver. 25. *And now, O LORD God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh it for ever: and do as thou haſt ſaid.*] After his thankful Acknowledgments, he makes his humble Prayer to God, that he would perform his Promiſe to him. For though he did not doubt of it; yet it became him to make it his Requeſt.

Verſe 26. Ver. 26. *And let thy name be magnified for ever, ſaying, the LORD of hoſts is the God over Iſrael; and let the houſe of thy ſervant David be eſtabliſhed before thee.*] Yet he did not deſire it merely for his own ſake; but that God might be glorified in what he did for him: And Men might always acknowledge, that the God of *Iſrael* was the LORD of Heaven and Earth; and faithful in his Promiſe to the Houſe of *David.*

Verſe 27. Ver. 27. *For thou, O LORD of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe, therefore hath thy ſervant found in his heart to pray this prayer unto thee.*] That he might not be thought too bold in his Requeſt, he profeſſes he ſhould not have

have taken this Confidence, if God himſelf had not incouraged it, by his own moſt gracious Promiſe to him. Chapter VII.

Ver. 28. *And now, O LORD God, thou art that God, and thy words be true; and thou haſt promiſed this goodneſs unto thy ſervant.*] He profeſſes his Belief of the Unchangeableneſs of God's Nature, and of the Truth of all that he ſaid: Upon which he relied with an unſhaken Faith. Verſe 28.

Ver. 29. *Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue before thee for ever: for thou, O LORD God haſt ſpoken it; and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.*] Since God had been ſo gracious as to make ſuch Promiſes, and his word could not fail; he grows more confident to repeat his Petition, which he had made before. Which is not the vain Repetition, condemned by our Saviour: But proceeded from the abundant Affection of an heart devoutly affected; which could not ſufficiently acknowledge the Goodneſs of God, and expreſs his full Aſſurance that he would fulfil his word. To this purpoſe *Abarbinel*, *David* did not multiply Prayer for want of Faith, becauſe he diſtruſted the Power of God; or thought his Will was mutable; or that he doubted of his Prophecy concerning him: But rather, this ſhows that he ſtedfaſtly reſted aſſured of all this. Verſe 29.

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CHAP. VIII.

Verſe 1. Verſe 1. *AND after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them.*] In the beginning of his Reign they invaded him twice, V. 17, 22. But now *David* invaded their Country, and made a Conqueſt of it: And brought it in Subjection to the *Iſraelites.*

And David took Metheg-Ammah out of the hand of the Philiſtines.] That is, the famous City of *Gath*, and the Territories therefore (as it is expounded, 1 *Chron.* XVIII. 1.) which is called *Metheg-Ammah*; becauſe it ſtood upon Mount *Ammah:* And was as a Bridle to the whole Country, whereby it was kept in Obedience. So our Tranſlators underſtand the word *Metheg* in the Margin of our Bibles. But *R. Solomon* takes it for a Goad, or a Staff; this City domineering over the *Philiſtines.* For we read of no King in any of their other Cities: Either in *Gaza*, or *Aſhdod*, or *Ekron*, or *Aſcalon*; but only in this: Where *Achiſh* formerly reigned, but, its likely, was dead. There are ſeveral other Interpretations in *Bochart* his *Hierozoicon*, L. 2. Cap. XVIII. P. I.

Verſe 2. Ver. 2. *And he ſmote Moab.*] Now was fulfilled the Prophecy of *Baalam*, XXIV. Numb. 17.

And meaſured them with a line.] Having conquered the whole Country, he took an exact Survey of every part of it.

Caſting them to the ground.] Laying level their ſtrong Holds and fortified Places.

And

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And with two lines meaſured he, to put to death.] He divided the Country into three parts; condemning two of them to be deſtroyed.

And with one line he ſaved alive.] A third part he preſerved, that it might not be quite diſpeopled. This Severity, the Jews ſay, he exerciſed becauſe they had ſlain his Parents, and his Brethren, whom he committed to the Cuſtody of the King of *Moab*, during his Exile, I. *Sam.* XXII. 3, 4. But in truth, becauſe the *Moabites* had always been implacable Enemies to the *Iſraelites:* Their Kindneſs to *David*, before mentioned, proceeding from their Hatred to *Saul.*

And ſo the Moabites became Davids *ſervants, and brought gifts.*] And paid *David* a conſtant Tribute, which continued all his Days, and in the Reign of *Solomon:* And after the Kingdom was divided, it was paid to the Kings of *Iſrael*; till after the Death of *Ahab* they refuſed to pay it, as we read, 2 *Kings* III. 4, 5.

Verſe 3.

Ver. 3. *And* David *ſmote alſo Hadad-ezer the ſon of Rehob.*] Who is called alſo *Hadar-ezer:* For the change of theſe two Letters, *Daleth* and *Reſh*, is very frequent, as *Bochartus* hath ſhown in many Inſtances, P. 2. *Hierozoicon*, Lib. II. Cap. VII. *Nicolaus* Damaſcenus in a Fragment of his recorded by *Joſephus* (L. VII. Antiq. Cap. VI.) ſimply calls him *Adad:* Which was a common Name of the Kings of *Syria:* Who according to the manner of the Eaſtern Princes, took their Titles from the Cœleſtial Bodies, as Sir *John Marſham* obſerves; and *Adad* was the Name of the moſt glorious of them, *viz.* the Sun, as *Macrobius* tells us: Who truly ſaith, it ſignifies *unus*, one.

King of Zobah.] *Zobah* was a part of *Syria*, whoſe Eaſtern Border was *Euphrates*, as the Weſtern was the Land of *Canaan*, and the Kingdom of Damaſcus. It

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is frequently called *Aram-Zobah* in Scripture; of which *Bochartus* in his *Phaleg*, Lib. 2. Cap. VII. where he obſerves the nearneſs of *Zobah* to *Judæa*, from the frequent Wars the *Iſraelites* had with that People, in the days of *Saul*, I. *Sam.* XIV. 47. and *David*, Chap. X. of this Book, and *Solomon* 2 *Chron.* VIII. 3. and they of *Damaſcus* came to help them, which is a ſign they were near them (v. 5. of this Chapter) and *Rezin* fled from thence to *Damaſcus*, I. *Kings* XI. 24. And eſpecially he obſerves that the Cities *Solomon* built in the Wilderneſs, *viz. Palmyrene*, and others (1 *Kings* IX. 17, 18.) are ſaid to be in *Hamath*, 2 *Chron.* VIII. 4th. which ſhows the Situation of *Zobah*.

As he went to recover his border at the river Euphrates.] That is, as *David* went to extend the Limits of his Kingdom (according to the ancient Prophecy, XV. *Gen.* 18.) towards the River *Euphrates*, he ſmote this King, who came out perhaps to oppoſe him. See 1 *Chron.* XVIII. 3. where it is ſaid, *he went to eſtabliſh his dominions by the river Euphrates:* Which ſeems to relate to *David*, not to *Hadadezer*.

Verſe 4.

Ver. 4. *And David took from him a thouſand chariots.*] The word *Chariot* is not in the Hebrew: But it is well ſupplied by our Tranſlators, out of 1 *Chron.* XVI. 4. in which Book many things are explained, which are briefly related here.

And ſeven hundred horſemen.] Here again is an *Elliptis*, as in the foregoing words: For in 1 *Chron.* XVIII. 4. it is ſaid ſeven thouſand. But as after a *thouſand* ſomething is to be underſtood, *viz. Chariots:* So after ſeven hundred ſomething is to be underſtood, *viz. Captains* (as *Abarbinel* explains it) under whom a great many others ſerved, ſo that Commanders and Soldiers made, in all, ſeven thouſand. Such an *Elliptis* is obſerved in this very Book, V. 8. *whoſoever ſmites the*

the Jebuſites, and the blind, and the lame, &c. It is not ſaid what ſhall be their Reward; which is plainly mentioned, 1 *Chron.* XI. 6. where it is ſaid, *he ſhall be chief.* See *L' Empereur* on *Bava Rama*, Cap. VII. Sect. 7. Chapter VIII.

And twenty thouſand footmen, and David *houghed all their chariot horſes.*] Here again is the ſame *Elliptis*, for there is no word in the Hebrew for *Horſes.* Yet the meaning can be nothing elſe, but that he cut the Hamſtrings of the Horſes that drew their Chariots, and made them unſerviceable hereafter. See XI. *Joſh.* 9. Thus in X. 18. *David* is ſaid to have ſlain ſeven hundred Chariots, that is, the Horſes of ſo many Chariots: And in the LXVIII. *Pſal.* 18. by *the Chariots of the LORD*, ſome underſtand *Horſemen:* And LXXVI. 6. *the Chariot and Horſe*, &c. That is, as well the Horſes that drew the Chariot, as they that rode in them. See *Bochartus* in his *Hieroz.* P. I. L. II. Cap. VI.

But reſerved of them for an hundred chariots.] For his Guard, I ſuppoſe, not for War: God having commanded them not to multiply Horſes, XVII. *Deut.* 16. See there.

Ver. 5. *And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah.*] For they were Neighbours to him, as I obſerved on *v.* 3. Verſe 5.

David ſlew of the Syrians two and twenty thouſand men.] Which facilitated the Conqueſt of their Country: Which follows in the next Verſe.

Ver. 6. *Then* David *put Gariſons in Syria of* Damaſcus.] *Aram* Damaſek, which we tranſlate *Syria of Damaſcus*, was that part of *Syria*, which lay between *Libanus* and *Antilibanus*; whoſe chief City was *Damaſcus*, ſituated in a Valley called by ſeveral Names in Scripture, as *Bochartus* notes, *viz. Hoba*, XIV. *Gen.* 15. Verſe 6.

the

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the Valley of *Aven*, and *Beth-eden*, i. e. the place of Pleaſure, I. *Amos* 5. and *Hadrach* IX. *Zachar.* I. It was watred by five Rivers; the two principal of which deſcended from Mount *Hermon*, viz. *Abana* and *Pharphar* (2 Kings V. 12.) The laſt of which run by the Walls of *Damaſcus*; the other run thorough it, and divided the City into two parts.

And the Syrians became ſervants to David, *and brought gifts.*] In token of their Subjection to him.

And the LORD *preſerved* David *whitherſoever he went.*] Kept him from all the dangers to which he was expoſed in theſe Wars.

Verſe 7. Ver. 7. *And* David *took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to Jeruſalem.*] The Hebrew Particle *El*, which we tranſlate *on*, may better be tranſlated *with*, that is, in the Cuſtody of *Hadadezers* Servants, who were Officers in his Treaſury: for it is not likely they brought them into the Field of Battle.

Verſe 8. Ver. 8. *And from Bera, and from Berothai, cities of Hadadezer, David took exceeding much braſs.*] Theſe two Cities are called by very different Names in 1 *Chr.* XVIII. 6. though perhaps of the ſame Signification in the Language of that Country, with theſe in the Hebrew Language. Or there were four Cities perhaps, from whence he took much Braſs; two here mentioned, and two in the Book of *Chronicles*. It is the Opinion of ſome learned Men, that theſe Cities were ſituated at the foot of Mount *Libanus* between *Emath* and *Damaſcus:* Which Mount, they ſay, abounded with Braſs. But *Bochartus* could find no mention of the Braſs of *Libanus* in any ancient or modern Writer. And the Kingdom of *Sobah* lying about *Palmyra*, he takes the City called *Berothai* to be the ſame with that which *Ptolomy* calls Βεροθαμα in *Arabia deſerta*; which

which is very remote from *Libanus*, P. 2. *Hierozoicon*, *Lib.* VI. Cap. ult. Chapter VIII.

Ver. 9. *When Toi king of Hamath had heard that David had ſmitten all the hoſt of Hadadezer.*] This City was alſo in *Syria*, and was called afterwards *Epiphania*, as St. *Hierom* ſays, and lay North of *Judæa*. See *Bochart* in his *Phaleg*, Lib. IV. Cap. 37. Verſe 9.

Ver. 10. *And Toi ſent Joram his ſon.*] Called *Hadoram*, 1 *Chron.* XVIII. 10. Verſe 10.

Unto king David.] At *Jeruſalem*, I ſuppoſe.

To ſalute him and bleſs him.] To congratulate his good Succeſs in the War with *Hadadezer*; and to wiſh him continued Proſperity.

Becauſe he had fought with Hadadezer, and ſmitten him; for Hadadezer had war with Toi.] And was too hard for him.

And Joram brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs.] As a Preſent to King *David:* Whoſe Friendſhip he ſought by this Embaſſy.

Ver. 11. *Which alſo king* David *did dedicate unto the LORD.*] As he did what he took from *Hadadezer*. Verſe 11.

With the ſilver and gold that he had dedicated of all people, that he had ſubdued.] Theſe words ſeem to import, that he was ſo far from multiplying Silver and Gold to himſelf (which *Moſes* forbad, XVII. *Deut.* 16.) that he put all this Spoil, or the greateſt part of it, into God's Treaſury: For the building of the Temple, which he deſigned, and his Son was to accompliſh, VII. 13.

Ver. 12. *Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer the ſon of Rehob, king of Zobah.*] Here he reckons up all the Countries, beſide Verſe 12.

Hada-

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Hadadezer's, from whence he brought ſpoil to the Treaſury of God.

Verſe 13.

Ver. 13. *And* David *gat him a name, when he returned from ſmiting the Syrians.*] His Victory over that People (mentioned, *v.* 5.) when they came to ſuccour *Hadadezer*, gained him a great Reputation, as a potent Prince, and a mighty Warriour.

In the valley of Salt, being eighteen thouſand men.] There is nothing in the Hebrew anſwering to the word *being*: Which therefore ſhould be tranſlated, *in the valley of ſalt eighteen thouſand men.*] That is, he ſlew of the *Edomites* ſo many, beſides the two and twenty Thouſand of the *Syrians*. So we read expreſly, 1 *Chron.* XVIII. 12. and in the Title of the LX. *Pſalm*, it is ſaid, they were *Edomites* not *Syrians*, who were ſlain in this Valley. Only in that place of the *Pſalms*, there is mention of no more than twelve Thouſand ſlain: Which makes ſome think it ſpeaks of a diſtinct Battle from this. But *Abiſhai*, who began the Fight, perhaps ſlew ſix Thouſand, and then *Joab* coming in with his Reſerve ſlew twelve Thouſand more; which in all make eighteen Thouſand. By the *Valley of Salt Epiphanius* underſtands the dead Sea, which was formerly a famous Valley, or rather it was a Valley near that Sea. But neither of theſe Opinions have any good Foundation, as *Salmaſius* ſhows: Who takes this *Valley of Salt* to have been in the Country of *Edom*, where this Battle was fought: And to be called by this Name, either from the Salt Springs which were therein, or from the Salt that was digged up there. See his *Exercit. Plinianæ*, Cap. XXXV. p. 613, 614.

Verſe 14.

Ver. 14. *And he put garriſons in Edom, throughout all Edom put he garriſons.*] Having conquered the whole Country, he garriſoned the ſtrongeſt places in it, with his own Men; to keep them in Subjection to him.

Some

Some of the Jews tranſlate theſe words, *He put Captains or Commanders in Edom*, that is, great Men to govern them, and as his Deputies to keep them under and raiſe Tributes, *&c.* Chapter VIII.

And the LORD preſerved David whitherſoever he went.] God's Providence continued ſtill over him to protect him, as formerly (*v.* 6.) in all theſe Expeditions.

Ver. 15. *And David reigned over all Iſrael.*] He had no Diſturbance at home, whilſt he made Wars abroad: But all *Iſrael* obeyed him. Verſe 15.

And David executed judgment and juſtice to all his people.] And having finiſhed his foreign Wars, he applied himſelf to the Civil Government of his People, according to the Law of God: Which he executed duly by himſelf, or by his Judges. Or rather, while he was engaged in ſo many Wars abroad, he did not neglect his People at home: But took care that Juſtice ſhould be adminiſtred to them. And ſo he performed both parts of ſuch a King, as the *Iſraelites* deſired, I. *Sam.* VIII. 20.

Ver. 16. *And Joab the ſon of Zeruiah was over the hoſt.*] According to the Promiſe made to that Perſon, who ſhould firſt enter the ſtrong Fort of *Zion*, when he aſſaulted it, 1 *Chron.* XI. 6. Verſe 16.

And Jehoſhaphat the ſon of Abihud was Recorder.] The Hebrew word *Mazkir* importing ſomething of keeping in Memory, or bringing to Remembrance, moved our Tranſlators to render it *Recorder*, or *Remembrancer:* As if he wrote the Acts of every day; which afterwards were dijeſted into *Annals*. But this ſure was not ſo conſiderable an Employment, as to make him that had it, the prime Civil Officer in the Kingdom, as *Joab* was the Military. Therefore *Victorinus Strigelius* take him to have been the *Chancellor* of

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the Kingdom: Which is more likely than their Opinion, who take him for the *Master of Requests*, who presented Petitions, and put the King in mind of them.

Verse 17. Ver. 17. *And Zadok the son of Ahitub, and Ahimelech the son of Abiathar were the priests.*] These two were the chief of the Family of Priests; next to the high Priest, which was *Abiathar:* Called *second Priests* in 2 Kings XXV. 18. The former was of the Family of *Eleazar* (1 *Chron.* VI. 5.) the other of *Ithamar.* And *Zadok* is put first, as more acceptable to *David* than the other: And therefore it is likely, constantly attended at Court; the Family of *Eli* now beginning to decline, as in the next Reign the other was advanced to the High Priesthood, and *Abiathar* and his Posterity quite thrown out. See *Selden*, Lib. I. *de Succeff. ad Pontific.* Cap. IV. *Cornelius Bertram* hath a peculiar Conceit, that as *Abiathar* was always acknowledged by *David* as God's high Priest, and accordingly took care of the *Ark* at *Jerusalem*, so *Zadok* as principal Priest among the rest, was set over the *Tabernacle* at *Gibeon.* But *Abarbinel's* Opinion is fartheſt from Truth, that *Zadok* was now high Priest, and *Abiathar* but his Vicar: Which is directly against the Scripture, which shows *Abiathar* to have been high Priest till the days of *Solomon.* Yet to justify this, he thinks fit to tell a fabulous Story out of *Joma*, and other Books, which say that *David* removed *Abiathar* from his Office, when he fled from *Absalom.* For commanding him to enquire of God for him, by *Urim* and *Thummim*, God was pleased to give him no Answer: But *Zadok* inquiring, had an Answer. Whereupon *David* concluded the Spirit of God was gone from *Abiathar*, and that it was time to fulfil the Prophecy against the House of *Eli:* And so thrust him out of his

his Office. For which they have no other ground but this, that *David* ſpake firſt to *Zadok*, Chap. XV. of this Book, *v.* 24. See *J. Wagenſeil* upon *Sota*, p. 1608, 1069. Chapter VIII.

And Seraiah was the ſcribe.] Secretary of State, as we now ſpeak; or, as others imagine, Clerk of the Council, who ſet down all Acts and Decrees; others, the Keeper of the publick Accounts. But the Hebrew word *Sopher* (which we tranſlate *Scribe*) importing ſomething of *Learning* (as the word *Scribe* in the New Teſtament doth) I take him to have been his prime Councellor in the Law, who always attended him. *Conſtantine L' Empereur* thinks there were two ſorts of *Scribes*, an Eccleſiaſtical and a Civil; and here underſtands the latter: And would have him ſignify no more than the *Muſter-Maſter* of the Army. See his Annot. on *Bertram. de Repub. Jud.* p. 383, &c.

Ver. 18. *And Benaiah the ſon of Jehoidah was over the Cerethites, and the Pelethites.*] Or, the *Crethites*, and the *Plethites*, as ſome pronounce theſe words. What they were, is variouſly conjectured. The moſt idle Conceit is that of ſome of the Jewiſh Doctors, who take them for the Members of the great *Sanhedrin*, nay for *Urim* and *Thummim*. See *Selden*, Lib. 2. *de Synedr.* Cap. XV. p. 601. and Cap. XVI. p. 668. Certain it is, that they were Soldiers, as appears from XV. 18. XX. 7. 1 Kings I. 34. Where they are mentioned as preſent at the proclaiming *King Solomon* againſt *Adonijah:* Which could not have been done ſafely, without ſome armed Force; and if they were not the Perſons, there were none. Yet they were not common Soldiers, but the conſtant Guards of *David*'s Perſon; like the *Prætorian* Bands among the *Romans*. So *Joſephus* calls them σωματοφύλακες, *Keepers of the Body*, who never departed from the place where the King Verſe 18.

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was: As we may be ſatisfied by this, that they had a peculiar Commander, and were not under *Joab*, the Captain of the Hoſt; but are diſtinguiſhed from his Soldiers, XX. 6, 7. Some make them Men of a Gigantick Stature, but I know no ground for that; though no doubt, they were proper Men, as we ſpeak, robuſt, and of tried Fidelity. Who in the Rebellion againſt *David*, did not deſert *David*, but ſtuck cloſe to him, XV. 18. It is further probable, that they were ſelected out of a certain Nation, or Family. For the *Cerethites* inhabited a part of *Palæſtine*, and were indeed the ſame with the *Philiſtines*, as I obſerved upon the I. *Sam.* XXX. 14. and ſee 2. *Zephan.* 5. The *Pelethites* it is likely were a Family in *Iſrael*: For we find two of the Name of *Peleth* mentioned in Scripture. One of the Tribe of *Reuben* XVI. *Numb.* 1. another of *Judah*, 1 *Chron.* II. 33. Their Arms were Bows and Arrows, and Slings; if we may believe the *Chaldee* Interpreter, who calls them *Archers* and *Slingers*: As *Procopius Gazæus* calls them *jaculatores & ſagittarios*. Which may be confirmed by this Conjecture, that the *Philiſtines* having ſorely gauled the *Iſraelites*, in the fatal Battle with *Saul*, by their Archers, *David* took care not only to have his People inſtructed in the uſe of the Bow, but alſo procured ſome Archers from the *Cerethites*, who were a part of the *Philiſtines* to be his Guard: As ſome Princes now get the *Switzers*. See my Notes upon I. *Sam.* XXXI. 3. and upon the firſt Chapter of this Book, *v.* 18. The Number of them may be probably gathered from the Targets and Shields of Gold that *Solomon* made, which were five Hundred, I. Kings X. 16, 17. and were for the uſe of his Guard, 2 *Chron.* XII. 9, 10, 11. and kept in the Guard-Chamber.

They

They that would ſee more of them, may look into a little Treatiſe of *Opitius*, which is wholly upon this Subject: And *Fortunatus Scacchus* treats largely of them in his *Myrothecium*, III. Cap. XVI, XVII, XVIII. where he hath this ſingular Opinion, p. 181. that the *Cerethites* were inferiour to the *Pelethites*: But I think with great reaſon concludes, that they were the King's Domeſticks, and lay in his Palace, or about it, in the Night: Which he gathers from 1 *Kings* I. 33. where *David* bid *Nathan* and *Zadok* and *Benaiah* take with them the Servants of their Lord, and make *Solomon* King; and accordingly they took the *Cerethites* and the *Pelethites* with them, *v.* 38. And from the Story of that brave Man *Urijah*, who would not go to his own Houſe to his Wife, when *Joab* and the Hoſt lay in the Field; but went and ſlept at the Door of the King's Houſe *with the ſervants of his Lord*, that is, with theſe *Cerethites* and *Pelethites*, Chap. XI. of this Book, *v.* 9. Chapter VIII.

And Davids ſons were chief rulers.] So the Hebrew word *Cohen* often ſignifies, not only a *Prieſt*, but a *Prince*; as many learned Men have obſerved: Particularly *Hackſpan* in his *Miſcellanea*, Lib. I. Cap. V. Sect. 15. but eſpecially *Selden*, Lib. II. *de Synedr.* Cap. XVI. p. 671, &c. Where he ſhows that the Hebrew word ſignifies any Miniſter, either of God or of Man. As in the twentieth Chapter of this Book, *v.* 26. *Ira* the *Jairite* is ſaid to be a *Cohen*, which we tranſlate *chief Ruler* about *David*; and ſo the *Chaldee*, and the *Spaniſh* Jews; *a principal Officer*. But by the Law, neither he, nor *David*'s Sons could be Prieſts. There can be therefore no doubt of this, that they were the principal Officers in the Court of *David*, the prime Miniſters of his Houſhold: Such, as among us, are the Lord High Chamberlain, Steward, Treaſurer, *&c.* as appears from 1 *Chron.* XVIII. 17. where this matter is thus explained;

they

they were at the hand of the king: Waiting on him, as chief Officers in his Court, or as *Cornelius Bertram* explains it, *publicos & primarios Miniſtros*, the publick and principal Miniſters of State. See *Bochartus*, Lib. 2. *Canaan*, Cap. XVII. And this was the reaſon, they ſay, of *Abſalom*'s Diſcontent, that he was not one of theſe Αυλάρχαι; or, had not a place according to his mind.

Chapter IX.

CHAP. IX.

Verſe 1. Verſe 1. AND *David ſaid, is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſs for Jonathan's ſake.*] Having ended his Wars, and ſetled his Kingdom and Court; now he conſiders what private Obligations he had; eſpecially to the Houſe of *Saul*, but above all to *Jonathan*. For he promiſed *Saul*, with an Oath, that he would not cut off his Seed, I. *Sam.* XXIV. 21, 22. and had made a Covenant of Friendſhip with *Jonathan* and his Poſterity for ever; confirmed alſo by an Oath, I. *Sam.* XX. 14, 15, 16, 17, 42. XXIII. 18.

Verſe 2. Ver. 2. *And there was of the houſe of Saul a ſervant, whoſe name was Ziba.*] He had been imployed in ſome Buſineſs in *Saul*'s Family; but being a *Canaanite* (as ſome of the Jews will have it) he did not recover his Liberty with the Death of *Saul*, but ſtill continued in Servitude under *David*.

And when they had called him unto David, the king ſaid unto him, art thou Ziba? and he ſaid, thy ſervant is he.] He was in ſuch an inferiour Station, that *David*

vid did not know him; though ſome among his Courtiers did. Chapter IX.

Ver. 3. *And the king ſaid, is there yet any of the houſe of Saul, that I may ſhew the kindneſs of God to him: and Ziba ſaid unto the king, Jonathan hath yet a ſon, that is lame on his feet.*] Here *David* like a good Man and a worthy Friend, and a noble Prince, thinks how he may perform his promiſe to *Jonathan*, I. *Sam.* XX. 14. where he obliged himſelf to ſhew *the kindneſs of the LORD*; that is, great Kindneſs to his Poſterity. Verſe 3.

Ver. 4. *And the king ſaid unto him, where is he? and Ziba ſaid he is in the houſe of Machir the ſon of Ammiel in Lodebar.*] A place on the other ſide *Jordan*; In Mount *Gilead* (See XVII. 27.) Where it is likely his Friends thought him ſafe: Being far from *David*; whom they lookt upon as his Enemy. See *v.* 7. Verſe 4.

Ver. 5. *Then king David ſent and fet him out of the houſe of Machir, the ſon of Ammiel, from Lodebar.*] It is likely he ſent *Ziba* to bring him to Court, and to aſſure him of the King's Kindneſs. Verſe 5.

Ver. 6. *Now when Mephiboſheth.*] Called alſo *Merib-baal*, I. *Chron.* VIII. 34. IX. 40. Verſe 6.

The ſon of Jonathan, the ſon of Saul, was come to David, he fell on his face, and did reverence.] As the manner was when Men came into the Preſence of the King, or the King's Son: For thus *David* himſelf did to *Jonathan*, I. *Sam.* XX. 41.

And David ſaid unto him, Mephiboſheth, and he anſwered behold thy ſervant.] The kind ſpake in a very friendly manner to him: And he anſwered as humbly.

Ver. 7. *And David ſaid unto him, fear not.*] This intimates, that he had Apprehenſions *David* might have an evil eye upon him, as one that had a pretence to the Kingdom. Verſe 7.

For

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For I will ſurely ſhow thee kindneſs for Jonathan thy father's ſake: and will reſtore thee all the land of Saul thy father.] Which he had purchaſed before he was King, or acquired afterward, or was deſcended to him from his Father: But had been confiſcated (as *D. Kimchi* obſerves) to the King's Exchequer, becauſe *Iſhboſheth* and the Houſe of *Saul* had rebelled againſt *David*, who was the LORD's anointed. And accordingly afterward *David* gave all this Land to *Ziba*, when he accuſed *Mephiboſheth* of Treaſon againſt him. XVI. 6. See *Selden de ſucceſſion. ad Leges Hebrorum*, Cap. XXV. fol. 89.

And thou ſhalt eat bread at my table continually.] As one of his own Children, *v.* 11.

Verſe 8. Ver. 8. *And he bowed himſelf.*] In token of his Thankfulneſs.

And ſaid, what is thy ſervant, that thou ſhouldeſt look upon ſuch a dead dog as I am?] This is a high Expreſſion of his Unworthineſs of any Favour. For a Dog was accounted a vile and unclean Creature, and a dead Dog was of no uſe at all. See III. 8. I. *Sam.* XXIV. 15. Where *David* ſpake thus to *Saul*, as *Helena* (*Bochart* obſerves) did to *Hector*. There being no greater Expreſſion of Humility than this, for one to be ſo abject as to call himſelf a Dog. In like manner, he that calls another ſo, (as *Abiſhai* doth *Shimei*, and *Ulyſſes* doth the Woers, to whom he calls ὦ κύνες, Odyſſ. X.) expreſſes the utmoſt Contempt of them.

Verſe 9. Ver. 9. *Then the king called to Ziba Saul's ſervant, and ſaid unto him, I have given unto thy maſter's ſon all that pertained to Saul, and to all his houſe.*] Some underſtand by *his maſter's ſon*, the Son of *Mephiboſheth* (called *Micah*, *v.* 12.) becauſe *Ziba* was not to provide for *Mephiboſheth* himſelf, who was to be maintained

tained by the King, at his Royal Table. But it may as well be thought to be meant of *Mephibosheth*, who had this Estate given him for such uses as he should think fit to appoint. Chapter IX.

Ver. 10. *Thou therefore, thy sons and thy servants, shall till the land for him, and thou shalt bring in the fruit, that thy master's son may have food to eat.*] This may seem to favour what was said before, that he was to manage the Land for the Benefit of *Micah* the Son of *Mephibosheth*, and his Household, who were to be maintained out of the Product of it: But the following words, I think, show the contrary. Verse 10.

But Mephibosheth thy master's son shall eat bread always at my table.] Now he declares publickly what he had said privately to *Mephibosheth*. Who being the Person here plainly called *his Master's son* (*i. e.* the Son of *Jonathan*) it inclines me to conclude, that he is understood before by that Name: Whose Family was to be maintained by the Fruit of the Estate that *David* gave him; though he himself was to eat always with *David*.

Now Ziba had fifteen sons, and twenty servants.] Who were sufficient to manage a very great Estate.

Ver. 11. *Then said Ziba unto the king, according to all that my Lord the King hath commanded thy servant, so will thy servant do: as for Mephibosheth, said the king, he shall eat at my table as one of the kings sons.*] Those words, *said the King*, are not in the Original Text: So that these words may be thought to be *Ziba*'s: Who said he would keep a Table for *Mephibosheth* also, if *David* pleased, and entertain him Royally: The Land being sufficient to afford it. But I do not see how he could call it *my Table*; which must be the Language of *David*: Who now repeated what he had said before, that *Ziba* should take no care of *Mephibosheth*. Verse 11.

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Verse 12. Ver. 12. *And Mephibosheth had a young son whose name was Micah.*] Who had many Sons, from whom issued a numerous Progeny: Which lasted many Generations, 1 *Chron.* VIII. 34, 35, &c. IX. 40, 41, &c.

And all that dwelt in the house of Ziba, were servants unto Mephibosheth.] And consequently accountable to him for all that they received out of the Estate: Which, it appears by this, was setled upon him.

Verse 13. Ver. 13. *So Mephibosheth dwelt in Jerusalem.*] *Ziba* went to take care of his Land, which was at *Gibeah* of *Benjamin*, but *Mephibosheth* staid with the King, that he might partake of his Bounty.

For he did eat bread continually at the kings table; and was lame on both his feet.] Though he could not go, yet he was carried thither; for so the words may be translated, *though he was lame*, &c. This Defect and Blemish did not hinder him from being entertained by the King, with the greatest Kindness: Which procured him, though despicable in his Person, Honour from the People, as one in great favour with their King.

Chapter X.

CHAP. X.

Verse 1. Verse 1. *AND it came to pass after this, that the king of the children of Ammon died.*] Who, it appears by the next Verse, was *Nahash*: To whom *Saul* gave a very great Defeat at *Jabesh Gilead*, I. *Sam.* XI.

And

And Hanun his ſon reigned in his ſtead.] For it ſeems that was an Hereditary Kingdom, as moſt were in thoſe Countries and Times. Chapter X.

Ver. 2. *Then ſaid David, I will ſhow kindneſs to Hanun the ſon of Nahaſh; for his father ſhewed kindneſs unto me.*] All generous Minds are full of Gratitude and Compaſſion, as *Strigelius* here obſerves out of ſeveral Heathen Authors. But there is no Example of it greater than in *David*, who remembers ancient Benefits received from *Nahaſh*, and pitied his Son who had loſt ſuch a Father. What thoſe Benefits were is uncertain. Some of the Jews ſay he fled to him, when he durſt not ſtay with *Achiſh*, and he received him kindly. Others, that he entertained his Relations, when the King of *Moab*, to whom *David* committed them, ſlew ſome of them. But it is moſt probable, that being an Enemy to *Saul*, who had given him a great Overthrow, he proved a Friend to *David* when he was perſecuted by him; and ſent him Relief and Aſſiſtance, and perhaps offered him his Protection. Verſe 2.

And ſent to comfort him by the hand of his ſervants, for his father.] According to the preſent Cuſtom among Princes, who ſend ſome of their Courtiers to condole the loſs of thoſe, with whom they live in Friendſhip.

And Davids ſervants came into the land of the children of Ammon.] Where they had Audience of *Hanun*, and delivered their Meſſage: Which his Court ſiniſtrouſly interpreted, as appears by the next Verſe.

Ver. 3. *And the princes of the children of Ammon.*] Who bare a great ſway in all publick Affairs. Verſe 3.

Said unto Hanun their Lord, thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee?] They meaſured his Affection by their own:

Chapter X. Who having no Kindneſs for *David*, imagined he had as little for them.

Hath not David *rather ſent his ſervants, to ſearch the city, and to ſpy it out?*] Nothing ſo well meant, but may be ill interpreted; and is wont to be ſo by Men who love no body but themſelves.

To overthrow it.] They perſwade him that theſe Embaſſadors came only to obſerve where the City was weakeſt, and might be moſt ſucceſsfully aſſaulted, and taken.

Verſe 4. Ver. 4. *Wherefore Hanun took* Davids *ſervants, and ſhaved off one half of their beards.*] He was not only very credulous, but very ill natured; for otherwiſe, he would have civilly diſmiſſed them, whatſoever his Courtiers ſuſpected, or kept them in an honourable Cuſtody, till the Truth had been diſcovered. But this was the higheſt Diſgrace that could be put upon them: For all People thought their Hair a great Ornament; and never ſhaved their Heads or their Beards but in caſe of mourning: Which was forbid to the *Iſraelites*, XIX. *Levit.* 27. XIV. *Deut.* 1. And therefore when he had cauſed one half of their Beards to be cut off, they abhorred to cut the other: Which made them look ridiculouſly. See XV. *Iſaiah* 2. XLI. *Jerem.* 5. XLVIII. 37. We learn what a foul Diſgrace; yea, an heavy Puniſhment this was in ancient times, from *Nicolaus Damaſcenus*, mentioned by *Stobæus*, Tit. 42. who ſays, that among the *Indians* the King commanded the greateſt Offenders to be ſhaven, κελεύει κείρεσθαι ὡς ἐσχάτης τιμωρίας, as the heavieſt Puniſhment he could inflict upon them. And *Tacitus* ſaith, that there were few Adulterers among the ancient *Germans*; whoſe Puniſhment was left to the Husbands: And they were wont to cut off their Hair, and turn them naked out of doors, and whip them through the Streets. See *Georg.*

Chapter X.

Georg. Ritterhuſius de Jure Aſylorum, Cap. X. And at this Day, this is the greateſt Indignity that can be offered to any Man in *Perſia*, to cauſe his Beard to be ſhaved off: As *Tavernier* relates in his *Indian* Travels, p. 121. where he tells us the *Sophi* cauſed an Embaſſadour of *Aureng Zeb* to be thus uſed; telling him he was not worthy to wear a Beard, and thereupon commanding it to be ſhaved off. Which was juſt like this act of *Hanun*. And *Aureng Zeb* moſt highly reſented the Affront that was offered him, in the Perſon of his Embaſſador, as *David* did this which was offered him in his.

And cut their garments to the middle, even to their buttocks, and ſent them away.] Long Garments down to the heels were worn in thoſe Countries, eſpecially by honourable Perſons: And therefore the King of *Ammon* ſtill put a further Indignity upon them, in cutting their Garments ſhort, even to the middle: Whereby thoſe parts were expoſed which required to be covered. For the *Iſraelites* did not wear Breeches, as we do: So that their long Garments being cut to the middle, their Nakedneſs might be ſeen. See XX. *Iſaiah* 4.

Ver. 5. *And when they told it unto* David, *he ſent to meet them, becauſe they were greatly aſhamed.*] Therefore he ſent, no doubt, Clothes to cover them, together with the following Advice. Verſe 5.

And the king ſaid, tarry at Jericho.] Which was the firſt place to which they came in the Land of *Canaan*: And now a private Village, where they might obſcure themſelves, till they were fit to appear in publick.

Until your beards be grown, and then return.] For it was a Reproach in that Country to have no Beard. And though it was well known how they came to be deprived

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deprived of them, yet it was not fit that Persons of their Quality should appear unlike all other Men.

Verse 6.

Ver. 6. *And when the children of Ammon saw that they stank before David.*] They wanted not Intelligence, how hainously *David* resented the barbarous Usage of his Embassadors: Which is expressed by a Phrase, which signifies that they were become very odious to him. See XXXIV. *Gen.* 30.

The children of Ammon sent and hired the Syrians of Beth-rehob.] They distrusted their own Strength, and therefore hired Auxiliary Forces of their Neighbours: Particularly those of *Beth rehob*, which was a City belonging to the *Canaanites*, rather than the *Syrians* (as *Bochart* observes) who were only Borderers upon it.

And the Syrians of Zoba twenty thousand footmen.] Concerning *Zoba*. See VIII. 3.

And of king Maacah a thousand men.] *Maachah* also was a City in *Palæstine*, beyond *Jordan* in the Tribe of *Manasseh*, as *Rehob* was in the Tribe of *Asser* (XIII. *Josh.* 11. XIX. 26.) but the *Canaanites* kept them out of the Possession of both, XIII. *Josh* 13. I. *Judges* 31. Therefore *Bochartus* confutes those who think *Aram-Maacah* was the Country of *Comagena*: For though *Aram* commonly signifies *Syria*, which was divided into many Countries; yet the Scriptures show these places were not in *Syria*. But the People of them were called *Syrians*, because they imitated their Manners: As the Woman in the Gospel is called *Syro-Phœnician*, though she was a Woman of *Canaan*, XV. *Matth.* 27. VII. *Mark* 26. See his *Phaleg*, Lib. II. Cap. VI. latter end.

And of Ishtob twelve thousand men.] Or, of the *men of Tob*: A Country unto which *Jephthah* fled from his unkind Brethren. See XI. *Judges* 3.

Ver. 7.

Ver. 7. *And when David heard of it, he ſent Joab and all the hoſt of the mighty men.*] He did not think it prudent, to ſtay till they aſſaulted him in his own Country: But went and invaded theirs. Chapter X. Verſe 7.

Ver. 8. *And the children of Ammon came out, and put the battle in array at the entring in of the gate.*] They drew up their Army either before *Rabbah*, the Metropolis of their Country; or before *Medeba* (in the Borders of it) where their Confederates were pitched, 1 *Chron.* XIX. 7. Verſe 8.

And the Syrians of Zoba, and of Rehob, and Iſhtob, and Maacah, were by themſelves in the field.] They kept their Mercenary Forces in the Field, and would not let them come into their Cities.

Ver. 9. *And when Joab ſaw that the front of the battle was againſt him, before and behind.*] In the Hebrew, *the face of the battle*, &c. *i. e.* They had divided their Forces; the *Syrians* appearing before him, and the *Ammonites* behind him. Verſe 9.

He choſe of all the choice men of Iſrael, and put them in array againſt the Syrians.] He alſo, like an expert Commander, preſently divided his Army into two Bodies; and pickt out the beſt Soldiers to engage the *Syrians*; who, it ſeems, were the ſtrongeſt or moſt valiant.

Ver. 10. *And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put them in array againſt the children of Ammon.*] He was alſo an experienced Captain, who ſeems to have to deal with that Body of the Enemies which was behind them, as *Joab* with thoſe before them. Verſe 10.

Ver. 11. *And he ſaid, if the Syrians be too ſtrong for me, then thou ſhalt help me; but if the children of Ammon be too ſtrong for thee, then I will come and help thee.*] Send a De- Verſe 11.

Chapter X.

a Detachment, as they now ſpeak, from the ſtrongeſt Body, to that which proved weaker.

Verſe 12.

Ver. 12. *Be of good courage, and let us play the men, for our people, and for the cities of our God.*] Theſe words were not ſpoken, I ſuppoſe, to *Abiſhai* alone; but to all the Army by their Officers; that they might not be diſheartned at the ſight of ſuch numerous Forces, as in a manner incompaſſed them: But be ſo much the more reſolute, for the Preſervation of their Country.

And the LORD do that which ſeemeth him good.] If they did their Duty, he truſted God's Providence would favour them: However, it would be ſome Comfort, that they had done their beſt.

Verſe 13.

Ver. 13. *And Joab drew nigh, and the people that were with him, unto the battle againſt the Syrians, and they fled before him.*] He did very prudently in aſſaulting the Mercenary Army firſt; for they that are hired to fight, generally have a great Care to ſave themſelves: Having no regard to the Cauſe for which they fight.

Verſe 14.

Ver. 14. *And when the children of Ammon ſaw that the Syrians were fled.*] On whom they principally relied.

Then fled they alſo before Abiſhai, and entred into the city.] They ſeem not to have ſtruck a Stroke; but provided alſo for their Safety, in the City near to which their Army was drawn up.

And Joab returned from the children of Ammon, and came to Jeruſalem.] Here is no account of the number of the ſlain, which, I ſuppoſe, were few or none, becauſe they did not fight, but flee. The Year alſo ſeems to have been ſo far ſpent, that it was not a Seaſon fit for laying a Siege to the City. See the next Chapter, *v.* 1.

Ver. 15.

Ver. 15. *And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together.*] Fearing *David* would fall upon them, for aſſiſting his Enemies, they reſolved to be beforehand with him; and therefore levied a new Army to invade him. Chapter X. Verſe 15.

Ver. 16. *And Hadadezer.*] Who was the King of *Aram Zoba*, in *Meſopotamia*. Verſe 16.

Sent and brought out the Syrians that were beyond the river.] i. e. Beyond *Euphrates*; which was the Bound of his Territories Eaſtward. See VIII. 3.

And came to Helam.] A place, I ſuppoſe, on the Borders of *Hadadezer*'s Country, Weſtward.

And Shobach the captain of the hoſt of Hadadezer went before them.] Commanded both his Forces, and theirs which came to his Aſſiſtance.

Ver. 17. *And when it was told* David, *he gathered all Iſrael together, and paſſed over Jordan, and came to Helam.*] In this Expedition *David* ſeems to have commanded his Army, in his own Perſon. Verſe 17.

And the Syrians ſet themſelves in array againſt David, *and fought with him.*] They ſeem to have begun the Fight.

Ver. 18. *And the Syrians fled before Iſrael, and David ſlew the men of ſeven hundred chariots.*] That is, ſeven thouſand Men, who belonged to thoſe ſeven hundred Chariots, as it is explained in 1 *Chron.* XIX. 18. Verſe 18.

And forty thouſand horſemen.] In that place of the *Chronicles* it is ſaid forty thouſand Footmen. Which teaches us how to explain the words here; *viz.* that they were mixed together, Horſe and Foot: And that in all there were ſlain forty thouſand of them, part Horſemen, and part Footmen.

Chapter X.

And ſmote Shobach the captain of their hoſt, who died there.] Was ſlain upon the ſpot (as we ſpeak) being a valiant Man, who choſe to be killed, rather than fly.

Verſe 19. Ver. 19. *And when all the kings that were ſervants to Hadadezer ſaw that they were ſmitten before Iſrael.*] There were ſeveral petty Kings that were ſubject to *Hadadezer*: Who was the moſt powerful Prince thereabout.

They made peace with Iſrael, and ſerved them.] As, I ſuppoſe, *Hadadezer* himſelf alſo did: Whereby God fulfilled his Promiſe to *Abraham* (which was renewed to *Joſhua*) of inlarging the Dominion of his Poſterity, as far as *Euphrates*. See XV. *Gen.* 18. I. *Joſh.* 2, 3, 4.

So the Syrians feared to help the children of Ammon any more.] But left them to ſhift for themſelves: Inſomuch that, as it follows, *David* conquered their Country.

Chapter XI.

CHAP. XI.

Verſe 1. Verſe 1. *AND it came to paſs, that after the year was expired.*] In the Hebrew, *at the return of the year*: That is, in the Spring time, he ſent forth his Armies to do that which he could not do in the Concluſion of the former Year; when the Seaſon was not fit for Action, as I obſerved upon the 15. Verſe of the foregoing Chapter. For the Year ending with the Month *Adar*, the next Year began in the Month *Niſan*: Which was a fit time to march into the Field to make

make War: And ſo commonly employed, that it ſeems to have had its Name (as *Bochartus* obſerves) from *Niſim:* Which ſignifies military Enſigns, which were wont to be advanced in that Month. And, in like manner, the Month we call *March* had its Name among the *Romans* from *Mars*, their God of War: Becauſe then they began their Military Expeditions. See his *Hierozoicon*, P. I. Lib. II. Cap. 50. Chapter XI.

At the time that kings go forth to battle.] Theſe words *to battle*, are added for Explication ſake: But they are not in the Hebrew; in which Language *to go forth* ſignifies to go forth to War. See X. *Gen.* 11. XLII. *Iſa.* 13. XIV. *Zach.* 3. and other places mention'd by the ſame great Man, P. 2. Lib. IV. Cap. 2.

That David ſent Joab and his ſervants with him, and all Iſrael.] All his Soldiers.

And they deſtroyed the children of Ammon.] Laid waſte their Country, and killed all the People they could meet with.

And beſieged Rabbah.] The Royal City of the *Ammonites*, III. *Deut.* 11.

But David tarried ſtill at Jeruſalem.] He committed the care of this War to *Joab*, and did not himſelf go out to fight: As he had done before againſt *Hadadezer.*

Ver. 2. *And it came to paſs in an evening tide.*] In the Afternoon, when the Sun was declining. Verſe 2.

That David roſe from his bed.] Where he had lain down to ſleep, in the heat of the day; as the manner was in thoſe Countries, IV. 5.

And walked upon the roof of his houſe.] To take the freſh Air: For their Roofs were flat. See XXII. *Deut.* 8.

And from the roof he ſaw a woman waſhing her ſelf.] In her Garden, where ſhe bathed; or in her Cham-

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ber, the Caſements being open. The firſt is moſt probable: And that ſhe waſhed to cleanſe her ſelf from ſuch Legal Impurities as are mentioned, XV. *Levit.* 19. which is more likely, than that ſhe did it for Pleaſure, or merely to cool her ſelf in a hot Day, as ſome underſtand it. The 4th Verſe ſufficiently explains this Matter.

And the woman was very beautiful to look upon.] Of a delicate Shape, and lovely Countenance and Complexion. Thus *Jupiter* is ſaid to have ſeen *Proſerpina* waſhing her ſelf, and expoſing her whole Body to his View: Which inflamed his Luſt after her.

Λουμένης ὅλον εἶδος ἐδέρκετο Περσεφονείης.

As *Nonnus* hath it in his *Dionyſ.* See *Spanhemius* ad Verſ. 53. *Callim. Hymn.* in *Lavacrum Palladis.*

Verſe 3. Ver. 3. *And David ſent and enquired after her.*] That if ſhe was a ſingle Woman, he might take her for his Wife.

And one ſaid, is not this Bathſheba the daughter of Eliam, the wife of Uriah the Hittite?] This ſeems to be the Anſwer of him who was ſent to enquire about her, that he need not trouble himſelf any further, for ſhe was another Man's Wife. Who is called an *Hittite*, becauſe he was ſo by Nation, but a Proſelyte to the Jewiſh Religion: And for his Valour made one of the King's Guard among the *Cerethites* and the *Pelethites*; which was the Reaſon, perhaps, that he had a Houſe ſo near to the Kings.

Verſe 4. Ver. 4. *And David ſent meſſengers to her, and took her.*] Notwithſtanding he was informed, ſhe was another Man's Wife, he ſent Meſſengers to her to invite her to his Palace: Into which he received her. This was a very great Crime, being done deliberately, and adviſely:

advisedly: And is here recorded for several great ends and purposes. *First*, that the best Men may be sensible, in what need they stand continually of the Divine Assistance: Which therefore they ought to pray for earnestly; and watch as well as pray, that they fall not into Temptation. And we should all learn from thence, that they are but Men whose Examples are set before us; and therefore we must live by Rule, and not merely by Example. And that we ought to take heed of Sloth and Idleness: Being always well imployed, and not giving our selves Liberty to gaze upon Temptations. Chapter XI.

And she came in unto him, and lay with him (for she was purified from her uncleanness).] Which shows the reason why she conceived so quickly. See *Grotius*.

And she returned to her house.] Early in the Morning, I suppose, that she might not be discovered. The *Talmudists* are so desirous to excuse their Ancestors from all Blemishes, that they say *David* committed no Sin in lying with *Bathsheba*: But only in causing *Urijah* to be killed. For, when any Man went to War, he gave his Wife, they pretend, a Bill of Divorce: So that if he was killed in the War, it was not Adultery in another Man, who lay with her, as soon as the Bill was given. This monstrous Opinion is seriously maintained by *R. Samuel Laniado* against *Abarbinel*: Who honestly acknowledges, and strenuously proves, *David* was guilty of a very foul Adultery: Which was the more criminal, because it was with the Wife of a faithful Servant of his, who then served him in his Wars. See *Buxtorf.* de *Sponsal.* & *Divort.* Sect. 43, &c. and *Selden* in his *Uxor Hebraica*, Lib. III. Cap. 19. p. 441.

Ver. 5.

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Verſe 5. Ver. 5. *And the woman conceived, and ſent and told David, ſaying, I am with child.*] She was afraid of Infamy, and perhaps of the Severity of her Husband; who might cauſe her to be ſtoned: And therefore prays *David* to conſult her Honour, and her Safety.

Verſe 6. Ver. 6. *And David ſent unto Joab, ſaying, ſend me Uriah the Hittite, and Joab ſent Uriah to David.*] With an Account of the State of the War; which *David* it's likely deſired.

Verſe 7. Ver. 7. *And when Uriah was come unto him, David demanded of him, how Joab, and how the people did, and how the war proſpered?*] Some think (particularly *P. Martyr*) that theſe were ſuch ordinary Queſtions, as betrayed this was not the Buſineſs for which he commanded him to be ſent: But the laſt words import, that after the common Queſtions of *Joab*'s and the Peoples Health, he enquired how the Siege went on, what approaches they had made to the City, what hopes they had of taking it, in what time, with other things of like Nature, which were of Importance.

Verſe 8. Ver. 8. *And David ſaid, go down to thy houſe and waſh thy feet.*] As the manner of Travellers was: This being a great Refreſhment after their Journey.

And Uriah departed out of the king's houſe, and there followed him a meſs of meat from the king.] In token of his extraordinary Favour and Kindneſs to him: And that, eating freely of good Cheer, he might be the more deſirous to enjoy the Company of his Wife. *Abarbinel* thinks this was a ſinful Contrivance of *David*, to endeavour to have his Child thought the Child of *Uriah*: Or, at leaſt, it was very much below his Dignity, he thinks, to have one of his own Progeny paſs for an ordinary Man.

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Verſe 9.

Ver. 9. *But Uriah ſlept at the door of the king's houſe, with the ſervants of his Lord, and went not down to his houſe.*] Like a true Soldier he lay all Night in the Guard-Chamber (with the *Cerethites* and *Pelethites*) and not with his Wife. By which means God's Providence ſo ordered it, that the Crime of this Prince (who had been ſo admirably inſtructed in his Duty) ſhould not be concealed, as he intended.

Verſe 10.

Ver. 10. *And when they had told* David, *ſaying, Uriah went not down to his houſe.*] They that carried the Meſs of Meat after him, gave *David* this Information.

David ſaid unto Uriah, comeſt thou not from thy journey? wherefore then didſt thou not go down to thine houſe?] He ſtill pretended Kindneſs to him, and great Care of him: Telling him he expected no Service of him here; eſpecially after a Journey.

Verſe 11.

Ver. 11. *And Uriah ſaid unto* David, *the Ark, and Iſrael, and Judah, abide in Tents.*] It ſeems they ſtill continued the Cuſtom which we read of, I. *Sam.* IV. 4. of carrying the Ark into the Field, as a token of the Divine Preſence with them, and Favour to them: And that they might conſult the Divine Majeſty in any difficult Caſes.

And my Lord Joab, and the ſervants of my Lord, are encamped in the open field.] Where they lay upon the Ground in their Tents. It is an idle Conceit of *Laniado*, before-mentioned, that *Uriah* was guilty of Treaſon in calling *Joab my Lord*, in the Preſence of *David*: For which he pretends *David* might lawfully put him to death.

Shall I then go unto my houſe, to eat and to drink, and to lie with my wife? as thou liveſt, and as thy ſoul liveth, I will not do this thing.] Theſe are not two Oaths, but the Repetition of the ſame: Which was pronounced with ſuch

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such Vehemence, that *David's* Heart, it might have been expected, should have been deeply touched, to think how he had abused so brave a Man: And made him reflect how vilely he indulged himself in sinful Pleasure, whilst this Man and the rest gloriously indured all manner of Hardships, and refused the most innocent Pleasure, for the Service of their Country: But he was so corrupted for the present, that he was troubled to find *Uriah* so true a Soldier.

Verse 12. Ver. 12. *And David said to Uriah, tarry here to day also, and to morrow I will let thee depart: so Uriah abode in Jerusalem that day, and the morrow.*] He still pretended more Kindness to him, in giving him time to rest himself after his Journey: And perhaps pretended also, that he himself could not sooner finish his Dispatches.

Verse 13. Ver. 13. *And when David had called him.*] Invited him to supper, the Night before he went away.

He did eat and drink before him, and he made him drunk: and at even he went out to lie on his bed, with the servants of his Lord, and went not down to his house.] The Hebrew word doth not certainly signify, that he was quite drunk; but that he drank so much, that he was very merry. However *Plutarch* observes, that brave Men, even when they have drunk too much, preserve their Modesty and Gravity: Just as good Horses are orderly, even when their Reins are let loose. This was an Addition to *David's* Sin, that he endeavoured to intoxicate *Uriah*; and thereby make him forget his Oath before-mentioned.

Verse 14. Ver. 14. *And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.*] Who, if he suspected any thing of the Adultery, as some think he did (and therefore resolving it should be discovered, would not go home to his Wife) yet

yet was ſo truſty a Servant, he would not open the Letter, to find what was in it. Chapter XI.

Ver. 15. *And he wrote in the letter, ſaying, ſet Uriah in the forefront of the hotteſt battle, and retire ye from him, that he may be ſmitten and die.*] Thus one Sin begets many: Depriving Men of the uſe of their Underſtanding. For he might better, as *Abarbinel* obſerves, have told *Uriah* the Truth, and begg'd his Pardon; and obliged him to ſtay with him till the Child was born, and then ſecretly put it out to nurſe: Whereby the Matter might have been ſo managed, that it ſhould not have been commonly divulged, or not certainly believed. But his Eyes were blinded; and his very Nature was altered, and become baſe and degenerate; now he had given himſelf up to Senſuality. For he that formerly ſpared *Saul*, when he could have deſtroyed him, and none have known who did it, ſeeks the Death of a faithful Servant, after a moſt unworthy manner. Verſe 15.

Ver. 16. *And it came to paſs, when Joab obſerved the city, that he aſſigned Uriah to a place where valiant men were.*] Ordered him to attacque a part of the City, which he knew would be valiantly defended: Or, to make good a Breach, out of which the beſt Men they had in the City would iſſue out againſt them. *Joab* was herein alſo deeply guilty, in complying with ſuch a Command: Unleſs we ſuppoſe that he might imagine *Uriah* had committed ſome great Crime; for which *David*, conſulting *Uriah*'s Honour, would not puniſh him openly. Verſe 16.

Ver. 17. *And the men of the city went out, and fought with Joab.*] They ſeem to have made a ſally out of the City upon the *Iſraelites*: When they ſaw they were preparing for an Aſſault. Verſe 17.

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And there fell some of the people of the servants of David, and Uriah the Hittite died also.] This was a further Aggravation of *David*'s Sin, that he not only exposed an innocent and a valiant faithful Servant to be killed, but other Persons also with him, who might have lived to do good Service to their Country: For it is not to be imagined, that one Person alone was set in the Forefront, where the Service was hottest (as *David* ordered, *v.* 15.) but there was a Party of stout Men with *Uriah*, whom he led on.

Verse 18. Ver. 18. *Then Joab sent and told David all things concerning the war.*] How it was managed; and what ill Success they had in one Engagement.

Verse 19. Ver. 19. *And charged the messenger, saying, when thou hast made an end of telling the matters of the war unto the king.*] Especially this last Action.

Verse 20. Ver. 20. *And if so be the king's wrath arise, and he say unto thee, wherefore approached ye so nigh unto the city, when ye did fight? knew ye not that they would shoot from the wall?*] All good Kings are careful to preserve their Subjects; and therefore it must be supposed *David* would be angry when he heard of this Loss; till he reflected upon the reason, why they were exposed to such danger.

Verse 21. Ver. 21. *Who smote Abimelech the son of Jerobosheth?*] These are still the words the King might be supposed to say; How came *Abimelech* to lose his Life? Was it not by venturing too near the Wall? He calls him the Son of *Jerobosheth*, who in the Book of *Judges* is called the Son of *Jerubaal*: Of which see upon the second Chapter of this Book, *v.* 8.

Did not a woman cast a piece of a milstone upon him from the wall, that he died in Thebez? why went ye so nigh the wall?] Having such an Example, to make you more cautious.

Then

Then ſay, thy ſervant Uriah the Hittite is dead alſo.] Which he knew would ſoon pacify him. Chapter XI.

Ver. 22. *So the meſſenger went, and came and ſhewed David all that Joab had ſent him for.*] The whole Proceſs of the War hitherto, but more particularly the event of the laſt Engagement, as it here follows. Verſe 22.

Ver. 23. *And the meſſenger ſaid unto David, ſurely the men prevailed againſt us, and came out unto us into the field: and we were upon them even unto the entring of the gate.*] The account he gives of the laſt Action is this: That the *Ammonites* made a Sally, and were too hard for the *Iſraelites*, whom they put into ſome Diſorder; but they, plucking up their Courage, rallied again, and beat the *Ammonites* back, following them to the very Gate of their City. Verſe 23.

Ver. 24. *And the ſhooters ſhot from off the wall upon thy ſervants, and ſome of the king's ſervants be dead, and thy ſervant Uriah the Hittite is dead alſo.*] Theſe *Shooters* were either Archers; or ſuch as managed the *Machines* (which perhaps they had in theſe days, as they had afterwards among the *Romans*) out of which they ſhot Arrows and Stones. *Vitruvius* ſays, that out of their *Catapultæ* and *Scorpiones*, they ſhot Arrows, and out of their *Baliſtæ* they ſhot Stones. Others ſay the quite contrary, as *Goteſchalchus Stewecius* ſhows in his Learned Commentary upon the *fourth* Book of *Vegetius*, L. de *Re Militari*, p. 446, &c. Verſe 24.

Ver. 25. *Then David ſaid unto the meſſenger, thus ſhalt thou ſay unto Joab, let not this thing diſpleaſe thee.*] That is, be not diſheartned by this Loſs. *David* ſhowed no ſign of Diſpleaſure, expecting to hear the News he deſired, of *Uriah*'s Death. Verſe 25.

For the ſword devoureth one as well as another.] Makes no Diſtinction between good and bad.

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Make thy battle more ſtrong againſt the city and overthrow it.] He would have this Defeat make them more reſolute, to aſſault the City with greater Force, till they were Maſters of it.

And incourage thou him.] i. e. *Joab* and his Soldiery.

Verſe 26. Ver. 26. *And when the wife of Uriah heard that her husband was dead, ſhe mourned for her husband.*] But not long: For then *David* could not have taken her ſoon enough into his Houſe, to cover his Adultery. The common time was ſeven days, I. *Sam.* XXXI. 7.

Verſe 27. Ver. 27. *And when the mourning was paſt, David ſent and fet her to his houſe, and ſhe became his wife, and bare him a ſon: but the thing that David had done diſpleaſed the LORD.*] This whole Buſineſs *was evil in the eyes* of God (as the words are in the Hebrew) not only his Adultery, and the Murder of *Uriah*; but alſo his taking *Bath-ſheba* to his Wife. For according to the Hebrew Doctors, it was utterly unlawful for any Man to marry the Wife of one whom he had defiled. Which hath made ſome of the Jews ſo laborious to excuſe *David* from the Crime of Adultery. For *Laniado* himſelf acknowledges that if *David* had committed Adultery with *Bath-ſheba*, ſhe had been perpetually prohibited, and unlawful to him, as his words are. But though this ought not to have been done, yet, being done, the Marriage held good; and the Children he afterward had by her were legitimate. See *Buxtorf. de Sponſalibus and Divortiis*, Sect. 43.

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Verſe 1. AND *the* LORD *ſent Nathan unto* David.] To awaken him out of his Sleep; and give him a ſight of his ſins. Verſe 1.

And he came unto him, and ſaid unto him, there were two men in one city; the one rich and the other poor.] This was a prudent and reſpectful way of awakening *David*, by an appoſite Parable: Which was ſo managed that the Prophet did not condemn *David*, but made him condemn himſelf. And many have very pertinently obſerved from hence, that there is never more uſe of Wiſdom and Diſcretion, than in the Contrivance of Reprehenſion: Eſpecially of Princes and great Perſons. Whom the Miniſters of Chriſt ought to admoniſh and reprove in a humble and reverend Repreſentation of their ſins to them, not with rude Exprobations of them, and Declamations againſt them. It is not neceſſary to apply every word of this Parable to *David*'s Caſe (as the beginning of it is exactly fitted) becauſe in Parables ſeveral things are added, which ſerve only to make them decorous and handſome. Yet *Abarbinel* (as I ſhall ſhow in the Concluſion of it) hath endeavoured to give an account of every part of it.

Ver. 2. *And the rich man had exceeding many flocks and herds.*] As *David* had many Wives and Concubines, with which he might have been well ſatisfied. Verſe 2.

Ver. 3. *But the poor man had nothing, ſave only one poor ewe lamb.*] Perhaps *Uriah* had only one Wife, with. Verſe 3.

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with whom he contented himſelf; or rather was highly pleaſed: She being mild and gentle as a Lamb.

Which he had bought and nouriſhed up.] They frequently purchaſed their Wives in thoſe days; giving to their Parents a Sum of Money for them. See *Selden* Lib. 2. de Uxore Hebr. Cap. 20.

And it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his boſom; and was unto him as a daughter.] That is, was exceeding dear to him, and beloved by him. This is a Reſemblance not unlike the Truth, unto thoſe who underſtand how fond many Perſons were anciently, not only of *Lambs*, but of ſeveral other Creatures: Which they ſuffered to eat with them at their Tables, and to lie with them in their Beds; as *Bochartus* ſhows in his *Hierozoicon*, P. I. Lib.

Verſe 4.

Ver. 4. *And there came a traveller to the rich man.*] This may be applied to *David*'s ſtragling Affection, which he ſuffers to wander from his own home, and to covet another Man's Wife. The Jewiſh Doctors ſay it repreſents that which they call *Jetzer hara* the evil Diſpoſition, or Deſire that is in us, which muſt be diligently watched and obſerved when we feel its Motions. For they have this ingenious Obſervation concerning it, in *Bereſchit Rabba* and other Books. *In the beginning it is but a traveller; but in time it becomes a gueſt; and in concluſion, is the maſter of the houſe.*] For he, ſay they, who is called a *Traveller* in the beginning of this Verſe is called *iſch*, a *Man*, in the Concluſion of it.

And he ſpared to take of his own flock, and his own herd, to dreſs for the wayfaring man that was come to him.] Wherewith he might have ſatisfied his Appetite.

But

But took the poor man's lamb, and dreſſed it for the man that was come to him.] He touches not in this Parable upon the Murder, for that was committed to cover the Adultery, which led the way to the other Crime. And *Abarbinel* gives a reaſon why it is not mentioned in his Explication of the Parable: Which is this. The rich Man, ſaith he, plainly ſignifies *David*; his Flocks and Herds *David*'s Wives and Concubines: The poor Man repreſents *Uriah*, who, he thinks, was a Widower, and had ſeveral Children alive by a former Wife, when he married *Bathſheba*. Whom he compares to a Lamb which he bought, becauſe he ſolemnly eſpouſed her: And with tender Affection he cheriſhed her, and ſhe grew up with him, and with his Children, which he had by his former Wife. This Lamb being taken by the rich Man from the poor to gratify a wanton Appetite, ſignifies *David*'s taking *Bathſheba* and lying with her. And it would have made the Reſemblance more compleat, if he had added that the rich Man killed the poor Man, from whom he took the Lamb. But this is omitted, *Abarbinel* thinks, in the Parable, that *David* might not readily apprehend *Nathan*'s meaning; and ſo be induced unawares to pronounce a Sentence of Condemnation upon himſelf. And then he had a fit Opportunity to ſhow him, that if the rich Man who took away the poor Man's Lamb deſerved Death, according to his own Judgment; how much more did he deſerve it, who had not only taken another Man's Wife; but alſo cauſed him to be ſlain by the Enemies of *Iſrael*. Chapter XII.

Ver. 5. *And David's anger was greatly kindled againſt the man; and he ſaid, as the LORD liveth, the man that hath done this thing ſhall ſurely die.*] Puniſhments Verſe 5.

ſome-

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ſometimes extended beyond the Law, becauſe of the great Atrocity of the Crime.

Verſe 6.

Ver. 6. *And he ſhall reſtore the lamb four-fold.*] This was agreeable to the Law, XXII. *Exod.* 1.

Becauſe he did this thing, and becauſe he had no pity.] Becauſe he took away the Lamb, he condemned him to make Reſtitution four-fold: And becauſe he had no pity (it being his only Lamb) he condemned him to die. *Kimchi* will have it, that the word ſignifies twice fourfold; becauſe it is in their dual Number: So that this Puniſhment alſo is beyond the Law. But all the ancient Interpreters are againſt him. But the Jews here obſerve that theſe words were ominous: So many of *David*'s Sons periſhing, as he ſaid the rich Man ſhould reſtore Lambs, *viz.* the Child he had by *Bathſheba*, *Ammon*, *Abſalom*, and *Adonijah*. See *Bochartus* in his *Hieroz.* P. I. Lib. II. Cap. XL.

Verſe 7.

Ver. 7. *And Nathan ſaid unto David, thou art the man.*] Who had pronounced a dreadful Sentence againſt himſelf. Though Reproofs of Men in Authority are to be managed very mannerly, as to the Form, wherein they are delivered; yet as to the matter they are to be plain and downright; ſo that they may be made ſenſible of their Guilt.

Thus ſaith the LORD God of Iſrael, I anointed thee king over Iſrael, and delivered thee out of the hand of Saul.] Who ſought to hinder his Advancement to the Kingdom, by deſtroying him. Thus he aggravates *David*'s Sin, from the Obligations he had to God: Who had preferred him to the higheſt Dignity, when he was in a low, and ſometimes a deſparate Condition.

Verſe 8.

Ver. 8. *And I gave thee thy maſter's houſe.*] His Kingdom.

And

And thy maſter's wives into thy boſom.] For the Wives of a King went along with his Lands and Goods unto his Succeſſor: It being unlawful for the Widow of a King to be Wife to any but a King; as appears by the Story of *Adonijah*. But this doth not ſignify that *David* married any of them; but only that they were delivered into his Poſſeſſion, as all other things belonging unto *Saul* were. So *Maimonides*: And more than this, the Jewiſh Doctors ſay, no Subject might have ſo much as the Houſe of the King, no more than his Scepter and Crown: Much leſs his Widow, or one divorced by him, who was to remain a Widow to the day of her Death. So the ſame *Maimonides*: The Wife of a King is to be married to none elſe, for even the King cannot legally marry the Widow of his Predeceſſor; or one divorced by him. See *Selden*, Lib. 1. *de Uxore Hebr.* Cap. 10. and *Carpzovius* upon *Sckickard's Jus Regium*, p. 441. But there are thoſe, who, to avoid all Controverſy about this matter, interpret the word *Naſe*, not *Wives*, but mere *Women* belonging unto *Saul*. Chapter XII.

And gave thee the houſe of Iſrael and of Judah.] Dominion over all the twelves Tribes.

And if that had been too little, I would moreover have given thee ſuch and ſuch things.] He need but have askt, and God would have given him all that he could reaſonably deſire: But he ought not to have taken what he pleaſed himſelf. The Jews refer this to the Wives he would have given him: And gather from hence, that their King might have eighteen Wives and no more. See upon XVII. *Deut.* 17. But it is evident theſe words, *ſuch and ſuch things*, do not ſignify a certain number of any thing, but indefinitely other Benefits of any kind: As *Theod. Hackſpan* obſerves out of many like Places, particularly VII. *Iſaiah* 20. See his Diſput. IV. N. 3.

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Verse 9.

Ver. 9. *Wherefore haſt thou deſpiſed the commandment of the LORD to do evil in his ſight?*] Theſe words, and *David*'s own Confeſſion (v. 13) might have ſhamed the *Talmudiſts*, one would think, from framing Excuſes for *David*'s Sin, and abſolving him from any Guilt. *Bartoloccius* hath given a large Account of their lewd Prevarication in this matter in his *Kirjath Sepher*, Tom. 2. pag. 102, 103, &c.

Thou haſt killed Uriah the Hittite with the ſword.] For he contrived his Death, which was as bad as if he had killed him himſelf.

And haſt taken his wife to be thy wife.] After he had firſt committed Adultery with her.

And haſt ſlain him with the ſword of the children of Ammon.] This highly aggravated his Crime, as *Abarbinel* obſerves, that he cauſed him to be ſlain by the profeſſed Enemies of God; who triumphed in the Slaughter of ſo great a Man. And in this *Laniado* himſelf confeſſes *David* ſinned, though in nothing elſe.

Verſe 10.

Ver. 10. *Now therefore the ſword ſhall never depart from thine houſe.*] That is, as long as he lived, there ſhould be Slaughters in his Family. Which was fulfilled in the violent Death of his Children, *Ammon*, and *Abſolom*, and (about the time of his own Death) *Adonijah*.

Becauſe thou haſt deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife.] Which it appears by this Repetition, was a very great Offence: But not greater than his Adultery, as *Procopius Gazæus* thinks it was.

Verſe 11.

Ver. 11. *Thus ſaith the LORD, behold, I will raiſe up evil againſt thee, out of thine own houſe.*] That is, his own Family. Which was notoriouſly fulfilled in *Abſalom*'s Conſpiracy againſt him.

And

And I will take thy wives before thine eyes, and give them unto thy neighbour; and he ſhall lie with thy wives in the ſight of this ſun.] For *Abſalom* had a Tent ſpread in the Houſe-top, and there went in unto them, XVI. 21, 22. Which is ſaid to be done before *David*'s Eyes; becauſe, though he did not ſee it, yet it was done ſo publickly that he could not but know it, and yet was not able to hinder it. Chapter XII.

Ver. 12. *For thou didſt it ſecretly, but I will do this thing before all Iſrael, and before the ſun.*] For it was notorious to all, how *David* fled in haſte from his Son, and left his Concubines behind him, XV. 14, 15, 16. Verſe 12.

Ver. 13. *And David ſaid unto Nathan, I have ſinned againſt the* LORD.] This Confeſſion was made in a few words: But, no doubt with many Sobs, and great Grief, Compunction and Contrition of Heart. Verſe 13.

And Nathan ſaid unto David.] Not preſently, but after he had bewailed his Sin ſo bitterly, that his Repentance appeared to be hearty.

The LORD *alſo hath put away thy ſin, thou ſhalt not die.*] He was guilty of Death upon a double account; as an Adulterer, and as a Murderer: As *Procopius Gazæus* obſerves. But upon his Repentance, the Prophet pronounces an Abſolution to him, thus far; that he ſhould be pardoned the Guilt, and part of the Puniſhment. That is, he ſhould not periſh Eternally (as *Raſi* and others interpret the words, *thou ſhalt not die*) nor here ſuffer the Death he had deſerved. For though when God gave them a King like other Nations, he did not intend that he ſhould be above all Law, and not be bound to the Laws he himſelf had given (as *Abarbinel* obſerves) yet he was not ſubject to the Puniſhment of the Law, which no Magiſtrate could inflict, becauſe he was the Supreme: But God reſerved

Chapter XII. his Punishment to himself, and threatens to inflict it when inferiour Officers could not. Which threatning did not take away from him the Power of pardoning and releasing the Punishment, but he left that intire to himself, and here uses it. But in such a manner, that he freed *David* only from the Punishment of Death, and the Loss of his Kingdom: Otherways he was to suffer a great many, and sore Calamities, as long as he lived. See *J. Benedict. Carpzovius* upon *Sckickard's Jus Regium*, Cap. II. Theor. VII. p. 137. Whereby it appears how false the Doctrine of the *Talmudists* is concerning the Power of the great *Sanhedrin*, who they say had power to scourge their Kings, *&c.* Which we never find was attempted, though *Saul*, and *David*, and especially *Manasseh*, committed most heinous Sins, which deserved severe Correction.

Verse 14. Ver. 14. *Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.*] This was an additional Punishment, to be inflicted presently: Because his sin was highly aggravated, in that the Nations about them might thereby be tempted to have him and his Divine Law in great Contempt: Which they saw no more regarded by the best Men that professed it. Or, they might blaspheme God, as a Respecter of Persons, who had rejected *Saul*, and yet kept *David* on the Throne, who had done worse than he. Or, the *Ammonites* perhaps insulted over *Israel* and their God, when they had killed *Uriah* and others with him. Yet *Procopius Gazæus* here well observes, there was some Mercy mixed with this Punishment; for if the Child had lived, it would have been a standing Monument of his Adultery. And therefore it may be thought, that in favour of *David* God took him away, that he might remove his Reproach.

But

But this Verſe ſuggeſts a wonderful thing to us, that *David* remained many Months inſenſible of what he had done (ſo bewitching is ſenſual Pleaſure) for the Child begotten in Adultery was born before *Nathan* came to rouze him out of his Lethargy. Chapter XII.

Ver. 15. *And Nathan departed unto his houſe, and the LORD ſtruck the child that Uriah's wife bare unto David, and it was very ſick.*] Of ſome ſuddain ſore Diſtemper: Which appeared at firſt, as if it were mortal. Verſe 15.

Ver. 16. *David therefore beſought the LORD for the child.*] He thought the threatning might not be abſolute: The Will of God being not always manifeſted intirely at once, but he reſerves ſtill ſomething to himſelf. As when he commanded *Abraham* to offer his Son: And when he told *Hezekiah* he ſhould die. Verſe 16.

And David faſted, and went in.] To his Cloſet, I ſuppoſe, or ſome place of Retirement.

And lay all night upon the earth.] Humbling himſelf greatly for his ſin, which had deſerved this, and far ſorer Puniſhment. *Salvian* (in his ſecond Book *de Gubern. Dei*) deſcribes this admirably. He put off his Purple, ſaith he, threw away his Royal Ornaments, laid down his Diadem, wholly ſtripped himſelf of his Kingſhip, and appeared as a Penitent, in a ſqualid, ruful Garb, faſting, lying on the Ground, confeſſing, mourning, repenting, deprecating, &c. and yet with all this Humiliation and Compunction, he could not obtain a Revocation of this Puniſhment. By this, and by the Story of *Abſalom*, it appears that *David* was a great Lover of his Children: Many of which proved great Afflictions to him.

Ver. 17. *And the elders of his houſe.*] The principal Officers belonging to the Court. Verſe 17.

Aroſe

Chapter XII.

Aroſe and went to him to raiſe him up from the earth.] By their earneſt Entreaties, to have a care of his own Health.

But he would not, neither did he eat bread with them.] As he was wont to do at other times, when the principal Perſons of the Court ſat at Table with him. But it is not to be thought, that *David* eat nothing all the time the Child was ſick; but only after he began to deſpair of his Life: Or perhaps, all the time he eat nothing till the Evening; and then abſtained from all delicate Food, and contented himſelf with courſer Fare.

Verſe 18. Ver. 18. *And it came to paſs, that on the ſeventh day the child died.*] Either the ſeventh Day after its Birth before it was circumciſed; or the ſeventh after it fell ſick. This was the firſt beginning of the Divine Animadverſion upon him (as *Salvian* ſpeaks) *Fuit utiq; primum, ſed non ſolum*, it was indeed the firſt, but not the alone: For there followed a long Train of exceeding great Troubles.

And the ſervants of David *feared to tell him, the child was dead: for they ſaid, behold, while the child was yet alive we ſpake unto him, and he would not hearken unto our voice; how will he then vex himſelf, if we tell him the child is dead?*] Thus they whiſpered and reaſoned among themſelves; ſo that he might not hear them, as appears by the next Verſe.

Verſe 19. Ver. 19. *And when* David *ſaw that his ſervants whiſpered,* David *perceived that the child was dead.*] He gueſſed what the matter was.

Therefore David *ſaid unto his ſervants, is the child dead? and they ſaid he is dead.*] They would not acquaint him with it abruptly; for fear he ſhould fall into too great a Paſſion.

Ver. 20.

Ver. 20. *Then David roſe up from the earth, and waſhed, and anointed himſelf, and changed his apparel.*] Put off the Habit of a Mourner, and prepared himſelf decently to appear before God. For it is certain the Jews were wont to waſh before they went into the Houſe of God: Either their whole Body, or their hands; which was uſual among the Gentiles alſo. And ſome have imagined the Jews learnt it from them; becauſe we find no mention of it, as they ſay, till the time of *Judith*, XII. 7. See Dr. *Spencer*, *Diſſert.* 3. Cap. 2. Sect. 11. But that is a Miſtake; it being mentioned not only here in this place, but in the Book of *Pſalms*, XXVI. 6. For God having anciently commanded them to waſh themſelves, before they appeared in his Preſence at Mount *Sinai*, XX. *Exod* 20. they thence, it is likely, concluded it was fit to prepare themſelves for all their holy Aſſemblies, after the ſame manner. Chapter XII. Verſe 20.

And came into the houſe of the LORD *and worſhipped.*] This was done like a truly good Man, who before he would go to his own Houſe, went to God's: And there gave him thanks, we may ſuppoſe, for the Pardon of his Sin; and not cutting him off as he had done his Child. He acknowledged alſo the Juſtice of God, and did not complain of his Severity. He ſubmitted to his holy Will, and beſeeched him, perhaps, that the remaining Afflictions might be moderated, and made profitable to him.

Then he came to his own houſe, and when he required, they ſet bread before him, and he did eat.] I ſuppoſe he was in ſome retired Room of his own Houſe, where he lay upon the Earth mourning, and would not eat: From whence he would not remove to any other part of it, till he had been firſt at the Houſe of God, and there worſhipped.

Ver. 21.

Chapter XII. Verse 21.

Ver. 21. *Then said his servants to him, what is this that thou hast done, thou didst fast and weep for the child when he was alive; but when the child was dead, thou didst rise and eat bread.*] His great Officers, who sate at the Table with him, I suppose said this.

Verse 22. Ver. 22. *And he said, while the child was yet alive, I fasted and wept, for I said, who can tell whether God will be gracious unto me, that the child may live.*] They thought him prepostrous, in mourning while the Child was alive, and chearing up himself when it was dead. But he shows what reason he had for both: It being possible God might be so kind as to reverse the Sentence of Death, which he had pronounced against the Child, upon *David*'s Humiliation, Repentance, and earnest Prayer to him for Mercy.

Verse 23. Ver. 23. *But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.*] But now God's Will being declared to be absolute, it was in vain to solicite for the Child's Life; which he could not hope to see restored by Fasting, and Prayers, or any other means. But he must rather prepare to go to it, than think of bringing it back to him. *Maimonides* says, that they did not lament Infants, who died before they were *thirty* Days old; but carried them in their Arms to the Grave, with one Woman and two Men to attend them: Without saying the usual Prayers over them, or the Consolations for Mourners. But if an Infant was above *thirty* Days old when he died, they carried him out on a small Bier, and stood over him in order, and said the Prayers and Consolations. If he was a Year old, then he was carried out upon a Bed. This Custom *Gierus* thinks *David* followed, in making no mourning for this Child when it was dead: Though there is no ground to think such Customs as *Maimonides* describes

ſcribes, were uſed in theſe early Days. See L. *de Luctu Ebræorum*, Cap. 3. Chapter XII.

Ver. 24. *And David comforted Bathſheba his wife.*] Who no doubt was deeply afflicted for the loſs of her Child. Which was a ſtrong Bond while it lived, to tie *David*'s Affection to her: But being dead ſhe might fear he would no longer have any concern for her: But, perhaps, divorce her as having been the occaſion of great Evil to him. It is obſervable, that there is not one word ſaid to *Bathſheba* in all this Relation, either concerning her Guilt, or her Puniſhment. She was puniſhed, I ſuppoſe, in the Calamities that befel *David:* Who inticed her, not ſhe him, to commit the foul Sin of Adultery; and was innocent in the Murder of *Uriah.* Verſe 24.

And went in unto her, and lay with her.] Which it was not lawful to do, as *Maimonides* obſerves, while the Days of Mourning laſted: For then they might not ſo much as marry, though they did not lie together. But thoſe days being ended, he enjoyed her Company. The ſame *Gierus* hath collected a great deal to this purpoſe, in the forenamed Book, Cap. XXI.

And ſhe bare him a ſon, and he called his name Solomon.] Some think his Mother firſt gave him this Name, as ſoon as he was born.

And the LORD loved him.] As the LORD told him, it is likely, by *Nathan* the Prophet: Who comforted him, after his great Humiliation, with this good Hope, that notwithſtanding his Sin, God would have a Kindneſs for this Son, and make him very famous. Such is the wonderful Goodneſs of God to truly penitent Sinners: Who teſtify the Sincerity of their Repentance, by humble Submiſſion to whatſoever Puniſhments God thinks fit to inflict upon them (as *David*

Chapter XII. did to the Death of the former Child) and thereby incline the Divine Goodneſs to ſhow further Mercy to them.

Verſe 25. Ver. 25. *And he ſent by the hand of Nathan the prophet, and called his name Jedidiah.*] But *David* hereupon ſent to give his Child another Name; ſignifying the Love which he was aſſured God had to him. But the Scripture never calls him by this Name; but always *Solomon:* Which Name the People loved, becauſe he built the Houſe of the LORD in *peaceable* times.

Becauſe of the LORD.] Becauſe he had ſo graciouſly declared his Love to him. For the Name imports, as is noted in the Margin of the Bible, *beloved of the LORD.*

Victorinus Strigelius tranſlates the firſt words of this Verſe thus, *Tradidit eum in manum Nathan*, &c. He committed him to the hand of *Nathan* the Prophet; that he might educate him, and bring him up in Piety, and in the Knowledge of all things neceſſary for a Prince to be acquainted withal. For the moſt excellent Natures are apt to err in many things (as he obſerves) without Learning: And therefore though *Hercules* had a very great *Genius*, yet he was put into the hands of Learned Men to inſtruct him: As appears by the Verſes of *Theocritus*, which recite his Maſters. Thus *Alexander* was bred up by *Ariſtotle* in all manner of Learning. And if *Conſtantine*, together with his Piety, had not been furniſhed with a great deal of Knowledge, he could not have managed the Cauſe of Chriſt againſt the *Arians*, ſo well as he did in the Council of Biſhops.

Verſe 26. Ver. 26. *And Joab fought againſt Rabbah of the children of Ammon, and took the city.*] That part of the City where the Royal Palace was: Which lay upon the

the Water that ran by the City, as the next Verſe ſeems to interpret it. It is not to be imagined that *Joab* continued the Siege ſo long, as till *David* had two Children by *Bathſheba:* But this was done ſoon after the Death of *Uriah*; when *David* commanded them to make their Aſſault ſtronger againſt the City, XI. 25. Chapter XII.

Ver. 27. *And Joab ſent meſſengers to David, and ſaid, I fought againſt Rabbah, and have taken the city of waters.*] That part of this City which lay upon the Water: The other part, which was the heart of the City being yet untaken. But it being ſupplied with Water from this part, of which *Joab* had got Poſſeſſion, it could not hold out long, but would be forced to ſurrender, becauſe *Joab* cut off their Water from them. So *Joſephus* underſtood it, τὴν ὑδάτων αὐτοὺς ἀποτεμνόμενος, Lib. VII. Cap. 7. And thus ſome Learned Men tranſlate the laſt words of this Verſe, by adding the Particle *Mem* before *Eth*, *he took from the city the waters.* Verſe 27.

Ver. 28. *Now therefore gather the reſt of the people together, and encamp againſt the city and take it; leſt I take the city, and it be called by my name.*] As from the Conqueſt of *Africa Scipio* was called *Africanus*. By this it appears, that though *Joab* had many Faults, yet he loved his Prince, and endeavoured to raiſe his Glory. Verſe 28.

Ver. 29. *And David gathered all the people together.*] All that were fit for War. Verſe 29.

And went to Rabbah and fought againſt it, and took it.] The Army being reinforced with ſuch great Recruits, they did not merely block up the City to ſtarve it, and force it to ſurrender; but took it by Storm, and permitted the Soldiers to plunder and take the

Chapter XII. Spoil of it; as *Josephus* writes, διαρπάσαι τοῖς στρατιώταις ἀφῆκεν.

Verse 30. Ver. 30. *And he took the king's crown from off his head.*] This was the King's part of the Spoil: And the *Talmudists* also say, that all the Houshold-stuff of the conquered King belonged to the King that was victorious. See *Grotius*, L. III. *de Jure Belli & Pacis*, Cap. XXIII. Sect. 24.

The weight whereof was a talent of gold.] Or rather, the *Price*, or *Value* of it: As the Hebrew word frequently signifies, and not only *Weight*. See *Bochartus* in his *Hierozoicon*, P. 1. Lib. II. Cap. XXXVII. p. 380. And so it is to be taken here; for who was able to carry on his Head such a Weight as a Talent, which they say was an hundred twenty five Pounds?

With the precious stones.] Which made the Value of it so great. *Josephus* here saith, that there was one Stone of great Price, ἐν μέσῳ in the middle of the Crown; which he calls a *Sardonyx*. The Original of which Fable *Bochartus* hath ingeniously conjectured in his *Hierozoicon*, P. I. L. V. Cap. VII. where he mentions other Conceits of the Jews about this Stone.

And he brought forth the spoil of the city in great Abundance.] This Passage is thus rendered by *Josephus*, πολλὰ δ' ἂν καὶ ἄλλα σκῦλα λαμπρὰ καὶ πολύτιμα εὗρεν ἐν τῇ πόλει. He found more and other Prey in the City very splendid, and of great Price.

Verse 31. Ver. 31. *And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kilns.*] Some of the Inhabitants he caused to be sawn in sunder; over others Horses drew Harrows with great Iron Teeth; others were drawn over sharp Sickles, or sharp Stones: Which perhaps he means by *Brick-kilns*. For so some Interpreters understand it, that

that he dragged them through the place where Bricks were made: And there grated their Fleſh upon the ragged pieces of broken Bricks. Though ſome will have this word *Malken* to ſignify the place where the *Ammonites* offered their Sacrifices to their God *Moloch* or *Malcom* (as he is oft called) and made the People there to paſs through the Fire. So the vulgar tranſlates it, *Fornacem Moloch*, the Furnace of *Moloch*. This dreadful Puniſhment was to terrify other Countries from violating the Right of Nations, by abuſing publick Embaſſadors. Though many have thought it too ſevere, and lookt upon it as an Argument, that *David* did this in the State of his Impenitence: When the mild and gentle Spirit of God was departed from him, and he was become cruel and furious, as well as luſtful. Chapter XII.

And thus did he unto all the cities of the children of Ammon.] This will not let us think that he puniſhed ſo cruelly, only thoſe who adviſed the uſing of his Embaſſadors ſhamefully, or applauded it (as many it is likely did, that lived in *Rabbah*) for he treated all the Cities in the Country, in the ſame rigorous manner.

So David and all the people returned to Jeruſalem.] After they had brought all the Country into Subjection to him, and ſecured the Poſſeſſion of it. For it is not likely all the Country People, Women and Children, were thus uſed: But only the Military Men, who had levied War againſt *David*, and called the *Syrians* to their Aſſiſtance, and ſince put him to the Trouble and Charge of a long Siege of *Rabbah*.

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Verſe 1. Verſe 1. *AND it came to paſs after this, that Abſalom the ſon of David had a fair ſiſter, whoſe name was Tamar; and Amnon the ſon of David loved her.*] Now begun a ſad Scene to be opened, of the Calamities which *Nathan* foretold *David* ſhould befal his Houſe, XII. 10. It is the common Opinion of the Jews, that in the War King *David* had with the King of *Geſhur*, he took his Daughter captive; who being very beautiful, he lay with her once (as they fancy the Law, XXI. *Deut.* 11. allows) and begat of her this Daughter. And afterward, ſhe becoming a Proſelyte, he married her; and begat *Abſalom*. So this Daughter being begot while her Mother was a Gentile, they fancy ſhe was not his legal Child: And conſequently *Amnon* might have married her. See *Selden*, Lib. V. *de Jure Nat. & Gent.* Cap. XIII. and *Cocceius* upon the *Sanhedrin*, Cap. 2. N. 8. Annot. 7. of which more upon *v.* 13. See there.

Verſe 2. Ver. 2. *And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar; for ſhe was a Virgin, and Amnon thought it hard to do any thing to her.*] The Paſſion of his Mind diſordered his Body, becauſe he could not compaſs his deſire: For ſhe being a Virgin was under a ſtrict Guard (as Virgins uſed to be) ſo that it was difficult for him to enjoy her Company. For to *do any thing to her*, ſignifies to do what he deſired: As *to do* ſignifies not only in the Hebrew, but in other Languages.

Ver. 3.

Ver. 3. *And Amnon had a friend whoſe name was Jonadab, the ſon of Shimeah David's brother.*] That is, his Coſin German, who are often called Brothers in Scripture. Chapter XII. Verſe 3.

And Jonadab was a very ſubtil man.] To find means to compaſs an end.

Ver. 4. *And he ſaid unto him, why art thou, being the king's ſon.*] And his eldeſt Son, who was next Heir to the Crown, III. 2. Verſe 4.

Lean from day to day?] In the Hebrew the words are *morning by morning.* For whatſover Diverſions he might find in the Day, he had reſtleſs Nights, which made him look pale and wan when he aroſe.

Wilt thou not tell me?] For Men are not wont to hide any thing from their Friends.

And Amnon ſaid unto him, I love Tamar, my brother Abſalom's ſiſter.] From theſe words the Jews are wont to argue, that *Tamar* was nothing of Kin to *Amnon*; for he calls her not his Siſter, but his Brother *Abſalom*'s Siſter. But this is a very frivolous Obſervation, for in the two next Verſes he calls her *my ſiſter:* And *v.* 7. *David* calls him *her brother*, and ſee *v.* 11.

Ver. 5. *And Jonadab ſaid unto him, lay thee down on thy bed, and make thy ſelf ſick.*] He adviſes him to feign himſelf to be ſo ill, that it conſtrained him to keep his Bed. Inſtead of doing the true Office of a Friend, he flatters his Paſſion to his utter undoing. Verſe 5.

And when thy father comes to ſee thee.] As he knew he would when he heard of his Sickneſs: For, as I obſerved before, he was a great Lover of his Children.

Say unto him, I pray thee, let my ſiſter Tamar come and give me meat, and dreſs the meat in my ſight, that I may ſee it, and eat it at her hand.] He would have him pretend that his Stomach was ſo nice and ſqueamiſh, that

Chapter XIII. that he could like nothing that his Servants dreſſed: And therefore deſired his Siſter, who underſtood how to make delicate Diſhes, might come and prepare ſomething that he could reliſh.

Verſe 6. Ver. 6. *And Amnon laid down, and made himſelf ſick.*] He eaſily followed bad Counſel, to attain a bad end.

And when the king was come to ſee him, Amnon ſaid unto the king, I pray thee let Tamar my ſiſter come and make me a couple of cakes in my ſight, that I may eat at her hand.] She was peculiarly noted, I ſuppoſe, to be very curious in making theſe *lebibtoh*, as the Hebrew calls them: Which the Greeks tranſlate κολλυρίδας, and are by Interpreters thought a delicious ſort of Cakes: Though ſome take κολλύρεις to have been an excellent Broth, or ſome other ſupping Meat; which cannot be meant here, becauſe ſhe is ſaid, *v.* 8. *to bake the cakes.*

Verſe 7. Ver. 7. *Then* David *ſent home to Tamar, ſaying, go now to thy brother Amnon's houſe and dreſs him meat.*] He ſuſpected no Fraud; and *Jonadab* was ſo wicked as not to diſcover it, and thereby prevent the Miſchief.

Verſe 8. Ver. 8. *So Tamar went to her brother Amnon's houſe (and he was laid down) and ſhe took flour, and kneaded it, and made cakes in his ſight, and did bake the cakes.*] She ſhowed her ſelf an obedient Daughter, and a kind Siſter.

Verſe 9. Ver. 9. *And ſhe took a pan.*] Wherein they had been baked.

And poured them out before him.] Into a Diſh.

But he refuſed to eat.] Pretending he had no Appetite.

And

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And Amnon ſaid, have out all men from me, and they went out every man from him.] He commanded all his Servants that attended him, to leave him alone; that he might take ſome reſt.

Verſe 10.

Ver. 10. *And Amnon ſaid unto Tamar, bring the meat into the chamber that I may eat of thy hand.*] He removed, I ſuppoſe, into an inner Room (where he thought he might more privately enjoy her) and pretended to be ſo refreſhed by the Change, that his Stomach was come to him.

And Tamar took the cakes, which ſhe had made, and brought them into the chamber to Amnon her brother.] Her Innocence made her think her ſelf ſafe; eſpecially with a Brother.

Verſe 11.

Ver. 11. *And when ſhe had brought them unto him to eat, he took hold of her, and ſaid unto her, come lie with me, my ſiſter.*] She ſat down, it is likely, ſuſpecting no evil, upon his Bed-ſide to miniſter unto him: Which gave him the opportunity to lay violent hands upon her.

Verſe 12.

Ver. 12. *And ſhe anſwered him, nay my brother, do not force me.*] She having not Strength enough to get from him, reſiſts him with ſtrong Reaſons: Praying him to conſider *firſt* that ſhe was his Siſter. Unto which relation ſhe hoped he would have ſuch a Reverence, as not to meddle with her, though ſhe were willing: Much leſs offer Violence to her, which was abominable to do to a Stranger.

For no ſuch thing ought to be done in Iſrael.] Whatſoever other Nations did (among whom Idols were worſhipped with filthy Luſts) ſhe prays him not to defile the Church of God, whoſe Glory was Holineſs and Purity. The Jewiſh Doctors ſay, this gave ſuch a Scandal, that the People began to ſpeak thus one to another: If the King's Daughter be thus uſed, what will become of

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the Children of private Men? And if Men be ſo bold with chaſte Women, what will they be with thoſe that are wantonly inclined? And at this time, they ſay, a Decree was made, that two young People ſhould not be alone together, *Gem. Sanhedrin*, Cap. 2. N. VIII.

Do not thou this folly.] That is, this Wickedneſs. She prays him to conſider the Foulneſs of the Sin; which would highly provoke the Divine Majeſty.

Verſe 13. Ver. 13. *And I, whither ſhall I cauſe my ſhame to go?*] She beſeeches him, beſide the Sin againſt God, to conſider the Diſgrace it would be to her: Who ſhould not be able to look any Body in the Face; nor would any Body think of marrying her.

And for thee, thou ſhalt be as one of the fools in Iſrael.] Utterly loſe his Reputation: And be lookt upon as a Man void of all Senſe of Religion, Honour, or Humanity.

Now therefore I pray thee, ſpeak unto the king; for he will not withhold me from thee.] The Jews commonly fanſying that ſhe being begot, as I ſaid before, of a Captive Woman before *David* married her, there was no ſuch Kindred between her and *Amnon*, but that he might lawfully have her to Wife. But others think, that ſhe being a young Woman, unacquainted with the Law, imagined that they who had not the ſame Mother, might lawfully marry; or that the Power of the King was ſo great, that he might diſpenſe with the Law, in this caſe: Or rather, ſhe ſaid any thing that came into her Mind, which ſhe thought might deliver her from the preſent Danger. And this I take to be the trueſt Interpretation. For *Abarbinel* hath at large confuted the Opinion of her being begotten of *Maacah* before Marriage, when ſhe was a *Gentile*. For as the Scripture ſaith no ſuch thing, ſo he thinks it altogether

altogether improbable, that ſuch a Man as *David* would have any thing to do with her, till ſhe became a Proſelyte. And therefore, he ſaith, ſhe ſpake theſe words, not as if ſhe thought it lawful for the King to give her to *Amnon* for his Wife; but that ſhe might get rid of his Solicitations, by fair Speeches. For ſhe having urged him with the foregoing Arguments, *viz.* the Heinouſneſs of the Action it ſelf; the Diſhonour it would be to her, and no leſs Reproach to himſelf: And he perſiſting ſtill blindly in his wicked Reſolution, ſhe adds theſe words to give him hope, that he might have Satisfaction, without acting ſo brutiſhly; if he did but ask his Father's Conſent. As if ſhe had ſaid, if thou art ſo ſick with Love, that thou art ready to die, ſpeak to the King, unto whom thy Life is very dear, and he will preſerve it, by granting thy Deſire: For though by the Law thou canſt not enjoy me, yet he will rather chuſe to let me have thee, than ſee thee die. This, ſaith *Abarbinel*, is the Senſe of theſe words, *he will not withhold me from thee.* Which ſhe ſaid to withhold and divert him from his purpoſe at that time. Which *R. Samuel Laniado* (who endeavours to ſupport the forenamed Opinion of their Doctors) doth but very weakly oppoſe. See *Buxtorf. de Sponſal. & Divortiis*, Sect. XX. See my Notes upon Chap. III. 3. Chapter XIII.

Ver. 14 *Howbeit he would not hearken unto her voice, but being ſtronger than ſhe, he forced her and lay with her.*] As the Nightingale in *Heſiod* ſung in vain to the ravenous Hawk (as *Strigelius* gloſſes upon theſe words) ſo *Tamar* ſaid all this to a deaf Man: Who was wholly under the power of his furious Luſt; which would not ſuffer him to mind either God, or Men, or himſelf. Verſe 14.

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Ver. 15. *Then Amnon hated her exceedingly, ſo that the hatred wherewith he hated her, was greater than the love wherewith he had loved her.*] The Jews are much concerned to give a Reaſon of this Hatred. And *Raſi*, and others, ſay, that in her ſtrugling with him to reſiſt his Attempt upon her, ſhe hurt thoſe parts wherewith he offended; which extreamly enraged him. This is not improbable: But others think it a better account to ſay, that ſhe reproached him ſo bitterly with what he had done; that he could not endure to hear it: And perhaps his own Conſcience began to fly in his face.

And Amnon ſaid unto her, ariſe, be gone.] He doth not ſo much as ſpeak one kind word to her, nor call her Siſter (as *Pellicanus* obſerves) but in a rude manner bid her be gone; as if ſhe had been a common Strumpet.

Verſe 16. Ver. 16. *And ſhe ſaid unto him, there is no cauſe.*] For this hard uſage.

This evil is greater than the other that thou didſt unto me.] It was not a greater ſin, but it did her the greater Miſchief: Becauſe it publiſhed her Shame, and made that known to all, which was done ſecretly.

But he would not hearken to her.] This was very barbarous to thruſt her out of doors immediately, and in the Day-time: Without conſulting how to cover, if it were poſſible, ſo foul a Fact. So *Joſephus*, he would not let her ſtay till Night, but commanded her to be put out, while it was Day-light, ἵνα μὴ μάρτυρα τὴν αἰσχύνης παρέχηται, that ſhe might meet with Witneſſes of her Shame.

Verſe 17. Ver. 17. *Then he called his ſervants that miniſtred unto him, and ſaid unto them, put now this woman out from me, and bolt the door after her..*] This was a new Violence to her, to be turned out of Doors, with ſuch

ſuch contemptuous Language, as if ſhe had been an im- Chapter
pudent Intruder. XIII.

Ver. 18. *And ſhe had a garment of divers colours upon her, for with ſuch robes were the king's daughters, that were virgins, apparelled.*] This was ſuch a Garment as *Joſeph* the beloved Son of *Jacob* wore. See upon XXXVII. *Gen.* 3. Verſe 18.

And his ſervants brought her out, and bolted the door after her.] An high Contempt of a King's Daughter: Which they knew her to be by her Apparel, if by nothing elſe. But their Dependance on their Maſter overruled all the reſpect due to her.

Ver. 19. *And Tamar put aſhes on her head, and rent her garment of divers colours, that was upon her.*] Both theſe were Expreſſions of the greateſt Grief: Which ſhe was not able to ſuppreſs. Verſe 19.

And laid her hands on her head, and went on crying.] Bewailing her Calamity. *Laying her hands on her head* was alſo a token of great Trouble and Grief: She covering thereby her Face, as one aſhamed. Thus *Jeremiah* ſaith, the Children of *Iſrael* ſhould go forth from *Aſſyria, with their hands upon their head*, II. 37. that is, ſaith *Abarbinel*, like a Woman who bewails her Misfortune; and there is none to deliver her. St. *Hierom* and *Theodoret* more plainly, they ſhall go forth with their hands on their Heads, *in ſignum pudoris & doloris*, in token of their Shame and of their Grief. Spreading forth their hands is the ſame, I. *Lament.* 17.

Ver. 20. *And Abſalom her brother.*] Unto whoſe Houſe ſhe went. Verſe 20.

Said unto her, hath Aminon thy brother been with thee?] A modeſt Expreſſion for the foul Rape he had committed: At which he conceived great Indignation, and therefore in ſcorn doth not call him her Brother

Amnon,

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Amnon, but *Aminon*. So the words are in the Hebrew, *hath Aminon thy brother been with thee?*

But hold thy peace, my ſiſter, he is thy brother: regard not this thing.] He ſeems to deſire her to put up the Injury in ſilence; that it might not bring too much Diſgrace on their Family: But indeed, that he might diſſemble the Revenge he intended, upon occaſion, to take of him.

So Tamar remained deſolate in her brother Abſalom's houſe.] She would ſee no Body, I ſuppoſe, but only thoſe that waited on her in her Brother's Family.

Verſe 21. Ver. 21. *And when king David heard of all theſe things, he was very wroth.*] But out of his great Indulgence, inflicted no ſort of Puniſhment upon him, that we read of: περισβύτερος γὰρ ἦν υἱὸς αὐτῷ (as *Joſephus* obſerves) for he was his eldeſt Son, which made him ſpare him.

Verſe 22. Ver. 22. *And Abſalom ſpake unto his brother Amnon neither good nor bad.*] Never ſaid a word to him about this matter, when they met together.

For Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.] Though he hated him in his Heart, yet he never expreſſed the leaſt Reſentment. So the Particle *ki* ſhould be tranſlated, not *for*, but *though*. By this means *Amnon* was lull'd aſleep into a Belief that *Abſalom* would not trouble him for what he had done: Becauſe he did not threaten; nor ſo much as expoſtulate with him, nor take any notice of what had paſſed. Though in reaſon he ought to have been the more afraid, that he was meditating a terrible Revenge: According to the Fable of the little Mouſe, who when the Dunghil Cock came into the Parlour, clapping his Wings, and making a great noiſe, was very much affrighted at it, but minded not the Cat which came gently creeping towards her: Whom her Mother chid for

for her Folly, telling her there was no danger from the fluttering, clamorous Cock; but from the ſilent Cat ſhe was to expect preſent Death. So *Victorinus Strigelius* gloſſes upon this place. Chapter XIII.

Ver. 23. *And it came to paſs, after two years.*] In all which time *Abſalom* had ſaid nothing to *Amnon about* his abuſed Siſter: That he might think he was ignorant of it, or did not regard it, or had forgot it. Verſe 23.

That Abſalom had ſheep ſhearers in Baal-hazor, which is beſide Ephraim: and Abſalom invited all the king's ſons.] For the time of Sheep-ſhearing was a kind of Harveſt in thoſe Countries; and therefore full of Joy: Which they expreſſed by making a Feaſt upon thoſe Days. We read of it early in the Book of *Geneſis*, *viz.* of *Laban*'s going to ſheer his Sheep, XXXI. 19. and *Judah* after his mourning for his Wife's Death, went to refreſh himſelf at a Sheep-ſhearing with his Friends, XXXVIII. 12, 13. And it was at a time of ſuch Joy that *David* ſent to *Nabal* for ſome Relief, I. *Sam.* XXV. 8.

Ver. 24. *And Abſalom came to the king, and ſaid, behold now thy ſervant hath ſheep-ſhearers, let the king, I beſeech thee, and his ſervants, go with thy ſervant.*] He had no mind the King ſhould go; but invited him to avoid all Suſpicion. Verſe 25.

Ver. 25. *And the king ſaid to Abſalom, nay my ſon, let us not all now go.*] For he ſeems to have invited all his Family: When he beſeeched him, and his Servants to go with him. Verſe 25.

Leſt we be chargeable unto thee; and he preſſed him: howbeit he would not go, but bleſſed him.] Gave him thanks for his Invitation, and prayed God to bleſs him.

Ver. 26.

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Ver. 26. *Then ſaid Abſalom, if not: I pray thee let my brother Amnon go with me.*] To cover his deſign, he pretended, I ſuppoſe, a ſpecial Kindneſs for him: Or at leaſt deſired the King to do him the Honour, to let him have the Company of his eldeſt Brother.

And the king ſaid unto him, why ſhould he go with thee?] Being the next Perſon in the Kingdom to the King, it is likely *David* thought it would make the Entertainment too chargeable.

Verſe 27. Ver. 27. *But Abſalom preſſed him, that he let Amnon, and all the king's ſons go with him.*] Who might have taken Exceptions, if *Amnon* alone had been entertained by him: Therefore his Importunity prevailed to have the Company of them all.

Verſe 28. Ver. 28. *And Abſalom had commanded his ſervants, ſaying, mark ye now when Amnon is merry with wine.*] And had no thoughts of any danger.

And when I ſay unto you, ſmite Amnon, then kill him, fear not. Have not I commanded you? be courageous, and be valiant.] He incourages them to hope, that he being the King's Son, and next Heir to the Crown when *Amnon* was gone (for *Chileab* ſeems now to be dead) would ſtand between them and Danger of being called to account for what they did.

Verſe 29. Ver. 29. *And the ſervants of Abſalom did as Abſalom had commanded: then all the king's ſons aroſe, and gat every one upon his mule, and fled.*] Fearing he might deſtroy all the Royal Family: For Ambition was as ſtrong in him as Revenge; which appeared afterward in his Endeavours to dethrone his Father. *Mules* began to be in uſe in *David*'s Days (as *Bochart* obſerves) who appointed *Solomon* to be carried on his own Mule, and declared King, 1 *Kings* I. 33. And *Solomon* had a Preſent of them made to him, 1 *Kings* X. 23. And they were not uſed only to ride on; but for Carriage

riage of Burdens, 1 *Chron.* XII. 40. and to draw Chariots, as the LXX. underſtand LXVI. *Iſaiah*, 20. See *Hierozoicon*, P. I. Lib. 2. Cap. XIX. Chapter XIII.

Ver. 30. *And it came to paſs, while they were in the way, that tidings came to* David, *ſaying, Abſalom hath ſlain all the king's ſons, and there is not one of them left.*] He that ſaw *Amnon* killed, preſently ran away in a great Fright; imagining all the King's Sons were ſo ſerved. Verſe 30.

Ver. 31. *Then the king aroſe and tare his garments, and lay on the earth, and all his ſervants ſtood by with their clothes rent.*] This was a natural Expreſſion of great Grief, to throw themſelves not upon their Beds (as *Maimonides* obſerves) but upon the ground. Otherwiſe, they turned their Beds upſide down, and ſo lay as hard, as if they lay upon the ground. See *Gierus de Luctu Hebr.* Cap. XVIII. Sect. 8. Verſe 31.

Ver. 32. *And Jonadab the ſon of Shimeah,* David's *brother, anſwered and ſaid.*] Who was noted before, to be a very ſubtil Man (*v.* 3.) and underſtood all the Intriegues (as we now ſpeak) about the Court. Verſe 32.

Let not my Lord ſuppoſe they have ſlain all the young men, the king's ſons, for Amnon only is dead.] This he ſpake not from any certain Intelligence he had received from *Abſalom*'s Houſe; but from rational Conjecture, out of what he had learnt concerning *Abſalom*'s Reſentment.

For by the appointment of Abſalom this hath been determined, from the day that he forced his ſiſter Tamar.] He had talkt, I ſuppoſe, among his Familiars, that he would take a time to revenge the Injury done his Siſter, though for the preſent he took no notice of it. Which *Jonadab*, being a prying Man, had ſome way or other diſcovered.

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Ver. 33. *Now therefore let not my Lord the King take the thing to his heart, to think that all the king's ſons are dead: for Amnon only is dead.*] He affirms this with the greater Confidence, becauſe he never heard (though he was of a very inquiſitive temper) of any quarrel *Abſalom* had with the reſt of the King's Sons, but only *Amnon*.

Verſe 34. Ver. 34. *But Abſalom fled.*] With all his Servants, who committed the Murder. For he ſoon found it was not in his, nor any Body's power to protect them.

And the young man that kept the watch, lift up his eyes, and looked.] Round about him.

And behold, there came much people by the way of the hill ſide behind him.] They did not think fit to keep the direct Rode from *Baal-Hazor* to *Jeruſalem* (for what reaſon we cannot now know) but went about: So that they came not before the Watchman, but behind him.

Verſe 35. Ver. 35. *And Jonadab ſaid unto the king, behold, the king's ſons come; as thy ſervant ſaid, ſo it is.*] Hearing a Company was coming, he went out, it is likely, to deſcry who they were: And, ſeeing the King's Sons, made haſte and carried *David* the good News.

Verſe 36. Ver. 36. *And it came to paſs, as ſoon as he had made an end of ſpeaking, that behold, the king's ſons came.*] They trod upon *Jonadab*'s heels, as we now ſpeak.

And lift up their voice and wept, and the king alſo, and all his ſervants wept very ſore.] See III. 32. But we read of no publick Funeral and Lamentations, which he made for him, as he did for *Abner*.

Verſe 37. Ver. 37. *But Abſalom fled, and went to Talmai the ſon of Ammihud king of Geſhur.*] For no City of Refuge in his own Country could give him Protection, having committed a deſigned Murder, therefore he fled out of the Kingdom to his Mother's Father. See III. 3.

And

And David mourned for his ſon every day.] Either for the Loſs of *Amnon*, or for *Abſalom:* Who was loſt, as to any Comfort he could have from his Company. It ſeems to be meant of the latter; for it is ſaid he was comforted for *Amnon:* And therefore his continued Affliction for three Years together, was upon the account of *Abſalom.* Chapter XIII.

Ver. 38. *And Abſalom fled, and went to Geſhur, and was there three years.*] This is repeated to ſhow, that he found ſuch favour with his Grandfather, that he went no further: But continued with him three Years in ſafety. *Geſhur*, it appears from XV. 8. was a part of *Syria.* Verſe 38.

Ver. 39. *And the ſoul of David longed to go forth unto Abſalom.*] He had a vehement deſire to ſee him. Though ſome, even of the Ancients, tranſlate the words, *he ceaſed to purſue after Abſalom:* As if he had at firſt endeavoured to ſeize him, either in his Flight to *Geſhur*; or afterwards, when at any time he went abroad. But ours appears to be a true Tranſlation, from the beginning of the next Chapter: Where *David*'s Heart is ſaid to be towards *Abſalom.* Verſe 39.

For he was comforted concerning Amnon, becauſe he was dead.] He was unwilling to want the Comfort of both his Sons; and ſince it was impoſſible to bring *Amnon* back again, he longed to bring back *Abſalom:* But he had committed ſo horrid a Crime, that he durſt not venture to reſtore him to his Favour.

Chapter XIV.

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Verſe 1. Verſe 1. *NOW Joab the ſon of Zeruiah, perceived the king's heart was towards Abſalom.*] That he longed to ſee him, and have him reſtored to his own Country; if it could be contrived by ſome handſome pretence for it. Which *Joab* therefore endeavoured to bring about; knowing he was dear to the People, as well as to *David:* And he might by his Reduction ingratiate himſelf with *Abſalom*, whom he lookt upon as next Heir to the Crown.

Verſe 2. Ver. 2. *And Joab ſent to Tekoah.*] A City in the Tribe of *Judah* (2 *Chron.* XI. 5,6.) but at a Diſtance from *Jeruſalem:* And the further off the better for his purpoſe; becauſe the caſe which the Woman was to repreſent to the King, could not eaſily be enquired into, if he deſired to know the Truth. The Jews ſay it was in the Tribe of *Aſher*; the place where the Prophet *Amos* was born.

And fetcht thence a wiſe woman.] A Woman was the fitteſt for this purpoſe; eſpecially a Widow: Who was proper to move Compaſſion. And a grave Woman, as *Joſephus* calls her (πρεσβύτις) was ſtill more proper.

And ſaid unto her, I pray thee feign thy ſelf now to be a mourner, and put on now mourning apparel, and anoint not thy ſelf with oyl, but be as a woman that had a long time mourned for the dead.] Who put on no Ornaments, nor uſed any Ointment; but appeared in a ſordid neglected Condition.

Ver. 3.

Ver. 3. *And come to the king, and ſpeak on this manner unto him. So Joab put the words into her mouth.*] And, in all Probability, introduced her into the King's Preſence; and then left her to manage the matter with him, according to her Prudence. Or, as ſeems to be ſuggeſted, *v.* 21. he ſtood by at ſome diſtance, whilſt ſhe addreſſed her ſelf to the King. Chapter XIV. Verſe 3.

Ver. 4. *And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeyſance.*] This was the humbleſt poſture of Reverence. Verſe 4.

And ſaid, Help, O king.] Relieve a poor diſtreſſed Widow.

Ver. 5. *And the king ſaid unto her, what aileth thee? And ſhe anſwered, I am indeed a widow woman, and my husband is dead.*] Which made her the greater Object of Pity. Verſe 5.

Ver. 6. *And thy handmaid had two ſons, and they two ſtrove together in the field, and there was none to part them: but the one ſmote the other, and ſlew him.*] This, and the foregoing, and the next Verſe, repreſent her Condition, as very lamentable: That ſhe had loſt her Husband, and one of her Sons, and was in danger to be deprived of the other: Which was all ſhe had. Verſe 6.

Ver. 7. *And behold, the whole family is riſen againſt thine handmaid, and they ſay deliver him that ſmote his brother; that we may kill him.*] Put him to Death, as the Law required, XXXV. *Numb.* 18, 19. Verſe 7.

For the life of his brother which he ſlew, and we will deſtroy the heir alſo.] Theſe words, if ſpoken by the Kindred, ſhow it was not Love to Juſtice, but a deſire to have the Inheritance, which moved them to proſecute the Murderer.

And ſo they ſhall quench my coal, which is left.] Deprive me of the little Comfort of my Life which remains (and is in a manner buried as a Coal in the Aſhes) and ruin my Family.

And

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And ſhall not leave to my husband, neither name, nor remainder upon earth.] Utterly extinguiſh her Husband's Memory. In all this ſhe intended to frame a caſe as like to *David*'s, as ſhe could deviſe: By determining which in her Favour, he might judge how much more reaſonable it was to preſerve *Abſalom*. But there was a wide difference between her caſe and his, how plauſibly ſoever their Likeneſs might appear. For her Son ſhe pretended was ſlain in a Scuffle with his Brother, and was no præmeditated Murder, as *Abſalom*'s was. It was alſo in the Field, where there were no Witneſſes, whether it was willful or no: Whereas all the King's Sons ſaw *Amnon* barbarouſly murdered by his Brother. And in this laſt Paſſage the difference is as great as in any; for *David*'s Family was not in danger to be extinguiſhed, if *Abſalom* were loſt alſo: He having many Children, and alſo many Wives, whereby he might have more. And therefore in that likewiſe this Caſe differed from hers who was a Widow.

Verſe 8. Ver. 8. *And the king ſaid, go to thine houſe, and I will give charge concerning thee.*] He promiſes he would take care the matter ſhould be thoroughly examined, and Juſtice done her.

Verſe 9. Ver. 9. *And the woman of Tekoah ſaid unto the king, my Lord, O King, the iniquity be on me, and on my father's houſe, and the king and his throne be guiltleſs.*] She deſires a ſpeedy Sentence might be given in her Favour, which if it proved wrong by her miſinforming the King; ſhe prays the Guilt might light on her and her Family, and the King and his be innocent.

Verſe 10. Ver. 10. *And the king ſaid, whoſoever ſaith ought unto thee, bring him unto me, and he ſhall not touch thee any more.*] If any one endeavoured to lay hold on her Son, he bids her bring that Perſon before him (for which end he commanded his Officers to be aſſiſtant

to

to her) and he would puniſh him ſo, that none ſhould dare to meddle with him any more. Chapter XIV.

Ver. 11. *Then ſhe ſaid, I pray thee, let the king remember the* LORD *thy God.*] She ſeems to deſire him to confirm what he had ſaid by an Oath. For Men ſwore by *remembring* (or *making mention* of) the Name of the LORD. Others think ſhe only prays him to remember how merciful and gracious God is; and had been to himſelf, even in pardoning the Murder of *Uriah*. Verſe 11.

That thou wouldſt not ſuffer the avenger of blood to deſtroy any more.] In the Hebrew, *to multiply to deſtroy*: That is, after ſhe had loſt one Son, to take away the Life of the other, as the next words explain it.

Leſt they deſtroy my ſon.] Or, let them not deſtroy my Son, which remains.

And he ſaid, as the LORD *liveth.*] Though it was a bold Requeſt in the Woman to deſire him to confirm what he ſaid by an Oath; yet ſuch was his pity to her, that to ſend her away intirely ſatisfied, he ſolemnly ſwears he would preſerve her Son.

There ſhall not one hair of thy ſon fall to the earth.] He ſhould not ſuffer the leaſt harm upon this account.

Ver. 12. *Then the woman ſaid, let thy handmaid, I pray thee, ſpeak one word unto my Lord the King: and he ſaid, ſay on.*] Now ſhe deſigned to open her meaning in this Parable, and plainly deſire the King to make her caſe his own. But it would take up ſome time, and therefore ſhe beſpeaks his Favour to hear her patiently. Verſe 12.

Ver. 13. *And the woman ſaid, wherefore haſt thou thought ſuch a thing.*] As that which ſhe had hitherto been ſpeaking of. Verſe 13.

Againſt

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Againſt the people of Iſrael?] Who were in danger to loſe *Abſalom*, the Heir of the Crown: Which was far worſe, than the private Loſs of her Son.

For the king doth ſpeak this thing, as one that is faulty, in that the king doth not fetch home his baniſhed.] In the Sentence he had pronounced for her, he had condemned himſelf; becauſe he had not called *Abſalom* from his Exile. This looks like too bold a Speech: But the Senſe is no more than this, do not judge otherwiſe in thy own caſe, than thou haſt done in mine. For all the World allows (as *Strigelius* here obſerves) the Reaſonableneſs of that Saying, *Odi ſapientem qui ſibi non ſapit.* Her reaſoning indeed was infirm, his caſe and hers being very unlike upon ſeveral accounts, which I before obſerved. But though the ſuppoſed killing of her Son was caſual, but *Amnon*'s Murder deſigned; and ſhe had no more Sons and *David* had many, *&c.* yet *David* perceiving how the People ſtood affected towards *Abſalom* (otherwiſe he knew this Woman durſt not have ſpoken after this manner) and it being his own Deſire as much as theirs to have him recalled, he overlooked all the differences there were in his caſe, and did not go about to ſhow her the weakneſs of her Diſcourſe.

Verſe 14.

Ver. 14. *For we muſt needs die, and are as water ſpilt upon the ground, which cannot be gathered up again.*] She pleads for further pity towards him, from the Conſideration of our common Mortality: And repreſents that Death comes on apace, and we need not haſten it: And when we are dead, we can no more be recovered, than Water when it is ſpilt on the ground, which is preſently ſuckt up and ſeen no more. This is alſo a weak, though plauſible, Argument: For by this reaſoning all Malefactors ſhould be ſpared, becauſe it will not be long before Death cuts them off.

But

But when we have a mind to a thing, all Reaſons ſeem ſtrong to perſwade us to it. Some apply this to his mourning for *Amnon*; as if ſhe had ſaid, doſt thou ſtill weep for thy other Son? He muſt have died; and now he is gone, thy Tears cannot call him to Life again. But this is not probable, becauſe it is ſaid in the Concluſion of the foregoing Chapter, *He was comforted concerning Amnon, ſeeing he was dead.* Chapter XIV.

Neither doth God reſpect any perſon.] If this be a right Tranſlation, the meaning is, that *David* himſelf was mortal, though a great King. But I think the Hebrew words, *Iſſa Nepheſh* never ſignifies reſpect to Perſons; but the word *Panim* is uſed in that Senſe, not *Nepheſh*, which ſignifies the *Soul*, as the other doth the *Face* or Countenance. Therefore theſe words ſhould be tranſlated, *God doth not take away the Soul*, or *Life*. She argues from the ſparing Mercy of God, who doth not preſently inflict the Puniſhment of Death, when Men have deſerved it. And perhaps ſhe had in this a particular reſpect to *Abſalom*; whom God had not cut off, but let him live: And therefore ſhe deſires *David* to imitate God.

Yet doth he deviſe means, that his baniſhed be not expelled from him.] Or, according to the foregoing words, *but he doth deviſe means*, &c. God provided many Cities of Refuge, ſhe means, to which he that ſlew another unawares might flee: Where though he was baniſhed from his Habitation for a time, he was not quite expelled, but might return again, after the Death of the High Prieſt. From whence ſhe argues, that Kings being the Images of God, nothing could more become them than Clemency and Mercy; in mitigating the Puniſhment of Offenders, though there were juſt cauſe of Anger againſt them. Which ſtill was ſhort of the preſent caſe; for God was

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not ſo merciful as to provide for the Safety of a wilful Murderer. But ſuch ſpecious Arguments are good enough, when Men are willing to be perſwaded: And nothing more moving than the Example of God, who doth not delight in the Death of a Sinner.

Verſe 15. Ver. 15. *Now therefore that I am come to ſpeak of this thing, unto my Lord the King, it is becauſe the people have made me afraid.*] This ſounds, as if the People talkt ſo diſcontentedly about *Abſalom*'s Baniſhment, that it was another Motive to her to make this Addreſs to the King. But it doth not ſeem to me to be likely that the People were diſſatisfied, becauſe he was not recalled: But rather *David* was afraid the People would be diſſatisfied, if he did recall him. I ſaid indeed before (*v.* 13.) that *David* imagined by her Speech, that they were deſirous of his return from Baniſhment; but he did not think ſo before: And whatſoever their deſires might be, they did not expreſs any Diſcontent, becauſe he was not; for then there would not have been any need of this Woman to bring that about, which he deſired more than they. Therefore I think the laſt words ſhould be tranſlated, not *becauſe*, but *though the people made me afraid.* That is, thoſe ſhe adviſed withal, told her it was too bold an Attempt: But this did not diſcourage her; becauſe ſhe preſumed the King would be ſo good, as to give her a favourable Audience, and not be angry with her, ſince what ſhe ſaid was well intended. So the next word is to be tranſlated, *but* not *and.*

But thy handmaid ſaid, I will now ſpeak unto the king; it may be that the king will perform the requeſt of his handmaid.] That is, notwithſtanding the fears which ſome put into her, ſhe reſolved to make this Petition. And ſhe gives her reaſon for it, in the next Verſe.

Ver. 16.

Ver. 16. *For the king will hear, to deliver his hand-maid out of the hand of the men that would deſtroy me and my ſon together, out of the inheritance of God.*] Clemency and Kindneſs are the Properties of good Kings; and ſuch ſhe ſaith ſhe knew the King to be, who would take pity upon her and her Son, in whoſe Preſervation her Life was bound up. And when ſhe calls the Land of *Iſrael*, *the inheritance of God*, who dwelt among them there, ſhe ſecretly puts the King in Mind how dangerous it was to let *Abſalom* (unto whom ſhe had adventured to apply her caſe) to continue in an idolatrous Country; where God was not worſhipped, as he was in the Land of *Iſrael*. Chapter XIV. Verſe 16.

Ver. 17. *Then thine handmaid ſaid, the word of my Lord the King ſhall now be comfortable.*] Thereupon ſhe grew confident that the King's Anſwer would be according to her Hearts deſire: It being the higheſt Glory of a Prince (as the Emperour *Titus* was wont to ſay) not to ſend any Petitioner away, ſad and ſorrowful. And indeed the King's great Patience, in attending to ſo long an Addreſs, might make her preſume to receive a gracious Anſwer. Verſe 17.

For as an Angel of God, ſo is my Lord the King, to diſcern both good and bad.] To diſcern between juſt, and unreaſonable Petitions: As well as patiently to hear both thoſe things which are grateful, and thoſe which are leſs acceptable. And therefore ſhe doubted not of ſuch a kind Anſwer, as the Angels bring; who are Meſſengers of Divine Mercy.

Therefore the LORD thy God will be with thee.] To direct him to judge aright, and to ſhow Mercy. There is a great deal of Artifice in all this. For to preſume upon the Kindneſs of another, and to expect gracious Anſwers from their Noble Qualities is very moving: Men being very loth to defeat thoſe who think ſo highly

Chapter XIV. highly of them; according to that of *Ariſtotle* in the ſecond Book of his *Rhetorick*, *We love thoſe that admire us.*

Verſe 18. Ver. 18. *Then the king anſwered and ſaid unto the woman, hide not from me, I pray thee, one thing that I ſhall ask thee: and the woman ſaid let my Lord the King now ſpeak.*] As much as to ſay, and I will anſwer truly.

Verſe 19. Ver. 19. *And the king ſaid, is not the hand of Joab with thee in all this?*] His Prudence made him ſuſpect that a Woman durſt not have adventured upon this Speech, but by the Counſel and Contrivance of ſome greater Perſon. And none more likely than *Joab*, whom he knew to be a cunning Man, and a Friend to *Abſalom.*

And the woman anſwered and ſaid, as thy ſoul liveth, my Lord the King, none can turn to the right hand or to the left, from ought that my Lord the King hath ſpoken.] As much as to ſay in our Language; *it is even ſo.* And therefore ſhe did not ſeek by any windings, or turnings this way or the other, to diſſemble the Matter, but plainly confeſſed it, as it follows. Concerning the Phraſe, *Turn to the right hand or left.* See upon XXIV. Gen. 49.

For thy ſervant Joab he bad me, and he put all theſe words in the mouth of thy handmaid.] The Senſe of them, which he left her to manage to the beſt Advantage.

Verſe 20. Ver. 20. *To fetch about this form of ſpeech, hath thy ſervant Joab done this thing.*] The meaning is, *Joab* inſtructed her, that having obtained pardon for her Son, ſhe ſhould turn about the Face of her Speech (as the words are in the Hebrew) another way; and transfer it to *Abſalom*, as a parallel caſe with her own. And ſo *Joſephus* expreſſes her Senſe, *Lib.* VII. *Antiq.* Cap. 8. *When ſhe had thanked the king for his pity towards her, ſhe*

ſhe ſaid, but that I may be more certain of thy clemency, Chapter
receive thy own ſon into thy favour. For how is it poſſible XIV.
for me not to doubt of the favour thou promiſeſt me, when
thou ſtill ſuffereſt thine own ſon to lie under thy indigna-
tion for the like fault?

And my Lord the King is wiſe, according to the wiſ-
dom of an Angel of God, to know all things that are done
in the earth.] That is, in the whole Kingdom. Where nothing could be hid from him, but he knew all Men, and their Counſels: And likewiſe knew what was fit to be done, in anſwer to their Deſires. She ſtill perſiſts in her Admiration of the King, that ſhe might the more incline him to grant her requeſt.

Ver. 21. *And the king ſaid unto Joab, behold now, I* Verſe 21.
have done this thing, go therefore and bring the young
man Abſalom again.] The King turned from her to him (who ſeems to have ſtood in ſome part of the Room, while ſhe delivered her Petition) as the Principal Agent in this Buſineſs; whom he was pleaſed to gratify in his Requeſt.

Ver. 22. *And Joab fell on the ground, on his face,* Verſe 22.
and bowed himſelf.] As the Woman did, when ſhe entred into his Preſence, to preſent her Petition, *v.* 4.

And thanked the king.] For Favours are to be no leſs humbly acknowledged, than humbly begged.

And Joab ſaid, to day thy ſervant knoweth, that I have
found grace in thy ſight, my Lord, O King; in that the
king hath fulfilled the requeſt of his ſervant.] He lookt upon it as a Mark of the King's great Kindneſs, who was not angry, but granted ſo bold a requeſt. In which he was miſtaken, for though he paſſed by the Murder of *Amnon*, yet he remembred *Joab*'s Murder of *Abner* to his dying day.

Ver. 23.

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Verse 23.

Ver. 23. *So Joab arose, and went to Geshur, and brought Absalom to Jerusalem.*] St. *Ambrose* mentions this as an Instance of the wonderful Affection which Parents have to their Children, though degenerate and wicked. By which we may raise our Thoughts to comprehend a little of the inconceivable Love of our Heavenly Father (as *Strigelius* here meditates) towards his own Eternal Son; and towards Mankind for his Sake.

Verse 24.

Ver. 24. *And the king said.*] When he heard he was come to *Jerusalem.*

Let him turn to his own house, and let him not see my face.] His Affection to him did not so blind his Eyes, but he still saw it would not be for his Honour, to let him come into his Presence.

So Absalom returned to his own house.] This intimates, as if he came not only to *Jerusalem*, but to the King's Court.

And saw not the kings face.] Which was some Humiliation to him, and put him upon Repentance: For he saw he had not a full Pardon, being not intirely restored to the King's Favour. The People also were convinced by this, how detestable his Crime was, in the King's Account: And that he would not easily pass by the like in any other Person; since he could not endure the Sight of a Son, whose hand was defiled with the Blood of his Brother.

Verse 25.

Ver. 25. *But in all Israel there was none to be so much praised as Absalom for beauty: from the sole of the foot, even to the crown of the head there was no blemish in him.*] For his Father and Mother were both very lovely Persons. But this proved the occasion of his Ruin: For he grew proud, because he was so much admired; and forgetting his cruel Murder of his Brother, it tempted him to rely upon the Favour of the People,

People, in committing of a greater Crime, which was ſeeking the Life of his Father. Chapter XIV.

Ver. 26. *And he polled his head (for it was at every years end that he polled it, becauſe the hair was heavy to him; therefore he polled it).*] It is not certain, that he cut his Hair once a Year: For the words in the Hebrew are, *from the end of days to days*, without any particular Deſignation of the time. And therefore the *Targum* tranſlates it, *at ſtated times*; that is when it grew too heavy, which might be once in two Years, more or leſs, as *Bochartus* obſerves. Verſe 26.

He weighed the hair of his head at two hundred ſhekels, after the king's weight.] In thoſe days Hair was accounted a great Ornament, and the longer it was, the more it was eſteemed. And therefore no wonder *Abſalom* nouriſhed his with much Care, and let it grow to a great length: Which made him look more like a goodly Perſon. Inſomuch that in after Ages, they were wont to uſe Art (as perhaps they did now) to make the Hair grow, and grow thick, and ſtrong (as the ſame *Bochartus* hath ſhewn) and they anointed their Hair alſo with fragrant Oils, of Myrrh, Cinnamon, and ſuch like; and after that, powdered it with Duſt of Gold: All which made it very ponderous. So that *Abſalom*'s Hair weighed when it was cut off, two hundred Shekels: Which he demonſtrates was no more than three pound and two Ounces of our Weight. This is not at all incredible, conſidering that he let it grow as long as he was able to bear the Weight of it: Which was increaſed, it is likely, by ſuch Additions as I have mentioned; for a King's Son would not want anything that might add to his Splendor. *Joſephus* alſo informs us that ſuch Oſtentation was in uſe among the Jews in thoſe Days; for, ſpeaking of the noble Guard which attended King *Solomon*, with long Hair flowing about

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about their Shoulders, he ſaith that they ſcattered in their Hair every Day, ψήγματα τῦ χρυσὸς, little Particles of Gold, which made their Hair ſhine and ſparkle by the Reflection of the Sun's Rays upon the Gold. As for their Interpretation, who think that *Abſalom's* Hair did not weigh thus much, but was ſold for two hundred Shekels, *Bochartus* ſhows how abſurd it is to imagine a King's Son would ſell his Hair, or that any one would buy it, eſpecially at that rate; there being no Peruques worn in thoſe days. And beſides, the Text confutes it, *he weighed the hair of his head*, &c. Whereas, if it had been ſold, the Buyer would have weighed the Money, not *Abſalom:* As *Abraham* did, when he bought the Field of *Ephron*. XXIII. *Gen.* 16. and *Jeremiah* when he bought the Field in *Anathoth*, XXXII. 9. See his Epiſtle to *Michael Faukellius*, at the end of the third Edition of his *Geographia Sacra*.

Verſe 27. Ver. 27. *And unto Abſalom were born three ſons, and one daughter, whoſe name was Tamar: ſhe was a woman of a fair countenance.*] How the LXX. in the *Vatican* Edition, came to add here, that *Tamar* was afterward the Wife of *Rehoboam*, and bare him *Abijah*, I cannot tell, but I ſuppoſe it was from ſome Jewiſh Tradition.

Verſe 28. Ver. 28. *So Abſalom dwelt two full years in Jeruſalem, and ſaw not the king's face.*] He lived privately, having the Company only of his own Family. For, it is likely, he was by the King's Command confined to his Houſe: Where he had few Viſitants, being under the King's Diſpleaſure.

Verſe 29. Ver. 29. *Therefore Abſalom ſent for Joab, to have ſent him to the king.*] He did not imploy his Privacy ſo well as he ſhould have done; but had ambitious deſigns in his Head, if he could be reſtored to the King's Favour,

Favour, and enjoy greater Liberty; for which he intended to make *Joab* his Interceſſor. Chapter XIV.

But he would not come to him: And when he ſent again the ſecond time, he would not come.] *Joſephus* thinks that *Joab* only took time to conſider, whether he ſhould do what was deſired: But *Abſalom* was in haſte, and could not endure any delay, and therefore did as follows. Or perhaps *Joab* thought he had done enough, and was afraid the King might be angry, if he preſſed him further.

Ver. 30. *Therefore he ſaid unto his ſervants, ſee Joab's field is near unto mine, and he hath barley there, go and ſet it on fire: and Abſalom's ſervants ſet the field on fire.*] He had thoſe ſtill about him, who were ready to execute any Command, though never ſo unjuſt: As they did when he bad them kill *Amnon*. And it appears by this what a daring Perſon *Abſalom* was, who durſt affront ſuch a Man as *Joab* after this manner. Verſe 30.

Ver. 31. *Then Joab aroſe, and went to Abſalom unto his houſe, and ſaid unto him, wherefore have thy ſervants ſet my field on fire?*] This carried *Joab* preſently to his Houſe, to expoſtulate with him about the damage he had done him. For which we do not find he offers any Satisfaction: Which may make it ſeem ſtrange that ſo furious a Man as *Joab* ſhould not immediately revenge himſelf, by ordering his Field to be burnt, or ſome ſuch way. But he was ſo wiſe, as to conſider that being the King's Son he might ſome time or other be reconciled to his Father, and do him a prejudice. Verſe 31.

Ver. 32. *And Abſalom anſwered Joab, behold I ſent unto thee, ſaying come hither, that I may ſend thee to the king.*] He ſeems to have no Senſe of any Injury he had done *Joab*, but thought he had juſt cauſe to complain that he would not come to him. Verſe 32.

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To say, wherefore am I come from Geshur?] These were words too insolent to be sent to the King; therefore one would think he only expressed himself thus to *Joab*.

It had been better for me to have been there still.] He might have found means to return thither, if he had not had other designs in his Head; which made him desire to have his full Liberty.

Now therefore let me see the king's face, and if there be any iniquity in me, let him kill me.] He could not but know there was Iniquity in him: But he pretends, if the King would not pardon it, he had rather die than not see his Father's Face.

Verse 33. Ver. 33. *So Joab came to the king and told him, and when he had called for Absalom.*] These passionate Expressions, that he was weary of Life, while he continued banished from the King's Presence; nay that he desired to die, so he might but see him, moved *Joab* to intercede for him, and *David* to receive him into his Favour.

He came to the king, and bowed himself on his face to the ground before the king.] Begging pardon, as *Josephus* explains it, for the Sin he had committed.

And the king kissed Absalom.] In token of Reconciliation. *Josephus* saith the King raised him up from the Ground, καὶ τῶν γεγονότων ἀμνηστίαν ἐπαγγέλλεται, and promised him an Oblivion of what was past. Which was a great Weakness in *David*: For impenitent Persons become more wicked by a full Pardon of their Offences; as *Absalom* did. Who being thus received into the King's Favour, became more gracious with the People: Who before looked upon him, as an excommunicated Person, and would have nothing to do with him.

CHAP.

CHAP. XV.

Chapter XV.

Verſe 1. AND *it came to paſs after this.*] When he thought he had eſtabliſhed himſelf in his Father's good Affection. Verſe 1.

That Abſalom prepared himſelf chariots and horſes, and fifty men to run before him.] He took great State upon him, and made him, as we now ſpeak, a ſplendid Equipage: Being Royally attended, as the next Heir to the Crown (for we hear nothing of *Chileab*, who it is likely was dead) deſigning to draw the Eyes of the People to him. Who as they were much in love with his Beauty, ſo were mightily taken with this unuſual fine ſight of Chariots and Horſes; which the Law did not allow: But *David* was ſo indulgent, that he took no notice of it.

Ver. 2. *And Abſalom roſe up early in the morning.*] He accuſtomed himſelf to riſe betime in the Morning, to make a ſhow of his great Care for the publick Good. Verſe 2.

And ſtood beſide the way of the gate.] Not of the King's Palace, ſome think, but of the City, where was the Seat of Judgment. But ſince he ſpeaks of coming to the King for Judgment, it is likely he ſate in his own Palace, at the Gate of which *Abſalom* was wont to ſtand.

And it was ſo, that when any man that had a controverſy came to the king for judgment.] Who referved all weighty Cauſes for his own hearing: And Appeals

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were made to him from the other Courts, as *Corn. Bertram* obſerves, Cap. X. *de Republ. Judaica.*

Then Abſalom called unto him, and ſaid, of what city art thou?] He kindly inquired where he dwelt; and, it is likely, what he was, and of what Family, &c. as if he intended to take a particular care of him.

And he ſaid, thy ſervant is of one of the tribes of Iſrael.] That is, of ſuch or ſuch a Tribe, and of ſuch a City in that Tribe as he named to him.

Verſe 3.

Ver. 3. *And Abſalom ſaid unto him, ſee, thy matters are good and right.*] He was ſo officious as to look into their Cauſe a while, and examine it: Flattering every one into an Opinion, that in his Judgment, he had right on his Side. So that if their Cauſe went againſt them, they might conclude that if *Abſalom* had been Judge, it would have gone otherways.

But there is no man deputed of the king to hear thee.] The King he pretended was old, and unfit to judge Cauſes, till ſome others had firſt heard them, and opened the matter to him. And his Sons (who being principal Officers in his Family (See *Chapt.* VIII. ult.) were the fitteſt to bring Buſineſs to him) were Men of Pleaſure, and did not mind publick Affairs. Thus he ſtruck not only at his Father, but at all his Brethren; and principally, it is likely, at *Solomon:* Who he was afraid would be preferred before him by his Father; being a beloved Son and born of an *Iſraelite*, whereas he was begot of a Stranger, the Daughter of the King of *Geſhur*. Who, it is probable, might put him upon this Courſe; and his Baniſhment for three Years had alſo exaſperated him: And his being ſecluded for two Years more from ſeeing his Father, was ſo far from bringing him to any Senſe of his Guilt, that it more inraged him againſt his Father, and all his Family.

Ver. 4.

Ver. 4. *And Abſalom ſaid moreover, O that I were made judge in the land, that every man that hath any ſuit or cauſe might come unto me, and I would do him juſtice.*] Though he was admitted to come to Court, and ſee the King, yet he had no Office there, as the reſt of the King's Sons had: Which he took ill, and endeavoured the People ſhould do ſo too; by magnifying his Care, if he were in Authority, to do them ſpeedy Juſtice. Chapter XV. Verſe 4.

Ver. 5. *And it was ſo, that when any man came nigh to him, to do him obeyſance.*] To honour him, as the King's Son. Verſe 5.

That he put forth his hand and took him.] About the Neck, I ſuppoſe, in token of great Familiarity and Kindneſs.

And kiſſed him.] A moſt vile piece of Flattery: But People are pleaſed with ſuch unwonted Complements. For ſo *Plato* obſerves, that when any Perſon intended to make himſelf a Tyrant in a Popular State, he no ſooner entred upon the Government, but προσγελᾶτι ἠ ἀσπάζεται πάντας ὧ ἄν περιτυγχάνει, he ſmiled upon all, and kindly ſaluted them, whereſoever he met them: Avowing that he hated Tyranny, and promiſing great things, both privately and publickly. ἠ πᾶσιν ἵλεως τὲ ἠ παλεῶος εἶναι προσποιεῖται, ſeeming to be mild, gentle, and Fatherly unto all, Lib. VIII. *de Republ.* p. 566. *Edit. Serrani.*

Ver. 6. *And after this manner did Abſalom to all Iſrael, that came to the king for judgment.*] He continued this courſe a long time: Till he had inveighed the People, and gained their Hearts to him. For as *Ariſtotle* obſerves in his *Politicks*, Lib. V. Cap. IV. all Changes in Commonwealths are made by one of theſe two ways, ἤτοι διὰ βίας, ἤτοι δι' ἀπάτης, either by Force and Violence, or elſe by Deceit and Craft. Now there is Verſe 6.

not

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not a more famous Inſtance in Hiſtory of the later, than this of *Abſalom*, who by flattering Speeches, and large Promiſes cunningly alienated the Hearts of the People from his Father.

So Abſalom ſtole the hearts of the men of Iſrael.] Robbed his Father of the Affections of the People, and poſſeſſed himſelf of them: Some admiring his Beauty and Gallantry: Others his Courteſy and Civility: Others being taken with his magnificent Promiſes of the noble things he would do, if he were their King. Juſt as *Virgil* ſaith in the VII. Book of his *Æneads*, that *Turnus* drew the Hearts of ſome to follow him in the Wars, becauſe he was a moſt graceful Perſon; others, becauſe he was deſcended from an ancient Royal Race; and others were moved by the Noble Acts he had done, V. 473, 474.

Hunc decus egregium formæ movet, atque juventæ
Hunc Atavi Reges, hunc claris dextera factis.

Thus *Abſalom* was young and wonderful beautiful, deſcended from Kings by his Father and Mother's ſide; and though he had done no great things, yet boaſted of what he would do, when he had opportunity. *Ludov. de Dieu* thinks there is a peculiar meaning in this Phraſe, that he drew their Affections to him, concealing in the mean time his Intentions. Upon X. *John* 24.

Verſe 7.

Ver. 7. *And it came to paſs after forty years.*] One would think, that in the Copy which *Joſephus* uſed, it was written *arba*, four, not *arbaim*, forty Years: For his words are, μετὰ δὲ τὸν πατρὸς καλλιάγιω τεσσάρων ἐτῶν ἤδη παρελελυθότων, four Years after his Father was reconciled to him. But there are no Warrants now for this reading: But the forty Years here mentioned

mentioned are not to be underſtood, as if this hapned after *David* had reigned forty Years, that is, in the laſt Year of his Reign: For he was now very vigorous, which he was not a little before he died. But as our great Primate of *Ireland* in his *Annals* underſtands it, forty Years after *David* was anointed by *Samuel*. That is, when he was threeſcore Years old, ten Years before he died. Then his Son conſpired againſt him between the Feaſt of the Paſſover and Pentecoſt; as ſome gather from *Barzillai*'s preſenting him with parched Corn and new Fruits, when he fled from *Abſalom*, XVII. 28. And ſo *Strigelius*. But the *Talmudiſts* in *Seder Olam*, and other Books, will have theſe forty Years to commence from the time that the *Iſraelites* asked a King to reign over them. And after all, *Abarbinel* is of Opinion, that the plaineſt Senſe is after forty Years of *David*'s Reign; ſo that it was about the latter end of his Life, when this great Calamity befel him, though not in the very laſt Year of it. For it is not ſaid in the fortieth Year, but about the end of forty Years. See *Buxtorf. Anticritica*, p. 1001. Chapter XV.

That Abſalom ſaid unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD in Hebron.] Now he pretends Religion, as before he did the publick Good.

Ver. 8. *For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, if the LORD will bring me again indeed to Jeruſalem, then will I ſerve the LORD.*] With a ſolemn Sacrifice. Verſe 8.

Ver. 9. *And the king ſaid unto him, go in peace.*] It is much he ſhould diſmiſs him without any Suſpicion; when he had deferred ſo long to perform this Vow, and made ſuch court to the People, as he could not but be informed. Verſe 9.

So

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So he aroſe, and went to Hebron.] Which was an high place, where they were wont to ſacrifice till the Temple was built. And it being the place of his Birth, where the Royal Seat had been in the beginning of *David*'s Reign, he thought it the moſt commodious City, next *Jeruſalem*, for his purpoſe.

Verſe 10. Ver. 10. *And Abſalom ſent ſpies throughout all the tribes of Iſrael.*] To try how the People ſtood affected to him.

Saying, as ſoon as you hear the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.] This was the Signal which was to be given, that they ſhould take Arms. For as ſoon as they heard the ſound of the Trumpet (which he took care ſhould be blown in all the Tribes) theſe Spies were to proclaim that *Abſalom* was crowned in *Hebron*. Whereupon, all his Partakers, it is likely, ſhouted, *God ſave King Abſalom.*

Verſe 11. Ver. 11. *And with Abſalom went two hundred men out of Jeruſalem that were called.*] Invited by him to feaſt with him upon his Sacrifice. And it is likely they were principal Perſons of the City; whom he drew in to avoid Suſpicion.

And they went in their ſimplicity, and they knew not any thing.] Of his Deſign: But went only to wait upon him, as the King's Son; who did them the Honour to invite them to a Holy Feaſt: Among theſe two hundred Men, the Jews fanſy were all thoſe of the great *Sanhedrin:* Who thought they had been called by *David*'s Order to attend his Son. For which there is no ground; though Mr. *Selden* has produced a great deal out of the *Talmudiſts* concerning this Matter, L. II. *de Synedriis*, Cap. XVI. But I have ſhown elſewhere, there was no ſuch *Sanhedrin* in theſe times.

Bartenora

Bartenora upon *Sota* hath a Conceit, that *Abſalom* begged of the King (for he had ſtoln his Heart before he ſtole the Peoples) that he would grant him Liberty, under his hand, to chuſe two Perſons whom he liked beſt, to be his Companions. Which being obtained, he went with this Writing, from two to two, till he had gathered two hundred. Part of which were the Men of the great *Sanhedrin:* Whoſe Examples others followed; all believing they had been warranted by *David* to attend his Son. Chapter XV.

Ver. 12. *And Abſalom ſent for Ahitophel the Gilonite, David's counſellor, from his city, even from Giloh.*] None are more capable to do Miſchief to Kings, than thoſe that know their Secrets; having been of the Privy Counſel. And it is ſuppoſed by the Jews, that *Ahitophel* was incenſed againſt *David*, for abuſing *Bathſheba:* Whom they take to have been his Grand-daughter; ſhe being the Daughter of *Eliam*, XI. 3. and *Eliam* being the Son of *Ahitophel*, XXIII. 34. Verſe 12.

While he offered ſacrifices.] Or, rather after he had offered Sacrifices: While he ſat at Dinner, he ſent for him to come to him.

And the conſpiracy was ſtrong, for the people increaſed continually with Abſalom.] Moſt of which, it is likely, intended no harm at the firſt: But came merely to do Honour to the King's Son, and to partake of his Bounty. Nay, *Abarbinel* is of opinion, that neither *Abſalom*, nor the Elders of *Iſrael*, nor the reſt of the People, who were miſled by them, had any Intention to diveſt *David* of his Crown and Dignity, much leſs to take away his Life: But only to ſubſtitute *Abſalom* as a Coadjutor to him, for the executing of the Royal Authority during *David*'s Life, and to be his Succeſſor after his Death. And indeed, as it was very monſtrouſly unnatural in *Abſalom* to deſign the Deſtruction

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of such a kind Father, so it is not very probable that he should gain such a number as he had, to assist him in such a villanous Enterprize. And yet, notwithstanding this, *David* lookt upon this as a Treason against his Life: As appears from *v.* 14. and XVI. 11. because he knew, whatsoever they intended, they would be carried further, though they meant no more than *Abarbinel* supposes. And more than that, if this Opinion of his were true, it is evident, they themselves did proceed so far as to design (contrary to their first Intentions) to kill *David* for their own greater Security. For so *Ahitophel* advised, and they all consented to it, XVII. 2, 4. which shows how dangerous it is to go out of the right way: For they do not know into what Precipices they may fall. And it should be a warning to all Men, never to begin any thing that is wrong: Which may lead them to commit that in the issue, which they abhorred at the first; when they find they cannot be safe in one Wickedness, unless they commit a greater.

Verse 13. Ver. 13. *And there came a messenger unto* David, *saying, the hearts of the men of Israel are after Absalom.*] Some of the two hundred Men, who went innocently along with him from *Jerusalem*, it is likely, sent this Intelligence. Which did not come presently: But when the Conspiracy was plain and open by a great Concourse of People to him: And the Elders of *Israel*, and the Military Men (who are called *all Israel*, as *Fortunatus Scacchus* thinks) declared for him.

Verse 14. Ver. 14. *And* David *said unto all his servants that were with him at Jerusalem, arise, let us flee, for we shall not else escape from Absalom.*] Though *Jerusalem*, at least the Fort of *Sion*, was a strong place, yet they could not have time to lay in Provision to endure a Siège: And beside, he was not willing to be couped up there; but chose

choſe rather to go into the Country, where he hoped to find Friends and Followers. Chapter XV.

Make ſpeed to depart, leſt he overtake us ſuddenly, and bring evil upon us, and ſmite the city with the edge of the ſword.] He knew *Abſalom* would loſe no time to accompliſh his end: And therefore requires them immediately to be gone, and prevent a Surpriſe. He was deſirous alſo to preſerve *Jeruſalem* from being ſackt; being the Royal City; upon which he had beſtowed much coſt.

Ver. 15. *And the king's ſervants ſaid unto the king, behold, thy ſervants are ready to do whatſoever my Lord the King ſhall appoint.*] One ſeems to have ſpoken in the Name of the whole Court: And it was ſome comfort to him, that he had a Company of ſuch faithful Servants about him, as were ready to execute whatſoever he commanded. Verſe 15.

Ver. 16. *And the king went forth, and all his houſhold after him.*] In the Hebrew the words are, *all his houſhold at his feet.* Which ſhows that he went on foot, and would not make uſe of his Mule: Being in a mournful State, and deſirous to move his Peoples Compaſſion to him. Verſe 16.

And the king left ten women, that were concubines, to keep the houſe.] For their Sex, and their Quality might be thought to be a ſufficient Protection to them. What became of his Wives is not here related. It is probable they went along with him, to take care of him; as the other were left to take care of the Houſe.

Ver. 17. *And the king went forth, and all the people after him.*] That is, all the People of *Jeruſalem*, who were well affected to him. Verſe 17.

And tarried in a place that was far off.] At a good diſtance from the City: Where, it is likely, he put the People that came out confuſedly after him into

Chapter XV. good order, and waited to see what other Friends would come to him.

Verse 18. Ver. 18. *And all his servants passed on beside him.*] His Houshold Servants, I suppose, marched on both hands of him.

All the Cerethites, and all the Pelethites.] Who these were, I have shown at large upon VIII. 18. and it is possible they now brought up the rear.

And all the Gittites, six hundred men, which came after him from Gath, passed on before the king.] These marched in the Front of his little Army; but who they were it is hard to tell: For we read nothing of them before. Some take them to have been Proselytes, born in *Gath* of the *Philistines*; who came with *Ittai* to *David*; being attracted by the Fame of his Piety, and happy Successes. Others take them to be Jews, who had fled to *David* in his Exile, when he was at *Gath*; and accompanied him ever after, not only in the time of *Saul*'s Persecution, but after he came to the Crown of *Judah* and *Israel*.

Verse 19. Ver. 19. *Then the king said to Ittai the Gittite, wherefore goest thou also with us?*] He seems to have been the Commander of those six hundred Men before mentioned. And the Jews make him the Son of *Achish* King of *Gath*: Who out of Religion and Friendship came to *David*.

Return to thy place.] That is, to *Jerusalem*.

And abide with the king.] For so *Absalom* was by Usurpation.

For thou art a stranger and an exile.] Who upon that account might hope to be civilly treated: At least, being none of *David*'s Family, and a new comer, he thought it was not fit to engage him in their Broils.

Ver. 20.

Chapter XV. Verſe 20.

Ver. 20. *Whereas thou cameſt to us but yeſterday, ſhould I make thee this day go up and down with us?*] He was newly ſetled at *Jeruſalem*; and therefore *David* thought it unreaſonable he ſhould be ſo ſoon unſetled again.

Seeing I go whither I may.] Eſpecially ſince he knew not whither he ſhould betake himſelf for Safety: And therefore would not have *Ittai* expoſe himſelf to ſuch Uncertainties. See concerning this Phraſe, I. *Sam.* XXIII. 13.

Return thou, and take back thy brethren.] Some underſtand by his Brethren, the ſix hundred Men that came from *Gath*. But it is not probable *David* would part with ſuch a Guard as they were, in this time of extream Danger; unleſs they had deſired to be gone. Therefore he rather means thoſe Perſons that attended him, or were of his Family; who came to ſojourn with him in *Judæa*.

Mercy and truth be with thee.] In the Hebrew the words are, *with thee mercy and truth.* Which ſome take to ſignify, *thou art a right honeſt and good man.* But our Tranſlation ſeems better, which makes them a Form of a Bleſſing, or Prayer to God, that he would requite the Kindneſs and Fidelity of *Ittai*, by ſhowing Mercy to him, and faithfully fulfilling his Promiſes made to thoſe, who came to put their Truſt in him.

Verſe 21.

Ver. 21. *And Ittai anſwered the king and ſaid, as the LORD liveth, and as my Lord the king liveth, ſurely in whatſoever place my Lord the King ſhall be, whether in death or in life, even there alſo will thy ſervant be.*] A marvellous Fidelity in a Stranger, when a Son was a Rebel againſt him. And *David*'s Humanity is no leſs admirable in offering to diſmiſs him ſo freely, yea earneſtly preſſing him to return, becauſe he was a Stranger;

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ger: Though he was in the greateſt need of all the Aſſiſtance he could get to defend him.

Verſe 22.

Ver. 22. *And David ſaid to Ittai go, and paſs over.*] There was not a word more to be ſaid, now he had ſworn he would not leave him.

And Ittai the Gittite paſſed over.] The Brook *Kedron*, as it follows in the next Verſe.

He, and all his men, and all the little ones that came with him.] This ſhows that his whole Family were come, as I noted before, to ſojourn in this Country.

Verſe 23.

Ver. 23. *And all the country.*] About *Jeruſalem.*

Wept with a loud voice.] Being extremely afflicted to ſee their Prince, under whom they had lived in great Peace and Proſperity, reduced to ſuch Extremities.

And all the people paſſed over.] All that continued faithful to *David* in thoſe parts.

The king alſo himſelf paſſed over the brook Kedron.] He ſtaid till the laſt, that he might take notice who appeared for him, as they paſſed over before him.

And all the people paſſed over towards the way of the wilderneſs.] And when they were over, they marched through the Wilderneſs, that lay between *Jeruſalem* and *Jericho.*

Verſe 24.

Ver. 24. *And lo, Zadok alſo and all the Levites went with him, bearing the ark of the covenant of the LORD.*] That is, all the *Kohathites* that were at *Jeruſalem:* Whoſe Office it was to carry the Ark and take care of it.

And they ſet down the ark of God.] When they came to *David*, they ſet down the Ark in the place where he was: To ſignify that God would be with him, and accompany him; and that the People might thereby be excited to follow him, who had the Token of the Divine Preſence with him.

And

And Abiathar went up.] To the Top of Mount *Olivet.* Chapter XV.

Till all the people had done paſſing out of the city.] From the Mount he could behold, when the People, who would follow *David*, were come out of the City. And then, I ſuppoſe, he came down; and deſired that the Ark and the King might move up the Hill alſo.

Ver. 25. *And the king ſaid unto Zadok.*] The *Talmudiſts* have a fancy, that the King ſpake to *Zadok*, not to *Abiathar*, becauſe he had removed *Abiathar* from the high Prieſthood: Upon this account, that he conſulting by *Urim* and *Thummim*, God gave no anſwer; but when *Zadok* inquired God did anſwer. Whereby *David* underſtood the Spirit of God was departed from *Abiathar*; and therefore turned him out of his Office. Which is notoriouſly falſe; for he was not turned out till the Reign of *Solomon.* Verſe 25.

Carry back the ark into the city.] For he did not think it decent to have it wander about with him, he knew not whither; as *Abarbinel* obſerves: And perhaps he thought God might be angry with him, ſhould he let it be carried out of its place: As if he truſted in the Ark, which was but the Token of his Preſence, more than he did in God himſelf, who had preſerved him in the Perſecution of *Saul*, when he had no Ark with him.

If I find favour in the eyes of the LORD, he will bring me again: and ſhow me both it and his habitation.] It was not for the Honour of the Ark, as I ſaid, to take it out of the place which he had made for it: Which he calls God's Habitation, becauſe there he dwelt by this ſpecial Token of his Preſence in it. And if he had a Favour to him, he knew he could preſerve him

Chapter XV. him without the Ark, as well as with it: And bring him again to worſhip him in his proper place.

Verſe 26. Ver. 26. *But if he ſay, I have no delight in thee, behold, here am I, let him do to me, as ſeems good in his ſight.*] He was very ſenſible of his own ill deſervings; and humbly ſubmits to whatſoever Puniſhment, even the heavieſt, that God would think fit to inflict upon him.

Verſe 27. Ver. 27. *And the King ſaid alſo unto Zadok the prieſt.*] He is frequently called by *Joſephus*, *the High Prieſt*: Particularly in Lib. VII. Antiq. Cap. VI. where he ſaith *David* made him Ἀρχιερέα μετ' Ἀβιαθάρη, φίλῳ γὰρ ἦν αὐτῷ, *High Prieſt together with Abiathar: for he was his Friend.* But hereby we are only to underſtand that he was the *Sagan*, as the Jews call the Vicar or Deputy of the High Prieſt: Who is called the *Second Prieſt*, 2 *Kings* XXV. 18. See *Selden de Succeſſ. in Pontif. Ebræ.* Lib. I. Cap. IV.

Art thou not a ſeer?] A very wiſe Man, or a Prophet, who could not but diſcern in what State things were likely to be, and that he might ſerve *David* better by ſtaying in *Jeruſalem* than going along with him.

Return into the city in peace, and your two ſons with you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar.] This was another reaſon for ſending back the Ark: For as it was not fit to keep it with him, and the Prieſts and Levites alſo to attend it, ſo they might do him more Service elſewhere than in his Camp.

Verſe 28. Ver. 28. *See, I will tarry in the plain of the wilderneſs.*] He put an intire Confidence in them, that they would not betray him, by acquainting them where he meant to reſt a while, to wait for Intelligence from them.

Till

Till there come word from you to certify me.] What *Absalom* designed; and accordingly he intended to steer his Course. Chapter XV.

Ver. 29. *Zadok therefore and Abiathar carried the Ark of God again to Jerusalem, and they tarried there.*] Mention being made both here, and also *v.* 33. of *Zadok* before *Abiathar*, it seems to intimate some Preference to him, and to justify what *Josephus* saith, that he was the King's Friend; and being constantly with him, was more honoured than *Abiathar*. Verse 29.

Ver. 30. *And David went up the ascent of mount Olivet, and wept as he went up, and had his head covered, and went barefoot.*] Dejected, as *Salvian* glosses, into the Condition of a Servant; or rather in the Habit of a Mourner. For *covering the head*, was a Token of Shame and Confusion, and great Trouble: And so was going *barefoot*. Which was used on the great Fast, or Day of Expiation, as we find in *Codex Joma*, Cap. VIII. though the Doctors say, they might put on Woollen or Linen Socks, but no Leathern Shoes. And this was observed also in Funerals, as *Buxtorfius* shows in his *Synagoga Judaica*, Cap. XLIX. which was a Custom in the Days of *Ezekiel*, XXIV. 17. Nor were the Heathen Strangers to it: But in times of great Calamity went *barefoot*, as that Excellent Person *Ezekiel Spanhemius* observes in his Notes upon *Callimachus* his Hymn, *ad Cererem*, v. 125. Verse 30.

And all the people that were with him, covered every man his head, and they went up, weeping as they went up.] Going barefoot also, it is most probable, as the King did: Whose Example they followed.

Ver. 31. *And one told David, saying, Ahitophel is among the conspirators with Absalom.*] This touch him very nearly; because he was a very wise Man; and one whom he took for his Friend, *Psalm* LV. 13. Verse 31.

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And David said, O LORD, I pray thee turn the counsel of Ahitophel into foolishness.] He prays that he might give foolish Counsel; or that it might be contemned and lookt upon as foolish: Or that it might miscarry in the Execution.

Verse 32. Ver. 32. *And it came to pass, that when David was come to the top of the mount, where he worshipped God.*] Looking towards the Ark in the House of God: Which he could see from the Top of the Mount.

That Hushai the Archite came to meet him.] There was a City in the Tribe of *Ephraim* called *Archi*, XVI. *Josh.* 2. where this Person, in all likelihood, was born and bred, and coming to *Jerusalem*, became one of *David*'s Privy Counsel: Being famous for Wisdom; otherwise *Absalom* would not have so readily entertained him, and admitted him to his Secrets.

With his coat rent, and earth upon his head.] Which were Expressions of great Sorrow. *Joh. Braunius* hath demonstrated the Garment here called *Ketonah* was round, like our Surplices, with Sleeves to put the Hands and Arms into it. Which was worn by great Persons, not only among the *Jews*, but the *Ægyptians*, *Tyrians*, and *Assyrians*, he observes (Lib. 2. *de Vestitu Sacerd. Hebr.* Cap. 2. Sect. 13, 14.) which may incline us to a Belief, that *Hushai* was no mean Man, but a Person of Quality.

Verse 33. Ver. 33. *Unto whom David said, if thou pass along with me, then thou wilt be a burden to me.*] For he was not provided with Maintenance for his own Family: And *Hushai* being no Soldier, but a Counseller, could not be so useful to him in the Field, as he might be at the Court.

Verse 34. Ver. 34. *But if thou return to the city, and say unto Absalom, I will be thy servant, O king.*] So he was to call him, because he had taken upon him that Title.

As

As I have been thy father's ſervant hitherto, ſo will I now alſo be thy ſervant.] He would have him pretend he would be as faithful to him, as he had been to *David*; and it was very well known he had done him good Service. This was not honeſt; but it was according to the Policy practiſed in thoſe Days, and indeed in all Ages. Which *Procopius Gazæus* approves ſo far as to ſay, that *a Lye which is told for a good end, is equivalent to Truth.* But I dare not juſtify ſuch Doctrine; though what *Huſhai* undertook to do, was not to get Money, or to do others hurt, but to preſerve a good King, and a Prophet, and a Friend. Chapter XV.

Then mayſt thou for me defeat the counſel of Ahitophel.] God he thought had ſent this Man, in anſwer to his Prayer (*v.* 31.) if he would but follow his Direction.

Ver. 35. *Haſt thou not with thee there, Zadok and Abiathar the prieſts? therefore it ſhall be that whatſoever thou ſhalt hear out of the king's houſe, thou ſhalt tell it to Zadok and Abiathar the prieſts,*] Whom he lookt upon as truſty Perſons, and faithful to his Intereſt: And ſo they proved. Verſe 35.

Ver. 36. *Behold, they have there with them their two ſons Ahimaaz Zadok's ſon, and Jonathan Abiathar's ſon: and by them ye ſhall ſend unto me every thing that ye can hear.*] They were not with their Fathers in *Jeruſalem*; but lay cloſe in a Place not far off, ready to carry any Meſſage that was ſent by them. See XVII. 17. Verſe 36.

Ver. 37. *So Huſhai David's friend came into the city: and Abſalom came unto Jeruſalem.*] Where *Huſhai*, I ſuppoſe, waited for his coming: Having got thither before him, and ſo ordered his Affairs, that it was not known he had been to offer his Service to *David*: Verſe 37.

Or, thoſe that knew it, out of Reverence to him, and Affection to *David*, did not diſcover it.

Chapter XVI.

CHAP. XVI.

Verſe 1. Verſe 1. *AND when David was a little paſt the top of of the hill.*] viz. Mount *Olivet*, XV. 30.

Behold, Ziba the ſervant of Mephiboſheth met him, with a couple of aſſes ſadled; and upon them two hundred loaves of bread, and an hundred bunches of raiſins, and an hundred of ſummer fruits, and a bottle of wine.] They put their Wine into Bottles, or Bags; ſome of which were large Veſſels, and contained a great deal of Wine. Such no doubt was this, which had Liquor in it, proportionable to the reſt of the Preſent.

Verſe 2. Ver. 2. *And the king ſaid unto Ziba, what meaneſt thou by theſe? and Ziba ſaid, the aſſes are for the king's houſhold to ride on.*] For his Wives and Children, if they were weary with travelling on foot; as they now did.

And the bread and the ſummer fruits for the young men to eat.] For the Refreſhment of the King's Attendants.

And the wine, that ſuch as be faint in the wilderneſs may drink.] This argues great Conſideration of *David*'s Condition: To which he ſuited his Preſent; which in a Wilderneſs came very ſeaſonably, and was very noble. Perhaps the *Bunches of Raiſins* were intended for *David*'s own Support.

Ver. 3.

Ver. 3. *And the king ſaid, and where is thy maſter's ſon?*] He deſired, I ſuppoſe, to know whether this Preſent was from himſelf, or from *Mephiboſheth*. Chapter XVI. Verſe 3.

And Ziba ſaid unto the king, behold he abideth at Jeruſalem; for he ſaid, to day ſhall the houſe of Iſrael reſtore me the kingdom of my father.] This ſeems to be a Fiction; but well contrived: For the Family of *David* being ſo broken, he might think it probable the Crown would fall to him.

Ver. 4. *Then ſaid the king to Ziba, behold, thine are all that pertained unto Mephiboſheth.*] We read IX. 2. that *Ziba* was but a Servant (See there) but now *David* makes him a Freeholder; giving him a great Eſtate: Which, if he ſaid true, was forfeited to the King for Treaſon, as it had been before in the time of *Iſhboſheth*, and thereupon given to *Mephiboſheth*. But in this *David* ſeems to have been too credulous, and raſhly condemned *Mephiboſheth* before he heard what he could ſay for himſelf: But he imagined perhaps, that *Ziba* durſt not tell ſo notorious a Lye, which might ſhortly be diſproved. And beſide, a Man that comes to relieve another who is in great Diſtreſs, eaſily wins his good Opinion. Verſe 4.

And Ziba ſaid, I humbly beſeech thee, that I may find grace in thy ſight, my Lord, O King.] He pretends to value the King's Favour more than the Gift he had beſtowed upon him.

Ver. 5. *And when king David came to Bahurim.*] A City in the Tribe of *Benjamin* (XIX. 16.) into the Territories of which *David* was now come: Though not as yet into the Town it ſelf, as appears from *v.* 14. The *Targum* calls it *Almoth*; which is of the ſame Signification with *Bahurim*: The one importing *young Men*, and the other *Youth*. Verſe 5.

Behold,

Chapter XVI.

Behold, thence came out a man of the family of the houſe of Saul, whoſe name was Shimei the ſon of Gera: he came forth, and curſed ſtill as he went.] Out of an inveterate Hatred to *David*: Whom he lookt upon as the great Enemy of his Family.

Verſe 6. Ver. 6. *And he caſt ſtones at David.*] In Contempt of him. Or, as ſome fanſy, to reproach him with the Adultery he had committed; for which he deſerved to have been ſtoned.

And at all the ſervants of king David.] This ſhows it was done only in contempt of them: As if they had been a Company of Dogs.

And all the people, and all the mighty men, were on his right hand and on his left.] He was under ſuch a ſtrong Guard, that *Shimei*'s Rage was little leſs than Madneſs: For he could not hurt *David*, but might have been immediately killed himſelf.

Verſe 7. Ver. 7. *And thus ſaid Shimei when he curſed, come out, come out.*] As much as if he had ſaid, get thee out of the Kingdom; from whence thou deſerveſt to be expelled. So the words are in the Hebrew, *go out, go out:* The doubling of which words, expreſs his vehement Deteſtation of him.

Thou man of blood, thou ſon of Belial.] So they called all thoſe, that made their Will their Law. But *R. Levi Ben Gerſom*, thinks he hath reſpect in theſe laſt words to the Adultery committed with *Bathſheba*; as in the firſt, he might have to the killing of *Uriah*.

Verſe 8. Ver. 8. *The LORD hath returned upon thee all the blood of the houſe of Saul.*] This was perfect railing: For *David* had ſhed none of their Blood; but he maliciouſly imputes to him the Death of *Abner*, and of *Iſhboſheth*.

In

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In whoſe ſtead thou haſt reigned.] In effect, he calls him an Uſurper.

And the LORD hath delivered thy kingdom into the hand of Abſalom thy ſon; and behold, thou art taken in thy miſchief, becauſe thou art a bloody man.] He ſtill vomits out the ſame Reproaches, with a moſt wicked Spirit, which the Greeks call ἐπιχαιρεκακίαν; *rejoyceing in iniquity*; to ſee *Abſalom* ſo proſperous in his horrid Rebellion.

Verſe 9.

Ver. 9. *Then ſaid Abiſhai the ſon of Zeruiah unto the king, why ſhould this dead dog curſe my Lord the king?*] See III. 8.

Let me go over, I pray thee, and take off his head.] There was admirable Diſcipline obſerved in this ſmall Army, none of which durſt ſtir without *David*'s Order, or Leave. And this, according to humane Reaſon, was a juſt Motion which *Abiſhai* made: He being very near of Kin to *David*, as *Shimei* was to *Saul*; and therefore a fit Perſon to ſtop the Mouth of ſuch a mad Dog, by cutting off his Head.

Verſe 10.

Ver. 10. *And the king ſaid, what have I to do with you, ye ſons of Zeruiah?*] He ſpeaks this with ſome Indignation; and reflects upon *Joab*, as well as *Abiſhai*, who had been the occaſion of theſe Reproaches.

So let him curſe, becauſe the LORD hath ſaid unto him, curſe David.] God neither bid him curſe *David*, nor excited him to it; but finding his Heart full of Malice and Rage, gave him an opportunity to vent it, as a Puniſhment unto *David*. Unto which the good King humbly ſubmits: Looking upon it as coming from the hand of God, who delivered him up to this Contempt. And in this *David*'s Vertue was admirable: For it is not an eaſy thing to ſtifle all Motions to Revenge, when it is eaſy to take it, and there is an high Provocation to it. It is an Obſervation indeed of *Cicero*'s (*Orat. de Aruſpicum*

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cum Reſponſis) that *perditi hominis profligatique maledictis, nullius gloria dignitaſque violatur*; by the Reproaches of a wicked, profligate Fellow, no Man's Glory or Dignity is hurt or violated. But *David* doth not ſcorn theſe Curſes, out of mere Greatneſs of Spirit, as coming out of the Mouth of a baſe Wretch, not worthy to be regarded: But acknowledges the Juſtice of them, and bears them with a ſingular Patience, out of Humility and Reverence to God, who had ſo ordered it.

Who ſhall then ſay, why haſt thou done ſo?] He doth not mean, who ſhould ask *Shimei* ſuch a Queſtion; but who ſhould take upon him, to find fault with God, who had juſt reaſon to ſuffer this? Though *Grotius* thinks *David* excuſes *Shimei* in theſe words. For ſpeaking concerning the Reſpect that is to be uſed to Kings, in not giving them publick Reproaches; he excepts thoſe which are given by a Prophet, who had a ſpecial Command from God for it. Upon which account, he ſaith, when *David* was openly upbraided by *Shimei* as a Murderer, he had no Excuſe to make for him but this, that perhaps God had commanded him to do it: Showing that this alone could make it lawful to ſpeak evil of the King, if God in a ſpecial manner enjoyned it. *Lib. de Imperio Summar. Poteſt. circa ſacra*, Cap. IX. Sect. 19.

Verſe 11. Ver. 11. *And David ſaid unto Abiſhai, and to all his ſervants, behold, my ſon, which came forth of my bowels, ſeeketh my life, how much more may this Benjamite do it? Let him alone, and let him curſe, for the LORD hath bidden him.*] His Paſſion ſeems not to have been at all ſtirred by this impotent Railer, and endeavours to quiet the Spirits of others: Calmly reaſoning himſelf and them, with admirable Conſideration, into an humble Patience: For what were the Revilings of a Stranger,

ger, to the murderous Intentions of a Son? And how could he withſtand God, who inflicted this Puniſhment upon him for his Sins? Chapter XVI.

Ver. 12. *It may be the* LORD *will look upon my affliction; and that the* LORD *will requite me good, for his curſing this day.*] He durſt not be confident, being conſcious of his ill deſervings: But he had ſome hope, that God would be as gracious to him, as this Man was malicious. Verſe 12.

Ver. 13. *And as* David *and his men went by the way.*] Taking no notice of him. Verſe 13.

Shimei went along on the ſide of the hill, over againſt him, and curſed as he went, and threw ſtones at him, and caſt duſt.] Neglect of him made him more outragious: Which gave *David* occaſion to exerciſe the greater Patience, under ſo long a Vexation.

Ver. 14. *And the king, and all the people that were with him, came weary.*] Not only with their Journey, but with Grief. Verſe 14.

And refreſhed themſelves there.] At *Bahurim*, v. 5.

Ver. 15. *And Abſalom, and all the people of the men of Iſrael, came to Jeruſalem, and Ahitophel with him.*] As ſoon as *David* was got into the Wilderneſs, he took Poſſeſſion of *Jeruſalem*, and the King's Palace. Verſe 15.

Ver. 16. *And it came to paſs, that when Huſhai the Archite, David's Friend, was come unto Abſalom.*] Among others, that came to welcome him to *Jeruſalem*. Verſe 16.

That Huſhai ſaid unto Abſalom, God ſave the king, God ſave the king.] He not only owned his Authority, but with great Affection ſeemed to deſire its Continuance. Which was an egregious piece of Flattery, and Diſſimulation.

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Ver. 17. *And Abſalom ſaid, is this thy kindneſs to thy friend? why wenteſt thou not with thy friend?*] *Abſalom* had not ſo little Senſe, as not to conſider, that no Man ought to forſake a Friend in his Diſtreſs: Though at the ſame time he did not reflect, how he had not only forſaken, but forced away his own Father. So that one might have ſaid to him, *Is this thy Duty to thy Father?*

Verſe 17.

Verſe 18. Ver. 18. *And Huſhai ſaid unto Abſalom, nay, but whom the LORD, and this people, and all the men of Iſrael chuſe, his will I be, and with him will I abide.*] The Voice of the People, he pretends to look upon as the Voice of God: And that he was bound to prefer the publick Good before his own private Obligations or Affections.

Verſe 19. Ver. 19. *And again, whom ſhall I ſerve? ſhould I not ſerve in the preſence of his ſon? As I have ſerved in the preſence of thy father, ſo will I be in thy preſence.*] He gives a ſecond Reaſon; that he ſhould not offend againſt *David*, in giving good Counſel to his Son.

Verſe 20. Ver. 20. *Then ſaid Abſalom to Ahitophel, give counſel among you what we ſhall do.*] I ſuppoſe, *Ahitophel* was made Preſident of the Council (as we now ſpeak) who required the reſt to deliver their Opinions after he had delivered his.

Verſe 21. Ver. 21. *And Ahitophel ſaid unto Abſalom, go in unto thy fathers concubines, which he hath left to keep the houſe.*] It appears by this he was a profane Politician, who did not regard by what means, how wicked ſoever, he compaſſed his ends. The *Hebrews* think alſo, that by this Counſel *Ahitophel* gratify'd his own Revenge, becauſe *David* had lain with his Grand-daughter, as I before noted.

And

And all Iſrael ſhall hear that thou art abhorred of thy father.] That he and his Father were become irreconcileable Enemies. For *Ahitophel* involved him in a greater ſin, than that for which he killed *Amnon*: It not being ſo foul a Crime to lie with his Siſter, as it was to commit Inceſt with his Father's Wives. Chapter XVI.

Then ſhall the hands of all that are with thee be ſtrong.] When they were poſſeſſed with an Opinion, that the Father and Son could never come to an Accommodation. Which might have been hoped between ſuch near Relations; and then the People had been in an ill Condition: For *David* might not have been reconciled to them, though he was to his Son. But after this deteſtable Crime, there was no likelihood that they would ever be Friends again.

Ver. 22. *So they ſpread Abſalom a tent upon the top of the houſe, and Abſalom went in to his father's concubines, in the ſight of all Iſrael.*] Who were ſtrangely depraved, in that none of them ſhould cry out againſt ſuch abominable Wickedneſs. Verſe 22.

Ver. 23. *And the counſel of Ahitophel which he counſelled in thoſe days, was as if a man had inquired at the oracle of God.*] It was ſo ſure and ſafe, that it was commonly followed, without any doubting of the Succeſs. Such was this Counſel which he now gave: For there was no greater Danger to him and all *Iſrael*, than for *Abſalom* to repent, and ſubmit to his Father: Therefore he endeavoured, as I ſaid, to make them irreconcileable, by doing his Father the higheſt Injury. Such was this to which he adviſed, as we learn by *Jacob*'s Reſentment of it in his Son *Reuben*, and many other Examples, for which I refer to *Grotius*. He made the Breach therefore thus wide, that it might never be healed: For if it had, *David* might have called Verſe 32.

him and others, in due time, to an account for their Treaſon.

So was all the counſel of Ahitophel, both with David, and with Abſalom.] While *David* was in Proſperity he gave him faithful Counſel: But now in his Diſtreſs as wiſely conſulted his Ruine. For as *Procopius Gazæus* obſerves, *accommodavit ſe rebus præſentibus.* He was one of thoſe who complied with the preſent State of things; and now, with great Reaſon, adviſed to make haſte to diſpatch *David:* Fearing leſt natural Affection ſhould work a Reconciliation, and he ſhould be puniſhed for his Perfidiouſneſs.

Chapter XVII.

CHAP. XVII.

Verſe 1. Verſe 1. *MOreover Ahitophel ſaid unto Abſalom, let me now chuſe out twelve thouſand men.*] Out of the whole Multitude of the *Iſraelites* that followed *Abſalom:* A Thouſand choice Men, ſuppoſe, out of each Tribe. For he knew it would take up too much time, to gather all the Forces of *Iſrael* together, and give *David* an opportunity to eſcape.

And I will ariſe and purſue after David.] It ſeems he was a Soldier, as well as a Counſellor: Or at leaſt, he thought his Counſel ſo ſure of being ſucceſsful, that he undertook himſelf to put it in Execution. He was afraid alſo, that if *Abſalom* ſhould command them himſelf, natural Affection might make him ſpare his Father, and not take away his Life; or perhaps work an Agreement between them: And ſo leave him in danger,

danger, as I ſaid before, to be called to an account for his Rebellion. Chapter XVII.

This night.] The next, I ſuppoſe, after *David* went away. For ſpeed was the main thing on which he depended.

Ver. 2. *And I will come upon him while he is yet weary.*] With a long March. Verſe 2.

And weak handed.] Before he had got more Forces together.

And I will make him afraid.] Strike a Terror into him, by this ſudden Attaque, and in the Night, when he was ill provided.

And all the people that are with him ſhall flee.] Finding how unable they were to reſiſt ſuch a Force.

And I will ſmite the king onely.] And ſpare all the People, whom he would not purſue.

Ver. 3. *And I will bring back all the people unto thee.*] By this means he doubted not to make an end of the War preſently: And to bring all *Iſrael* to be his Subjects. Verſe 3.

The man whom thou ſeekeſt, is as if all returned.] By ſmiting *David*, with whom alone was his Quarrel, the whole Nation would come in to him: There being no other, to whom they ſhould ſubmit, when he was dead.

So all the people ſhall be in peace.] Thus they ſhould have a Peace without War; by taking and killing him: Which would preſerve both the People which were with *Abſalom*, and thoſe with *David*. They ſhould all be ſaved, and he alone deſtroyed.

Ver. 4. *And the ſaying pleaſed Abſalom well, and all the elders of Iſrael.*] For it was very ſound Advice: It being dangerous to deliberate long about ſuch wicked Deſigns; which muſt be executed ſpeedily: So *Tacitus* well obſerves, *Scelera impetu, bona conſilia mora valeſcunt*; Verſe 4.

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valeſcunt, Wicked Counſels prevail by ſudden Violence, but good by Delays.

Verſe 5. Ver. 5. *Then ſaid Abſalom, call now Huſhai the Archite alſo, and let us hear likewiſe what he ſaith.*] It was a Proverb, it is likely, before *Solomon*'s time, that *in a multitude of Counſellers there is ſafety:* By which *Abſalom* reſolved to govern himſelf. But the Providence of God is chiefly to be here noted: Who made *Abſalom* irreſolute and doubtful, even in that Counſel which was approved by all the Elders of *Iſrael*, and was evidently the wiſeſt that could be given.

Verſe 6. Ver. 6. *And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahitophel hath ſpoken after this manner.*] Relating what he had ſaid, *v.* 2, 3.

Shall we do after his ſaying?] Follow his Advice.

If not, ſpeak thou.] He gives him full Liberty to ſpeak freely, if he were of another Opinion: Which he might deliver without Offence, either to him, or any Body elſe.

Verſe 7. Ver. 7. *And Huſhai ſaid unto Abſalom, the counſel that Ahitophel hath given is not good at this time.*] He confeſſed him to be a Man of extraordinary Judgment; but no Man is wiſe at all times: And he thought now he was in an Error, for the following reaſon.

Verſe 8. Ver. 8. *For (ſaid Huſhai) thou knoweſt thy father, and his men, that they be mighty men.*] Old Soldiers, who are aware of the danger wherein they are; and will provide againſt it, that they be not eaſily ſurprized.

And they be chafed in their minds.] So extreamly provoked and exaſperated, that it would be dangerous to fall upon them, with ſo ſmall an Army as *Ahitophel* propoſed. For ſuch deſperate Perſons, would ſell their Lives at a dear rate.

As a bear robbed of her whelps in the field.] All Men know that a Bear is a very fierce Creature. And good Authors, particularly *Ariſtotle*, obſerve, that She-Bears are fiercer than the Male: Eſpecially when they have Whelps to take care of, as the ſame Philoſopher writes, *Lib.* VI. *Hiſt. Animal.* C. 18. But moſt of all inraged, when their Whelps are killed, or taken away from them. Which is mentioned often in Holy Scripture, XVII. *Prov.* 12. XIII. *Hoſea* 8. Where *Kimchi* obſerves, that they bring forth their Whelps wrapt up in a very thick Skin, which it coſts them a great deal of pains to free them from: And therefore grieves them more, when they find they have laboured in vain. See *Bochart* in his *Hierozoicon*, P. I. Lib. III. Cap. IX. Chapter XVII.

And thy father is a man of war, and will not lodge with the people.] Of ſuch Experience in Warlike Affairs, that as his Men would defend him ſtoutly and with great Fury, ſo when all was done, it was probable *Ahitophel* would not know where to find him. For great Captains having diſpoſed their Force to the beſt Advantage, and ſet their Guards, oftimes retire themſelves from the Camp, and lodge in ſome ſecret place.

Ver. 9. *Behold he is hid now in ſome pit, or in ſome other place.*] Some Cave, or other lurking Place; as he was in the days of *Saul*: Who was never able to catch him. Verſe 9.

And it ſhall come to paſs, when ſome of them.] That is, of *Abſalom*'s Forces.

Be overthrown at the firſt.] As might well be ſuppoſed, if *David*'s Men ſhould come on a ſudden upon them, out of an Ambuſh, and put the firſt Ranks into Diſorder, if not make a Slaughter among them.

That

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That whoſoever hears it will ſay, there is a ſlaughter among the people that follow Abſalom.] This News would preſently be ſpread through the whole Army: And Fear make them think the Slaughter greater than it was.

Verſe 10. Ver. 10. *And he alſo that is valiant, whoſe heart is as the heart of a lion ſhall utterly melt.*] For Men are apt to conjecture of Succeſſes by the beginning: And it is a great Encouragement to Men to fight when they proſper at the firſt Onſet: And mightily diſheartens thoſe that are beaten. *Lions* are not only very ſtrong, but very furious Creatures. And therefore valiant Men are ſaid to have the *Hearts* of Lions, and the *Faces* of Lions (1 *Chron.* XII. 8.) and the Army of Locuſts to have the *Teeth* of Lions (1. *Joel* 6.) But no Men are ſo terrible, but they may be terrified, when they are ſuddenly and unexpectedly ſurprized by Men as terrible as themſelves: And far more incenſed and juſtly inraged.

Voſſius thinks that the word *Lebi*, which in Hebrew ſignifies a *Lion*, comes from the word *Leb*, which in that Language ſignifies the *Heart:* As much as to ſay *Cordatus*, an hearty Creature, full of Courage. Whence the Greeks call a valiant and generous Man, θυμολέοντα and λεοντόθυμον. See him, Lib. III. de Orig. & Progr. *Idol.* Cap 52. and *Bochartus* in his *Hierozoicon*, P. I. Lib. III. Cap. 2.

For all Iſrael know that thy father is a mighty man, and they that be with him are valiant men.] Who would purſue any advantage with the greateſt Courage and Reſolution.

Verſe 11. Ver. 11. *Therefore I counſel that all Iſrael be generally gathered unto thee, from Dan even to Beerſheba; even as the ſand that is by the ſea in multitude.*] He means all the fighting Men throughout the Country; which were very numerous. In which Advice, his chief Aim

Aim was, to gain time for *David* to raiſe an Army by the help of his Friends. For all *Iſrael* could not preſently be gathered together, and put into Order of Battle. Chapter XVII.

And that thou go to battle alſo in thy own perſon.] Which would incourage the People to fight valiantly, when he was in the Head of them: And would win him great Glory, in owing his Victory to his own Conduct, and not to other Mens.

Ver. 12. *And ſo ſhall we come upon him in ſome place, where he ſhall be found; and we will light upon him as the dew falls upon the ground.*] He compares the Multitude of their Soldiers to the drops of Dew, which cover the Face of the whole Earth: So that if *David* was in the Field, he could not eſcape, but he would fall into the hands of ſome or other of them. Verſe 12.

And of him, and of all the men that are with him, there ſhall not be left ſo much as one.] For his Army would be ſo large as to ſpread it ſelf over all the Country: And ferret *David* and his Men out of all their Holes, by ſearching every one of them. This Counſel was very plauſible to one who relied upon the Greatneſs of an Hoſt: And *Huſhai* was alſo ſo cunning as to ſpeak as if he would accompany him.

Ver. 13. *Moreover, if he be got into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river.*] He repreſents a further Advantage of ſuch a Multitude; that if *David* quitted the Field, and got into the ſtrongeſt of their Cities, incompaſſed with high Walls, and a deep Ditch, they were enow to begirt it round, and by Ropes put about the Walls, draw them down and all the Houſes of the City, into the Ditch that run about it. There was no ſuch thing, that we read of, practiſed in War; therefore ſome by *Chabalim* (which we tranſlate *Ropes*) underſtand *Troops*, Verſe 13.

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or *Bands* of Men, who by Machines drawn with Ropes could batter down Walls and Houſes. Or, rather this is a bragging Hyperbolical Speech, that they ſhould be ſo numerous as to be able to do this, if there were no other way to reduce the City.

Until there be not one ſmall ſtone found there.] Much leſs any Man remaining there.

Verſe 14. Ver. 14. *And Abſalom and all the men of Iſrael ſaid, the counſel of Huſhai is better than the counſel of Ahitophel.*] For ſo it would naturally ſeem to Men that had a bad Cauſe, and were cowardly, having nothing but their Numbers to depend upon.

For the LORD had appointed to defeat the good counſel of Ahitophel, to the intent that God might bring evil upon Abſalom.] But the chief Reaſon was, that God blinded their Eyes, and infatuated their Judgments, that they could not diſcern what was beſt; but take that Courſe which would ruine *Abſalom*. Such is the wonderful over-ruling Providence of God, in more caſes than we are aware of. For, as St. *Hilary* ſpeaks, concerning the Rage of Hereticks, *Si quantum audet impietas, tantum conſuleret prudentia, difficile eſſet veritatis cauſam agere.* If Wickedneſs were as wiſe and prudent in Counſel, as it is bold and daring in Attempts, it would be hard to maintain a good Cauſe.

Verſe 15. Ver. 15. *Then ſaid Huſhai to Zadok and Abiathar the prieſts, thus and thus did Ahitophel counſel Abſalom and the elders of Iſrael, and thus have I counſelled.*] He acted the part of a true Friend to *David*, but not of a truſty Servant to *Abſalom:* Whoſe Counſels he betrayed.

Verſe 16. Ver. 16. *Now therefore ſend quickly, and tell David.*] Carry him this Intelligence with all Speed.

Saying, lodge not this night in the plain of the wilderneſs, but ſpeedily paſs over.] The River *Jordan*.

Leſt,

Leſt, the king be ſwallowed up, and all the people that are with him.] For fear *Abſalom* ſhould change his Reſolution; and incline again to the Counſel of *Ahitophel.* Who being a Man of great Authority, might perſwade him his Advice was the trueſt. Chapter XVII.

Ver. 17. *Now Jonathan and Ahimaaz ſtaid in Enrogel.*] A place near *Jeruſalem* (XV. *Joſh.* 7, 8.) which the *Targum* tranſlates the *Fuller's Well.* Becauſe, as *Kimchi* ſays, the Fullers there trod their Cloth with their Feet: For he derives *Rogel* from the word *Regel*, which ſignifies a *Foot.* Verſe 17.

For they might not be ſeen to come into the city.] Their Fathers charged them to ſtay in this place: Becauſe it would have been difficult to ſend them out of the City, without being diſcovered.

And a wench went and told them.] Pretending, perhaps, to go thither to ſcour ſome Clothes.

And they went and told king David.] After a little Stop in their way, as it here follows.

Ver. 18. *Nevertherleſs a lad ſaw them, and told Abſalom.*] Some of whoſe Troopers, who were ſcouting thereabouts (as *Joſephus* underſtands it) diſcovered them, before they had gone two Furlongs. Verſe 18.

But they went both of them away quickly, and came into a man's houſe in Bahurim.] They ſuſpected they were diſcovered, and therefore turned out of the publick Road (as *Joſephus* explains it) and made haſte to this Village, and perhaps to that Man's Houſe where *David* refreſhed himſelf, XVI. 5. 14.

Which had a well in his court, whither they went down.] For at that time of the Year, their Wells in many places were dry, or had little Water in them: And it would not be eaſily ſuſpected that they would ſtay in an open Court.

Chapter XVII. Verse 19.

Ver. 19. *And the woman took, and ſpread a covering over the wells mouth, and ſpread ground corn thereon.*] Corn newly thraſhed out, which ſhe pretended to dry in the Sun.

And the thing was not known.] By this means they lay undiſcovered.

Verſe 20. Ver. 20. *And when Abſalom ſervants.*] Who were ſent to purſue them.

Came to the woman of the houſe.] For ſome had informed them that they had turned this way.

They ſaid where is Ahimaaz and Jonathan.] They were known Perſons, being the Sons of the moſt eminent among the Prieſts. Or, perhaps, they deſcribed them to her, ſo that ſhe could not but know whether two ſuch Perſons came thither, or paſſed that way.

And the woman ſaid unto them, they be gone over the brook of water.] Which came I ſuppoſe from the Fountain of *Enrogel.* It ſeems to have been a common Opinion in thoſe days, that theſe officious Lyes, for the Safety of innocent Perſons, had no hurt in them. For we find many Inſtances of them, which cannot be juſtified. See upon II. *Joſh.* 5.

And when they had ſought them, and could not find them, they returned to Jeruſalem.] For the Woman told them, as *Joſephus* ſays, that they made no ſtay at her Houſe, but after they had asked for a little Drink, made haſte away. Though if they purſued them ſpeedily, ſhe believed, they might overtake them.

Verſe 21. Ver. 21. *And it came to paſs after they were departed, they came up out of the well, and went and told David.*] As ſoon as the Purſuers were returned back to *Jeruſalem.*

And ſaid unto David, ariſe and paſs over the water, for thus hath Ahitophel counſelled againſt you.] And they did not know but he by his great Wiſdom might over-

over-rule the Counſel of *Huſhai* (with which no doubt they alſo acquainted *David*) and perſwade *Abſalom* to hearken to his; and then *David* was in extream danger. Chapter XVII.

Ver. 22. *Then David aroſe, and all the people that were with him; and they paſſed over Jordan by the morning light; there lacked not one of them, that was not gone over Jordan.*] By this it appears, that they paſſed over in the Night; either at the Fords, or in Boats: And that not one of them miſcarried in the Paſſage, or ran away from him. Verſe 22.

Ver. 23. *And when Ahitophel ſaw that his counſel was not followed.*] Soon after *Ahimaaz* and *Jonathan* were gone to *David*, it publickly appeared, that the Counſel of *Ahitophel* was rejected, and *Huſhai*'s entertained. Verſe 23.

He ſadled his aſs, and aroſe, and gat him home to his houſe, to his city, and put his houſhold in order.] Setled his Affairs, and diſpoſed of his Eſtate.

And hanged himſelf.] Being confident that *David* would get the better of *Abſalom*; and that then he ſhould be put to Death for his Treaſon: Which made him chuſe to be his own Executioner. So we underſtand it, though ſome of the Jews will have it that he died of Grief, being choaked with a Quinſey. For it is not likely, they think, ſo wiſe a Man as he would hang himſelf: But being full of Anguiſh, Anger and Vexation (ariſing not merely from his Pride, which enraged him to ſee any Man's Counſel preferred to his; but from the Foreſight, as I ſaid, of Danger, if *David* prevailed, as he was ſure he would) theſe Paſſions caſt him into ſo violent a Diſtemper, that he was ſtrangled by it. And ſo ſome interpret the word ἀπήγξατο, in XXVII. *Matth.* 5.

And

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And died, and was buried in the ſepulchre of his father.] Where perhaps he would not have had the Honour to be interred, if he had been executed by *David*.

Verſe 24. Ver. 24. *Then* David *came to Mahanaim.*] A place in the Tribe of *Gad*. See Chap. II. 8. of this Book.

And Abſalom paſſed over Jordan, he and all the men of Iſrael with him.] As ſoon as he had gathered them together; which required ſome time: During which, *David* had opportunity to ſtrengthen himſelf, by gathering an Army alſo. Which was after the Death of *Ahitophel* (who ſaw what delays were made by gathering *Iſrael* together, and what the conſequent would be) and after Relief was ſent to him by ſeveral Perſons: Particularly by *Shobi* of the Children of *Ammon*, *v.* 27. Who were Neighbours to this part of the Country of *Iſrael*, though at a good diſtance from *Mahanaim*.

Verſe 25. Ver. 25. *And Abſalom made Amaſa captain of the hoſt inſtead of Joab: which Amaſa was a man's ſon whoſe name was Ithra, an Iſraelite.*] By Religion; though by Birth an *Iſhmaelite*. See 1 *Chron.* II. 27. *Abarbinel* thinks the quite contrary, that he was an *Iſraelite* by Birth, but had lived long in the Land of the *Iſhmaelites*. And by *the Son of a Man* he underſtands an Illuſtrious Perſon.

That went in to Abigail the daughter of Nahaſh.] That is, he married one of the Daughters of *Jeſſe*: Who is here called *Nahaſh*. For, as *Kimchi* obſerves, many Perſons had two Names: And this ſignifies, *a Serpent*. From whence it is, that when *Iſrael* ſaith, XIV. 29. *out of the Serpents Root* (or *the root of Nahaſh*) *ſhall come forth a Cockatrice*, or *Baſilisk*; The *Chaldee* Paraphraſe expounds it, *out of the Root of Jeſſe, ſhall come forth*

forth the Meſſiah.] Who was typified by the brazen Serpent in the Wilderneſs. Chapter XVII.

Siſter to Zeruiah Joab's mother.] So *Amaſa* was Coſin German to *Joab*: And *David* was Uncle to them both. *Abſalom*, one would think, ſhould not have truſted in ſuch an Office, ſo near a Relation of *David's*: But he himſelf was much nearer; and he took *Amaſa* to be as ambitious as himſelf.

Ver. 26. *So Iſrael and Abſalom pitched in the land of Gilead.*] Waiting an opportunity to fight *David.* Verſe 26.

Ver. 27. *And it came to paſs, when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbah of the children of Ammon.*] This was a comfort to *David* to ſee himſelf honoured in his Diſtreſs, by one of a ſtrange Country: Which he had made his Enemy, by the terrible Execution he had made among them, XII. 26, &c. But it is thought, that this *Shobi* the Brother of *Hanun*, abhorring the baſe Affront which he put upon *David*, was preſerved by him; and made King of the Country in the room of *Hanun*. And ſhowed his Gratitude for ſo great a Kindneſs, by coming to his Relief, and perhaps to his Aſſiſtance in his extream Neceſſity. Verſe 27.

And Machir the ſon of Amiel of Lodebar.] Who bred up *Mephiboſheth* the Son of *Jonathan*, till *David* ſent for him, IX. 5.

And Barzillai the Gileadite of Rogelim.] Who was a Man of great Wealth (XIX. 32.) and of as great Goodneſs: For he maintained *David* while he was in thoſe parts.

Brought beds, and baſins, and earthen veſſels.] All manner of Houſhold-ſtuff, which they now wanted.

And wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulſe.] All ſorts of Proviſion, which were neceſſary for the Suſtenance, either

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ther of Man or Beaſt. And they brought it of their own accord, without asking, which was a Token of their affectionate Loyalty. The word *Kali* is twice repeated among theſe Proviſions, and is firſt joyned *With wheat, barley and flour.*] And properly ſignifies *toſtas fruges*, parched Corn, as we well tranſlate it. And in the latter end of the Verſe, after *Beans and Lentiles* it muſt ſignify, as *Bochart* obſerves, *toſtum aut fictum aliquod legumen*, viz. *fictum cicer*, ſome parched, or fried ſort of Pulſe, to wit fried Fetches: Which grew plentifully in *Judæa*; as it was common among both *Greeks* and *Romans* in their Food, as *Bochart* ſhows in his *Hierozoicon*, P. 2. Lib. I. Cap. VII. where he obſerves that it is called *Kali* by the *Arabians* to this day. And here we may learn, by the way, from this Story, and the Preſent made him by *Abigail*, and by *Ziba*, what was the ordinary Victuals uſed in thoſe days. Grain and Pulſe made up a great part of it, which were the common Food of the ancient *Egyptians*. And the *Romans*, in their beſt times, when they moſt of all applied themſelves to Agriculture, did ſcarcely live upon any thing elſe: Whence came the Illuſtrious Names of *Fabius*, *Piſo*, *Cicero* and *Lentulus*.

Verſe 29.

Ver. 29. *And honey.*] Milk and Honey in thoſe times were reckoned the greateſt Delicacies; and were the Food of Kings and great Perſons; as the ſame *Bochart* obſerves, Lib. IV. Cap. XI.

And butter, and ſheep, and cheeſe of kine; for David, and for the people that were with him to eat.] The making of *Butter*, I have obſerved elſe-where, was early known in theſe Countries; and ſo was *Cheeſe*. For, as the Author now mentioned obſerves, though theſe words *Saphoth Lachar* be very variouſly interpreted, yet the *Chaldee* and *Syriac*, as well as all the *Hebrews* under-

understand by *Saphoth* Cheese made of Cow's Milk: From the Hebrew and Chaldee word *Saphar*, which signifies to *strain*; Cheese being made by pressing the Whey out of the Curds. See *Hierozoicon*, P. I. Lib. 2. Cap. XXXIII. Here is no mention of any Flesh Meat, but *Sheep*, which were very plentiful in those Countries: And so was *Fish* also, but we never read any mention of its being eaten, till the latter times. For it is supposed by Learned Men, that the Ancients despised it, as too light and delicate for strong Stomachs. Whence, they observe that *Homer* never speaks of it, nor any *Grecian* Writer, of the Heroick times. Chapter XVII.

For they said, the people are weary, and hungry and thirsty in the wilderness.] Where there was Scarcity of Provision, and therefore they needed Refreshment, when they were come out of it. Which moved these good People, to bring them Beds to rest themselves in, after their Journey: And all these good things which this rich Country afforded, to satisfy their Hunger: And it is highly probable, Bottles of Wine were not wanting, to make their Entertainment more noble.

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CHAP. XVIII.

Verſe 1. Verſe 1. *AND David numbred the people that were with him.*] And found them ſufficient to make a conſiderable Army.

And ſet captains of thouſands and captains of hundreds over them.] Formed them into Regiments and Companies (as we now ſpeak) and ſet proper Officers and Commanders over them.

Verſe 2. Ver. 2. *And David ſent forth a third part of the people under the hand of Joab.*] Who was the General of the whole Hoſt: But now *David* intended to command in chief himſelf (as we read in the end of this Verſe) and therefore committed only a third part of the Army to the Conduct of *Joab.*

And a third part under the hand of Abiſhai the ſon of Zeruiah, Joab's brother; and a third part under the hand of Ittai the Gittite.] Order and Diſcipline is of more Force in a Battle than great Numbers: Therefore *David* diſpoſes his little Army, for ſo it was in Compariſon (*Joſephus* ſaith but four thouſand Men) into three Bodies, under three eminent Commanders: Who were to ſuccour one another, as they ſaw occaſion.

And the king ſaid unto the people, I will ſure go forth with you my ſelf alſo.] Which he thought would be a great Incouragement to them; and make them fight the more valiantly.

Ver. 3.

Ver. 3. *But the people anſwered, Thou ſhalt not go forth; for if we flee they will not care for us, neither if half of us die, will they care for us.*] They did not think it adviſeable that he ſhould hazzard himſelf: For which they give a good Reaſon. That if they ſhould be routed, and half of them ſlain, *Abſalom* would not think himſelf a Conquerour; as long as *David* was alive: Who might raiſe new Forces, and give him Battle again. And, as *Joſephus* adds, they might poſſibly think the King had another Army to guard his Perſon. Chapter XVIII. Verſe 3.

But now thou art worth ten thouſand of us.] Whoſe Perſon therefore ought not to be expoſed to danger.

Therefore now it is better that thou ſuccour us out of the city.] By ſending them, if there were need, a freſh Supply of Men, which he kept with him as a Reſerve in the City: And Proviſion alſo, with Counſel and Advice, as occaſion required.

Ver. 4. *And the king ſaid unto them, what ſeemeth you beſt I will do.*] He ſubmitted to their Opinion; for it was not a time now to oppoſe the Senſe of his People. Verſe 4.

And the king ſtood by the gate ſide, and all the people came out by hundreds and by thouſands.] Whom, *Joſephus* ſaith, he exhorted to be faithful and couragious, remembring what he had done for them, νικᾶν αὐτοῖς ἐπευξάμενος, praying God to make them victorious.

Ver. 5. *And the king commanded Joab, and Abiſhai and Ittai, ſaying, deal gently for my ſake, with the young man, even with Abſalom.*] If they got the better, he prayed, or rather required them, to ſpare *Abſalom*'s Life: Though he did not deſerve it, yet becauſe *David* deſired it, whoſe Affection was wonderfully great to him, as his Son; and in hope perhaps to reclaim him and bring Verſe 5.

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him to Repentance. He conſidered him alſo as a raſh *young Man*, and therefore an Object of his and their Pity.

And all the people heard, when the king gave all the captains charge concerning Abſalom.] So that no private Soldier might voluntarily kill him.

Verſe 6. Ver. 6. *And the people went out into the field againſt Iſrael, and the battle was in the wood of Ephraim.*] *Joſephus* ſaith, that *Joab* drew up his Men, ἐν τῷ πεδίῳ μεγάλῳ, in a large Field, which had a Wood behind it. Which is called the Wood of *Ephraim*, not becauſe it belonged to the Tribe of *Ephraim*; for they had no Poſſeſſions on this ſide *Jordan*, where the Battle was fought: But the *Gileadites* gave it that Name in Memory of the great Slaughter *Jephthah* made of the *Ephraimites* hereabouts, mentioned, XII. *Judges*.

Verſe 7. Ver. 7. *Where the men of Iſrael were ſlain before the ſervants of* David.] They who fought for *Abſalom*, being called *the Men of Iſrael*, it looks like an Argument that *David*'s Army was principally gathered out of his own Tribe of *Judah*. But it will appear from XIX. 11. that this is not true: And therefore by *Iſrael* we are to underſtand the Tribes on the other ſide *Jordan*, who purſued *David* into the Land of *Gilead*: Where he had got together a ſmall Army.

And there was a great ſlaughter that day of twenty thouſand men. For the Fight was obſtinate, as *Joſephus* thinks; both ſides having great reaſon to ſtand ſtoutly to it, Lib. VII. Antiq. Cap. IX.

Verſe 8. Ver. 8. *For the battle was there ſcattered over the face of all the country.*] Thereabout; both in the Field and in the Wood.

And the wood devoured more people that day, than the ſword devoured.] Some think the Wood is ſaid to devour them, becauſe they fell into Pits, or ſtumbled upon

upon ſtumps of Trees, or preſſed one another to Death, as they came into ſtrait Places; or were killed by wild Beaſts. But the moſt ſimple meaning is, that there were more ſlain in the Wood, than in the Field: That is, more in the Flight, than in the Fight: So *Joſephus*, ὡς φεύγοντας πεσεῖν πλείονας ἢ μαχομένους. For they could not run away ſo faſt in the Wood, as in the open Field. Many alſo being weary, it is likely got into lurking places, and were there killed like wild Beaſts. Chapter XVIII.

Ver. 9. *And Abſalom met the ſervants of David.*] In this Flight through the Wood, he chanced to meet with ſome of *David*'s Soldiers; who would not kill him, nor ſo much as ſtop him, much leſs ſeize him: For ſo it ſeems they underſtood *David*'s Commandment, that they ſhould not meddle with him. But though he let him go, yet God met with him, and put a ſtop to his Flight, as it here follows. Verſe 9.

And Abſalom rode upon a mule.] Full ſpeed, as faſt as it could carry him.

And the mule went under the thick boughs of a great oak, and his head caught hold of the oak.] His Neck, I ſuppoſe, ſtuck faſt between the Boughs of this Oak.

And he was taken up between the heaven and the earth, and the mule that was under him went away.] He hung there, having nothing to ſupport him: And his Neck was ſo wedged between the Boughs, by the ſwift Motion of the Mule, that he was not able to diſengage himſelf. I do not ſee any colour for their Opinion, who think he hung by his Hair, which being very long was wrapt about the Boughs of the Tree: Nor is it probable he was without a Helmet, which covered his Hair. And beſides, it is ſaid afterward, that *Joab* ſmote him *while he was yet alive*, in the middle of the Oak,

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Oak, *v.* 14. Which had been no wonder, if he had only hung by his Hair; which would not have killed him: Whereas when *Joab* came to him, he was only not quite dead, but very near it. Yet that great Man *Bochartus*, in his Epiſtle about the weight of *Abſalom*'s Hair, ſuppoſes it to have been ſo thick, and ſo ſtrong, that the weight of his whole Body could not break it when he hung thereby. Though in his laſt Work he ſaith, *Hæſit inter ramos arborum, & jumento prætergreſſo pependit inter cœlum and terram.* He ſtuck between the Boughs of Trees, and his Beaſt going from under him, he hung between Heaven and Earth. *Hierozoicon*, P. I. Lib. II. Cap. IX.

Verſe 10 Ver. 10. *And a certain man ſaw it, and told Joab, and ſaid, behold, I ſaw Abſalom hanged in an oak.*] But not dead.

Verſe 11. Ver. 11. *And Joab anſwered to the man that told him, and behold thou ſaweſt him, and why didſt thou not ſmite him there to the ground, and I would have given thee ten ſhekels of ſilver, and a girdle.*] A Military Belt, which was much eſteemed, I. *Sam.* XVIII. 4.

Verſe 12. Ver. 12. *And the man ſaid, though I ſhould receive a thouſand ſhekels of ſilver in my hand.*] In ready Money (as we ſpeak) paid down before-hand.

Yet would I not put forth my hand againſt the king's ſon: for in our hearing the king charged thee, and Abiſhai, and Ittai.] It was a thing notoriouſly known, not only to him, but to all the Army.

Saying, beware that none touch the young man Abſalom.] Do him no hurt; but leave me to puniſh him.

Verſe 13. Ver. 13. *Otherwiſe I ſhould have wrought falſhood againſt my own life.*] Not only been falſe and diſobedient to the King: But brought his own Life in danger; and therefore not have been true to himſelf.

For

For there is no matter hid from the king; and thou thy ſelf wouldſt have ſet thy ſelf againſt me.] He knew the Genius of *Joab* ſo well, that he was ſure he would have been as forward as any, both to inform the King of what he had done, and to have him puniſhed for diſobeying his Sovereign. *Joab* alſo knew this to be ſo true, that he doth not rebuke him for this bold ſaying. Chapter XVIII.

Ver. 14. *Then ſaid Joab, I may not tarry thus with thee.*] Loſe time in ſuch Diſcourſe. Verſe 14.

And he took three darts in his hand.] From the Hebrew *Shatim*, which we tranſlate *Darts*, comes the Latin word *Spatha:* Which was a ſort of Weapon among the ancient *Gauls*, as *Bochartus* ſhows, called by the Chaldee *Giſæ*; from whence the Latin *Geſum:* Which *Feſtus* ſaith, was *grave jaculum*, an heavy Dart, being made all of Iron. See his *Canaan*, Lib. I. Cap. XLII.

And thruſt them through the heart of Abſalom, while he was yet alive in the midſt of the oak.] Not through that part which is ſtrictly called *the heart* (for then he would have died immediately, and there would have been no need of his Soldiers falling upon him, as we read they did in the next Verſe) but through the midſt of his Body; which did not kill him out-right, but there was ſtill ſome Life remaining in him.

Ver. 15. *And ten young men that bare Joab's armor.*] Who waited upon his Perſon, as General of the Army. Verſe 15.

Compaſſed about and ſmote Abſalom, and ſlew him.] Surrounded him, and thruſt their Spears or Swords through him; and ſo put an end to his Life. *Joab*, I ſuppoſe, thought himſelf not ſafe, as long as *Abſalom* was alive. For ſome unquiet People, he thought, who were deeply ingaged in this Rebellion, would move new Diſturbances to ſet him on the Throne.

There-

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Therefore he did not as *David* commanded, but as he imagined, he ſhould have commanded. *Kimchi* hath a Conceit that ſome of *Abſalom*'s Crimes are legible in his Puniſhment: For he was thruſt through with three Darts, having firſt ſtoln the Heart of the King, and then of the two hundred Men that followed him out of *Jeruſalem*; and then of all *Iſrael*. And as he committed Inceſt with his Father's ten Concubines: So ten young Men compaſſed him about, and killed him.

Verſe 16. Ver. 16. *And Joab blew the trumpet.*] Sounded a Retreat.

And the people returned from purſuing after Iſrael, for Joab held back the people.] This was done like a good Man: For he knew the People were drawn into this Rebellion, and would return to their Duty; now they had none to head them. Thus *Cæſar* after the Defeat of *Pompey*, and the ſcattering of his Army, cried *Miles parce civibus*, Soldiers, ſpare your Fellow Citizens.

Verſe 17. Ver. 17. *And they took Abſalom, and caſt him into a great pit in the wood.*] They would not bring his Body to be diſpoſed of by his Father's Order, leſt it ſhould too much move his Paſſion.

And laid a great heap of ſtones upon him.] So that, after a ſort, he was ſtoned: As the Law ordered a rebellious Son to be, XXI. *Deut.* 20, 21. *Adricomius*, in his Deſcription of the Holy Land, ſaith this heap remained to his days; and all Travellers, as they went by it, were wont to throw a Stone to add to the Heap, in Deteſtation of his Rebellion againſt his Father.

And all Iſrael fled every one to his tent.] See I. *Sam.* IV. 10.

Ver. 18.

Ver. 18. *And Abſalom in his life time had taken and reared up for himſelf a pillar, which is in the king's dale.*] This *Dale* is mentioned, XIV. *Gen.* 17. and was not far from *Jeruſalem*: There he thought to perpetuate his Memory (which had better been forgotten) by a very magnificent Structure; as *Raſi*, and ſeveral other Jewiſh Doctors fanſy: And ſome that have been in the Holy Land, tell us of ſuch a Noble Fabrick in the Valley of *Jehoſaphat*. But this is a ſuppoſititious Monument, as *Wagenſeil* obſerves upon *Sota*, p. 221. For *Joſephus*, who is more to be believed than theſe later Authors, ſaith, that it was only a Pillar, L. VII. *Antiq.* Cap. IX. Where he calls it, στύλον λίθου μαρμαρίτου, a Pillar of Marble; which he ſaith was two Furlongs from *Jeruſalem*: In a Place where the King's Horſes run Races, as ſome ſay; and other Exerciſes uſed to be performed. Chapter XVIII. Verſe 18.

For he ſaid, I have no ſon to keep my name in remembrance.] We read before, XIV. 27. that he had three Sons and one Daughter: But, as *Kimchi* and other Hebrew Doctors ſay, they were all dead: So that he had no hope to make his Name ſurvive him, by any other means but this.

And he called the pillar after his own name, and it is called unto this day Abſalom's place.] In the Hebrew the Word which we tranſlate *Place* is *Jad*, which ſignifies *an hand*. As much as to ſay *his Work*: Though *Kimchi* obſerves that this word ſometimes is the ſame with *Makom*, a Place, as in LVI. *Iſaiah* 5. And when this Book was written, it bare *Abſalom*'s Name: Though it is likely it did not laſt very long: For ſuch Works of Vanity are commonly ſhort-liv'd. Of which the moſt famous Inſtance we meet with in Hiſtory is recorded by *Pliny*, Lib. XXXVII. *Natural. Hiſt.* Cap. VI. where he ſaith *Demetrius Phalereus* had as many Statues

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erected to him in *Athens*, as there are Days in the Year, *viz.* CCCLX. which is more, he thinks, than ever Man had. But they were all thrown down, and broken in pieces, *nondum anno hunc numeram dierum excedente*, before a Year was expired.

Verſe 19. Ver. 19. *Then ſaid Ahimaaz the ſon of Zadok, let me now run and bear the king tidings, how the* LORD *hath avenged him of his enemies.*] By this it appears *Ahimaaz* did not return to *Jeruſalem* after he carried Intelligence to *David*, but ſtaid with him, and was in this Battle; for the Prieſts bore Arms as well as other Men: And particularly performed the Office of Trumpeters to the Army, 2 *Chron.* XIII. 12. And here it is obſervable what ſtrict Diſcipline was kept in thoſe Days: That no Man durſt ſtir to carry the News of what had been done, without the Leave of the Commander in chief.

Verſe 20. Ver. 20. *And Joab ſaid unto him, thou ſhalt not bear tidings this day, but thou ſhalt bear tidings another day.*] Some Reward, no doubt, was wont to be given to him that brought good Tidings, eſpecially of a great Victory: Which made him ſo deſirous tobe the Meſſenger.

But this day thou ſhalt bear no tidings, becauſe the king's Son is dead.] Which he knew would be unwelcome News to *David* and procure no good to *Ahimaaz*.

Verſe 21. Ver. 21. *Then ſaid Joab to Cuſhi.*] An *Ethiopian* by Birth, as ſome think, but had embraced the Jewiſh Religion: And it is probable was one of thoſe ten young Men who attended on *Joab*, and was preſent when *Abſalom* was killed; and helpt perhaps to Diſpatch him, *v.* 13.

Go tell the king what thou haſt ſeen.] He mentioned, it is likely, the particulars: Which he would not put

in

in writing, but have him deliver by word of Mouth. For he himſelf would not relate what he had done to *Abſalom*. Chapter XVIII.

And Cuſhi bowed himſelf unto him, and ran.] It was a great Honour to be a Meſſenger of ſuch good Tidings, as the Defeat of the King's Enemies.

Ver. 22. *Then ſaid Ahimaaz the ſon of Zadok, yet again to Joab; but howſoever let me, I pray thee, alſo run after Cuſhi.*] We cannot tell what made him ſo earneſt to carry Tidings, unleſs it was hope of Reward, and Confidence that his own Swiftneſs would make him the firſt Meſſenger of good News. For *Joſephus* ſaith, he told *Joab* he would relate nothing to the King, but περὶ μόνης τ̃ νικ̃ης, only concerning the Victory: ἡσυχάσειν ᾧ περὶ τ̃ Ἀβσαλὼμ τελευτ̃ης, but ſay not a word about the Death of *Abſalom*. Verſe 22.

And Joab ſaid, wherefore wilt thou run my ſon, ſeeing thou haſt no tidings ready.] Concerning the Particulars of the Fight, which he had not time to acquaint him withal. He calling him *my Son*, it ſignifies he had a great Affection to him, and therefore had denied his firſt Requeſt: For *Joab* knew the King better than *Ahimaaz* did; who had a mind to run, becauſe he imagined the King would be pleaſed to hear he was out of Danger: Whereas *Joab* knew the King loved *Abſalom* ſo dearly, that no Body would be acceptable to him, that could not aſſure him he was ſafe.

Ver. 23. *But howſoever ſaid he, let me run.*] He did not underſtand *Joab*'s Kindneſs, and therefore preſſes him again to grant his Deſire. Verſe 23.

And he ſaid unto him run: then Ahimaaz ran by the way of the plain, and over-ran Cuſhi.] There were two ways from hence to the place where *David* was: One over the Mountains, which was the ſhorter way; the

Chapter XVIII. other by the plain, which though the longer, according to the Proverb, proved the neareſt. Or, as *Joſephus* underſtands it, *Ahimaaz* ran a more compendious way, which he alone knew, ἐπιτομετέραν ἐμβαλὼν τὴν ὁδὸν, ᾗ γὰρ μόνος αὐτὸς ἐπίστατο.

Verſe 24. Ver. 24. *And David ſat between the two gates.*] The Gate was a very large Place, where publick Meetings uſed to be; and had an inward and an outward Door, between which *David* ſat to hear News.

And the watchman went up to the roof over the gate unto the wall.] Over the Gate there was a Watch Tower from whence they might ſee round about, whether any were coming and from what quarter.

And lift up his eyes, and looked; and behold, a man running alone.] Whom he ſpied at ſome diſtance; but could not diſcern who he was.

Verſe 25. Ver. 25. *And the watchman cried and told the king, and the king ſaid, if he be alone there is tidings in his mouth.*] He took it for a ſign that he was a Meſſenger ſent from *Joab*, and that he brought good News: For if they had been routed, there would have been more than one ſeen running away.

And he came apace, and drew near.] So that, in a little time, he could diſcern who he was.

Verſe 26. Ver. 26. *And the watchman ſaw another man running, and the watchman called unto the porter and ſaid, behold, another man running alone. And the king ſaid, he alſo brings tidings.*] More News than the former.

Verſe 27. Ver. 27. *And the watchman ſaid, methinks the running of the foremoſt is like the running of Ahimaaz the ſon of Zadok.*] Who was remarkable, it ſeems, for his ſpeed in running.

And the king ſaid he is a good man, and comes with good tidings.] He was one true to the King's Intereſt, and

and therefore he concluded would not bring bad News. Chapter XVIII.

Ver. 28. *And Ahimaaz called, and said unto the king, all is well.*] He was in haste to let the King know the good Success they had in the Battle, and therefore seems to have said at a distance, before he came up to him; *Peace*, which is the word in the Hebrew, signifying all Happiness and Prosperity. Verse 28.

And he fell down to the earth upon his face before the king.] When he approached nearer to him.

And said, blessed be the LORD thy God, which hath delivered up the men, that lift up their hand against my Lord the King.] Like a truly Religious Man, he ascribes the Victory they had got unto the LORD; who still showed his Mercy unto *David*, and continued to be *his God*, i. e. his Benefactor.

Ver. 29. *And the king said, is the young man Absalom safe?*] He would not express his Joy, till he heard that *Absalom* was preserved. Verse 29.

And Ahimaaz answered, when Joab sent the king's servant, and me thy servant.] This seems to signify that *Cushi* was one belonging to the Court.

I saw a great tumult, but I knew not what it was.] He dissembled his Knowledge of *Absalom*'s Death: And perhaps in this said true, that he did not know the particular manner of it; though it appears plainly (from *v.* 20.) that he knew he was dead.

Ver. 30. *And the king said unto him, turn aside and stand here, and he turned aside and stood still.*] He would not have him go away till *Cushi* came; supposing he might find more of the Truth, by examining them both together. Verse 30.

Ver. 31. *And behold Cushi came.*] Not long after *Ahimaaz* had delivered his Message. Verse 31.

And

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And Cuſhi ſaid, tidings my Lord the King: for the LORD hath avenged thee this day of all them that roſe up againſt thee.] He ſaid no more than *Ahimaaz* had done: Thinking it would be unacceptable News to mention *Abſalom*'s Death.

Verſe 32. Ver. 32. *And the king ſaid unto Cuſhi, is the young man Abſalom ſafe? And Cuſhi anſwered, the enemies of my Lord the King, and all that riſe againſt thee to do thee hurt, be as that young man is.*] This was a decent manner of Speech, to inform him that he was dead.

Verſe 33. Ver. 33. *And the king was much moved*] So that we do not find he enquired after the manner of his Death; nor after any of the Particulars of the Victory.

And went up to the chamber over the gate.] See XIX. 8.

And wept.] Being extreamly diſturbed, he retired as far as he could from all Company, ὅτι τὸ ὑψηλότατον τῆς πόλεως (as *Joſephus* ſpeaks) to the very higheſt part of the City: Where he bewailed his Son, knocking his Breaſt, and tearing his Hair (as the ſame Author's words are) καὶ παντοίως αὐτὸν αἰκιζόμενος, afflicting himſelf all manner of ways.

And, as he went up, he ſaid.] When he came into the Chamber, it was not ſo eaſy to know what he did, or hear what he ſaid; becauſe he ſhut up himſelf privately: But as he went up the Stairs, he thus bemoaned the Loſs of his Son.

O my ſon Abſalom, my ſon, my ſon Abſalom; would God I had died for thee, O Abſalom, my ſon, my ſon.] No words can be more paſſionate: And it is likely his Wiſh that he had died in *Abſalom*'s ſtead, was only the effect of exceſſive Love to him, and Grief for him; which made him vent himſelf in Expreſſions which were not conſiderate. But *Pellicanus* (in which he follows

follows St. *Auſtin*) thinks this was a deliberate Wiſh, Chapter
becauſe *Abſalom* died impenitent, and might have lived XVIII.
to be a better Man: But if *David* had died he had
good hope of his own Salvation. But I take this not
to be well grounded. For if *David* had died, in all likelihood his Son would not have been ſorry for it; but triumphed in his good Succeſs: And proved a wicked Tyrant over a baſe People. The Stupidity of the Jewiſh Doctors is inconceivable, who fanſy *Abſalom* would have cut his Hair, by which he hung, with his Sword; had he not ſeen Hell gaping for him, if he fell down: Which made him chuſe to die in the Oak. But his Father by his Lamentation over him, crying ſeven times, *my ſon, my ſon*, delivered him from the ſeven Gates of Hell, and brought him into Paradiſe. See *Bartoloccius* in his *Kirjath Sepher*. Tom. 2. p. 128, &c. 162.

CHAP. XIX.

Chapter XIX.

Verſe 1. AND *it was told Joab, behold, the king weepeth and mourneth for Abſalom.*] For *Joab* was now come to the City himſelf, to give the King an account of the Fight: And it is likely *Ahimaaz*, or *Cuſhi*, informed him how heavily the King took the News of his Son's Death. Verſe 1.

Ver. 2. *And the victory.*] That is, the Joy for the Victory. Verſe 2.

That

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That day was turned into mourning unto all the people: for the people heard ſay that day how the king grieved for his ſon.] They had ſo great a Regard to their Prince, that when they heard of his Affliction, they were afflicted with him: And inſtead of triumphing, they alſo made Lamentations.

Verſe 3. Ver. 3. *And the people gat them by ſtealth that day into the city.*] Not by the Gate where *David* was, but by ſome ſecret way, that he might not ſee them: Juſt like Thieves, who are afraid to be diſcovered and puniſhed for what they have done.

As people being aſhamed ſteal away, when they flee in battle.] As if they had loſt the Day, and not been victorious.

Verſe 4. Ver. 4. *And the king covered his face.*] Such was the Cuſtom of deep Mourners (as *Kimchi* here obſerves) that they might neither ſee, nor be ſeen: As being aſhamed (ſaith *R. Levi*) any ſhould behold their ruful Looks.

And the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon.] It is obſerved by many Learned Men, that the Oriental People expreſſed their Paſſions with greater vehemence, than we are wont to do in theſe Parts of the World. Where crying out aloud with a doleful Voice, called *howling* in Scripture, is not uſual: But was common among the Jews, as we ſee before in *David*, III. 32. and at the laying the Foundation of the Temple after the Captivity, when they that wept with a loud Voice, drowned the Voice of thoſe that ſhouted for joy, III. *Ezra* 12, 13.

Verſe 5. Ver. 5. *And Joab went into the houſe of the king.*] It ſeems by this that *David* was removed before *Joab* came, from the top of the Gate, and gone to his Houſe where he was wont to reſide.

And

And ſaid, thou haſt ſhamed this day the faces of all thy ſervants.] Making them hang down their Heads, as if they had committed ſuch a Crime, that they were aſhamed to look Men in the Face. Chapter XIX.

Which this day have ſaved thy life, and the lives of thy ſons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines.] Of all that was dear unto him.

Ver. 6. *In that thou loveſt thine enemies, and hateſt thy friends.*] In whoſe Preſervation he ſeemed to take no Pleaſure, but only to grieve for the Loſs of a Rebellious Son. Verſe 6.

For thou haſt declared this day, that thou regardeſt neither princes, nor ſervants.] Neither himſelf, nor *Abiſhai*, nor *Ittai*, nor any of the great Officers and faithful Soldiers, who had adventured their Lives for him.

For this day, I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well.] This was ſpoken by *Joab* too ſharply, and inſolently: Yet it was ſomething neceſſary at this time to awaken *David* out of a ſtrange Lethargy, which made him take notice of no Body, but behave himſelf as if he had no concern for any Perſon in the World, but for *Abſalom* alone, who was gone out of it.

Ver. 7. *Now therefore ariſe go forth, and ſpeak comfortably to thy ſervants.*] He wiſhes him to go and ſhow himſelf to his People, and acknowledge their good Service, praiſe their Courage, and congratulate their happy Succeſs: Giving the Honours and Largeſſes that were due unto them, or promiſing them Rewards proportionable to their Merits. Verſe 7.

For I ſwear by the LORD, if thou go not forth.] Unto the People, and declare how ſenſible he was of their Services.

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There will not tarry with thee one man this night.] He reſolved, and confirmed it with the moſt ſolemn Oath, that he would lead his whole Army away from him, and leave him alone. *David* ſeems to have anſwered nothing to all this Diſcourſe, which moved *Joab* to conclude with theſe harſh words.

And that will be worſe unto thee, than all the evil that befel thee from thy youth until now.] For during the cruel Perſecution of *Saul*, as well as in this Exile, he had a good Company of faithful Perſons with him. *Joſephus* expreſſes this Threatning very well, τέτευι πικρότερον, ἢ ἀληθὲς ποιήσω τὸ πένθος, *I will make thee weep for ſomething* (as we ſpeak) *and more bitterly than ever.*

Verſe 8.

Ver. 8. *Then the king aroſe, and ſat in the gate.*] Where the Concourſe of People uſed to be about Buſineſs. For *the Gate* was a ſpacious Place, and the ſame thing with the Exchange, or the *Forum* among the *Romans*. The Market for Commodities was held here, as we learn from the Prophecy of *Eliſha*, who foretold Corn ſhould be ſold at ſuch a rate the next Day in the *Gate* of *Samaria*, 2 *Kings* VII. 2. which was a very large Place, ſince *Ahab* aſſembled there four Hundred falſe Prophets, I. *Kings* XXII. 10. In theſe *Gates* alſo there was ſome Building, wherein were Seats for the Elders and Judges: For *Boaz* having a Cauſe to be heard, *went up to the gate*, and ſat down there, IV. *Ruth* 1, 2. And ſo many publick Aſſemblies being held here, it makes it probable that the *Chamber over the Gate* (mentioned in the foregoing Chapter) where *David* went to weep, was the place where the Privy Council were wont to meet.

And they told unto all the people.] That were in the City and elſewhere.

Saying,

Saying, behold the king doth ſit in the gate, and all the people came before the king.] To congratulate to him his Safety, and to receive the Tokens of his Favour. Chapter XIX.

For all Iſrael had fled every man to his tent.] Till the People heard the King appeared publickly, and no longer bewailed *Abſalom.*

Ver. 9. *And all the people were at ſtrife through all the tribes of Iſrael.*] Who ſhould be forwardeſt to bring back the King: Blaming one anothers Slackneſs in it. Verſe 9.

Saying, the king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines, and now he is fled out of the land for Abſalom.] They call to mind what Benefits they had received by his means, in their Deliverance from many Enemies; eſpecially the *Philiſtines*, who had grievouſly oppreſſed them: And alſo their great Ingratitude to him in driving him out of *Jeruſalem*, and forcing him to flee over *Jordan*, for the ſake of *Abſalom.*

Ver. 10. *And Abſalom whom we anointed over us is dead in battle.*] We do not read of his being actually anointed: But they choſe him for their King, and obeyed him as if he had. Verſe 10.

Now therefore why ſpeak ye not aword of bringing the king back?] They ſpake this to their Elders; who ſeem to have been dubious what to do, till they heard the Senſe of the People.

Ver. 11. *And David ſent to Zadok and to Abiathar the prieſts.*] By their Sons, whom he had with him. Verſe 11.

Saying, ſpeak unto the Elders of Judah.] The Prieſts were Men of great Authority, eſpecially the High Prieſt and his Deputy; and moſt proper to be employed to deal with the Elders.

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Saying, why are ye the laſt to bring the king back to his houſe?] That which made them ſo cold, was, I ſuppoſe, the Senſe of their Guilt in joyning with *Abſalom:* Who began his Conſpiracy in *Jeruſalem* it ſelf, and perfected it in *Hebron*, both Cities of *Judah.* Whoſe Revolt was the baſer, becauſe he was of their Tribe, and had long ſhown his great Kindneſs to them (I. *Sam.* XXX. 26, &c.) the Conſcience of which made them afraid to bring him again to *Jeruſalem.*

Seeing the ſpeech of all Iſrael is come to the king, even to his houſe.] Theſe laſt words, *even to his houſe*, ſeem to be but a Repetition of what was ſaid before, *to his houſe*, viz. at *Jeruſalem:* The other words being a *Parentheſis.*

Verſe 12. Ver. 12. *Ye are my brethren, ye are my bone, and my fleſh.*] That is, he had much Kindred among them.

Why are ye then the laſt to bring the king back?] He expreſſes the greater Kindneſs to them, leſt they ſhould be ſo deſperate as to defend *Jeruſalem* againſt him.

Verſe 13. Ver. 13. *And ſay unto Amaſa, art not thou of my bone and of my fleſh?*] That is, his Siſter's Son: Whom he bids them particularly court; for, being General of *Abſalom*'s Forces, he might through Shame and Fear be very loth to look his Uncle in the Face.

God do ſo to me and more alſo, if thou be not captain of the hoſt before me, continually in the room of Joab.] He ſolemnly promiſes to prefer him to the higheſt Command in the Kingdom: For now he thought it a fit time to depreſs *Joab*; who was grown inſufferably inſolent and imperious. For he had ſlain *Abner* moſt perfidiouſly in cold Blood; and killed *Abſalom* againſt the King's Command; and now lately inſulted him in his Sorrow: Threatning (if we may believe *Joſephus*) τὴν βασιλείαν ἑτέρῳ παραδώσειν, that he would depoſe him, and deliver the Kingdom to ſome other Perſon.

Perſon. This Promiſe *David* endeavoured to perform, bidding *Amaſa* take upon him to aſſemble all the Men of *Judah* (XX. 4.) yet leaving *Joab* (v. 7.) the Command of his own Legion. Which he took ſo heinouſly, that he killed *Amaſa*; and was Captain of the Hoſt again, more out of Fear, than any Favour *David* had for him: For if *Amaſa* had lived, *David* would have humbled him. For *Amaſa* had a great Intereſt in *Iſrael*, over whom he had commanded in chief; eſpecially in the Tribe of *Judah*, whoſe Heart he bowed to receive *David* again, as it here follows. Chapter XIX.

Ver. 14. *And he bowed the heart of all the men of Judah, even as the heart of one man.*] Either this Diſpoſition was wrought in them by *Amaſa:* Or the kind words delivered from *David* by *Zadok* and *Abiathar*, overcame them. Verſe 14.

So that they ſent this word unto the king.] By ſome Meſſenger of their own.

Return thou, and all thy ſervants.] Aſſuring him they were ready to receive him, and return to their Obedience.

Ver. 15. *So the king returned, and came to Jordan.*] Began to return back, and came as far as *Jordan:* Which parted the Country where he was from the Land of *Canaan*. Verſe 15.

And Judah.] That is, the Elders of *Judah*.

Came to Gilgal, to go to meet the king, to conduct the king over Jordan.] This was an Expreſſion of their great Affection, to come thus far to attend him, and to furniſh him, I ſuppoſe, with Accommodations in his Journey: For *Gilgal* was near *Jordan*; on the other ſide of the River.

Ver. 16.

Chapter XIX.

Verſe 16.

Ver. 16. *And Shimei the ſon of Gera a Benjamite, which was of Bahurim, haſted and came down with the men of Judah, to meet king* David.] Hoping *David* would receive him kindly, in ſuch good Company.

Verſe 17.

Ver. 17. *And there were a thouſand men of Benjamin with him.*] He was nobly attended, to ſhow how powerful he was, and what an Intereſt he had in his Country: And yet came to implore the King's Mercy. Perhaps he was a Captain of a Thouſand in his own Tribe: Who came with him to intercede for his Pardon.

And Ziba the ſervant of the houſe of Saul, and his fifteen ſons, and his twenty ſervants with him.] See IX. 10.

And they went over Jordan before the king.] They were ſo officious as to go further than the Men of *Judah*, to the other ſide of *Jordan*, where the King was: Before whom they paſſed over.

Verſe 18.

Ver. 18. *And there went over a ferry-boat.*] Prepared, as many ſuppoſe, by the Men of *Judah*. *Joſephus* will have it a *Bridge*; compoſed perhaps of many Boats joined together.

To carry over the king's houſhold, and to do what he thought good.] To carry over what he pleaſed to order.

And Shimei the ſon of Gera fell down before the king, as he was come over Jordan.] As ſoon as he landed.

Verſe 19.

Ver. 19. *And ſaid unto the king, let not my Lord the King impute iniquity to thy ſervant; neither do thou remember that which thy ſervant did perverſely, in the day that my Lord the King went out of Jeruſalem; that the king ſhould take it to his heart.*] Reſent it ſo deeply, as to be revenged of him.

Ver. 20.

Ver. 20. *For thy ſervant doth know that I have ſinned.*] He profeſſes himſelf ſenſible of the Crime he had committed, and was ſorry for it. Chapter XIX. Verſe 20.

Therefore, behold, I come the firſt this day of all the houſe of Joſeph, to go down to meet my Lord the King.] To ſhow, by his Example, what the reſt ſhould do: And, as the Hebrew Doctors gloſs upon it, they would all ſee in him an inſtance either of *David*'s Clemency, or Severity; and accordingly behave themſelves. He was not properly of the Houſe of *Joſeph*, but of a Tribe near of kin to it: So that at this time, it ſeems they lookt upon themſelves as Members of the ſame Body; being deſcended from the ſame Mother: And they continued ſo till the Kingdom was rent. For *Benjamin* is placed between *Ephraim* and *Manaſſeh* (the two Sons of *Joſeph*) in the LXXX. *Pſalm* 2. and they marched under the ſame Standard, II. *Numb.* 18, 19, &c.

Ver. 21. *But Abiſhai the ſon of Zeruiah anſwered and ſaid, ſhall not Shimei be put to death for this, becauſe he curſed the LORD'S anointed?*] He would have gone and done Execution upon him, at that time when he curſed (XVI. 9.) and now he imagined there could be no reaſon to ſpare him. Verſe 21.

Ver. 22. *And David ſaid, what have I to do with you, ye ſons of Zeruiah?*] It ſeems *Joab* joyned with his Brother: Who thought to govern all the King's Motions, as they pleaſed. But he bids them, in a diſdainful manner, ſtand aſide, and not meddle in this Matter. Verſe 22.

That ye ſhould this day be adverſaries unto me?] Hinder me from following my own Inclinations; and ſet my People againſt me. For by following this Advice, he might have alienated the Hearts of all *Iſrael* from him; and made them fear the like Puniſhment for their Revolt.

Shall

Chapter XIX.

Shall any man be put to death this day in Iſrael?] In a time of univerſal Joy, he would not have any Family have cauſe to make Lamentation. It was accounted an ill Omen among other Nations, if any Man was put to Death on the King's Birth-day: And this was a ſecond *Natalis Imperii*, Birth-day of *David*'s Empire; which he would not have ſullied with any Cloud of Sorrow.

For do I not know that I am this day king in Iſrael?] He had Power to puniſh, or to pardon as he pleaſed: And being reſtored to his Kingdom, would not enter upon it with Blood.

Verſe 23. Ver. 23. *Therefore the king ſaid unto Shimei, thou ſhalt not die; and the king ſware unto him.*] That he would not put him to Death. But this did not oblige him not to give ſuch a Charge as he did to *Solomon*, to do Juſtice upon him for any new Diſobedience. Nothing is more glorious than Mercy and Clemency, as the Heathens themſelves were ſenſible. *Cæſar* ſaith in a Letter of his to *Oppius* and *Cornelius* (which is among *Cicero*'s *Epiſtles*) *Hæc nova eſt vincendi ratio*, &c. This is a new way of conquering, to fence our ſelves by Mercy and Liberality, L. IX. *Epiſt. ad Atticum.*

Verſe 24. Ver. 24. *And Mephiboſheth the ſon of Saul.*] That is, his Grand-ſon.

Came down to meet the king, and had neither dreſſed his feet, nor trimmed his beard] But wholly neglected himſelf, as they uſed to do in a time of publick Sorrow. For the not dreſſing his Feet ſignifies (as *Sckickhard* and others underſtand it) that he had not cut the Nails of his Toes; but let them grow, as he did his Beard. It may be underſtood of his not waſhing his Feet; the neglect of which made Men very ſordid. For in thoſe Countries, they lying upon Beds when they eat (as *Scaliger* obſerves in his *Sixth* Book *de Emend.*

Emend. Temporum) put off their Shoes, and waſht their Feet, *ne pulveroſis pedibus ſtrata inquinarent*, leſt they ſhould defile the Carpets with their duſty Feet. Beſides, in hot Weather the Smell of their Feet without waſhing was offenſive. Chapter XIX.

Nor trimmed his beard.] He not only let the Hair grow, but took no care to put it in good Order. For the words in the Hebrew are, *he had not done any thing to his feet, nor any thing to his beard.*

Nor waſhed his clothes.] His Shirt, nor any of the Linen which he wore. As for their woollen Garments, they were not wont to waſh them.

From the day the king departed, until the day he came again in peace.] This long continued mourning, argued him to be really afflicted for the King's Exile.

Ver. 25. *And it came to paſs, when he was come to Jeruſalem to meet the king.*] It is manifeſt from the foregoing Verſe, that he came down from ſome other place to *Jeruſalem* to meet the King: But could not meet him ſooner, as others had done, becauſe *Ziba* had got his Eſtate, and (it is likely) would not furniſh him with an Aſs, no more than he had done when *David* fled away. Verſe 25.

That the king ſaid unto him, wherefore wenteſt thou not with me, Mephibosheth?] As Prudence, as well as Gratitude obliged him.

Ver. 26. *And he anſwered, my Lord, O King, my ſervant deceived me; for thy ſervant ſaid, I will ſaddle my aſs, and ride thereon, and go to the king; for thy ſervant is lame.*] He had ordered an Aſs to be made ready for him, to carry him to *David*: Inſtead of which, *Ziba* ſaddled it for himſelf; and went with that falſe Story, which is mentioned, XVI. 3. Verſe 26.

Chapter XIX.

Ver. 27. *And he hath ſlandered thy ſervant unto my Lord the King: but my Lord the King, is as an Angel of God.*] To diſcern between Truth and Falſhood.

Verſe 27. *Do therefore what is good in thy ſight.*] And therefore he ſubmits himſelf intirely to his Judgment, and truſted to his kindneſs.

He had great reaſon ſo to do, as he confeſſes in the next words.

Verſe 28. Ver. 28. *For all my Father's Houſe were but dead Men before my Lord the King; yet didſt thou ſet thy Servant among thoſe that did eate at thy own Table.*] The undeſerved Benefits he had received from *David* made him abſolutely reſign himſelf to his Will and Pleaſure.

What right therefore have I yet to cry any more to the King?] He did not challenge any thing as his Right, nor thought it decent to trouble the King further with his Complaints.

Verſe 29. Ver. 29. *And the king ſaid unto him, why ſpeakeſt thou any more of thy matters?*] As if he had ſaid, enough, enough; I deſire to hear no more of the Injuries done me by the Houſe of *Saul.*

I have ſaid, thou and Ziba divide the land.] Some of the Hebrew Doctors underſtand this, as if he now parted the Eſtate formerly given to *Mephiboſheth*, between him and *Ziba:* Partly out of Shame, leſt he ſhould appear too raſh and haſty of Belief, in giving all to *Ziba*; and partly out of Suſpicion that the too great Wealth of *Mephiboſheth* might make him ambitious. But they acknowledge this Sentence to be unjuſt; *Ziba* making no Defence for himſelf. And ſome of them ſay, a Voice from Heaven was heard thereupon ſaying, that God would make the like Diviſion of *David*'s Kingdom, between *Rehoboam* and *Jeroboam.* But if we carefully attend to the words, they carry another Senſe in them: Being as much as if he had ſaid,

my

my first Grant shall stand; when he decreed that *Mephi-* Chapter
bosheth should be Lord of the Land, and *Ziba* should XIX.
manage it for him, IX. 10. See *Selden de successionibus*, Cap. XXV. fol. 89, 90. where he makes out this very clearly.

Ver. 30. *And Mephibosheth said unto the king, yea let* Verse 30.
him take all: for as much as my Lord the King is come again in peace unto his own house.] Nothing could be more generously spoken, nor signifying greater Affection; than that he was content to be a Beggar, now that the King was restored to his Kingdom.

Ver. 31. *And Barzillai the Gileadite came down from* Verse 31.
Rogelim.] A place in Mount *Gilead.*

And went over Jordan with the king, to conduct him over Jordan.] Merely to bring him on his way so far, and then return.

Ver. 32. *Now Barzillai was a very aged man, even* Verse 32.
fourscore years old.] Which was a great Age in *David's* Days, XC. Psal. 10.

And he had provided the king of sustenance, while he lay at Mahanaim: for he was a very great man.] And had a very large Heart, which moved him to supply the wants of *David*, and all his Family and Attendants, as long as he stayed at *Mahanaim*, which was a considerable time. *Pliny* relates, that *Crassus* denied any Man to be rich, who was not able to maintain a Legion, *Lib.* XXXIII. *Natural Histor.* Cap. X. where he mentions one that entertained all *Xerxes* his Army at a Feast. But here was a far more rare Example of Vertue in *Barzillai*; who maintained not a prosperous Prince in all his Glory, but a distressed Prince in his Exile, when no hope appeared of a Reward.

Ver. 33. *And the king said unto Barzillai, come over* Verse 33.
with me, and I will feed thee with me at Jerusalem.] Entertain him at his own Table, as a singular Friend.

Chapter XIX.

Verſe 34.

Ver. 34. *And Barzillai ſaid unto the king, how long have I to live, that I ſhould go up with the king unto Jeruſalem?*] He excuſes himſelf, by ſeveral Reaſons, for not accepting the King's Kindneſs. And the firſt is, becauſe as he was unfit for Travel ſo far, for ſo ſhort a time as he had to live, it was not prudent to change his Dwelling.

Verſe 35.

Ver. 35. *I am this day fourſcore years old, and can I diſcern between good and evil?*] Theſe general words are explained by the Particulars which follow.

Can thy ſervant taſte what I eat and drink? can I hear any more the voice of ſinging men, and ſinging women?] His ſecond Reaſon is, that the King's Kindneſs would be ill beſtowed upon one that had no Reliſh left of any of the Pleaſures of a Court.

Wherefore then ſhould thy ſervant be a burden unto my Lord the King?] A third is, that inſtead of doing the King any Service, he ſhould prove a Burden to him. For old Men muſt have ſome to wait on them, and take care of them.

Verſe 36.

Ver. 36. *Thy ſervant will go a little way over Jordan with the king.*] Expreſs his dutiful Affection to him, as far as he was able.

And why ſhould the king recompenſe me with ſuch a reward?] Since he had but done his Duty to his Sovereign, he did not expect to be ſo highly rewarded for it.

Verſe 37.

Ver. 37. *Let thy ſervant, I pray thee, turn back again, that I may die in my own city, and be buried by the grave of my father, and of my mother.*] He beſeeches him, for a fourth Reaſon, not to preſs him to go further: But ſuffer him to enjoy that which old Men naturally deſire; to die in the place where they have lived; and to be buried with their Anceſtors.

But

But behold thy ſervant Chimham, let him go over with my Lord the King, and do unto him what ſhall ſeem good unto thee.] That he might not ſeem rude in refuſing the King's Gracious Offer, he deſires him to tranſlate his Kindneſs to his Son, and beſtow upon him what he pleaſed. Chapter XIX.

Ver. 38. *And the king anſwered, Chimham ſhall go over with me, and I will do unto him that which ſhall ſeem good unto thee.*] He would not have it left to his Choice, what he ſhould do for *Chimham*; but deſires the good Old Man to ſay what he would have for him, and it ſhould be done. We do not read what *Barzillai* asked, or what *David* did for him. But there being mention made in XLI. *Jeremiah* 17. of *the Habitation of Chimham*, and that near to *Bethlehem*, it is a very reaſonable Conjecture of *Grotius*, in his Annotations on that place, that *David* having a Patrimony in the Field of *Bethlehem*, the place of his Nativity, *Jus ibi habitandi, & fructus quoſdam ſuos faciendi dedit Chimhamo*, he beſtowed it upon *Barzillai*'s Son; and from thence this Place took the Name of *Chimham*, which remained till the Days of *Jeremiah*. Verſe 38.

And whatſoever thou ſhalt require of me, that will I do for thee.] He promiſes withal, that when *Barzillai* was gone Home, if he had any occaſion to petition him, his Requeſt ſhould be granted.

Ver. 39. *And all the people went over Jordan, and when the king was gone over, the king kiſſed Barzillai, and bleſſed him.*] They parted with great Kindneſs, and the King prayed God to requite what *Barzillai* had done for him. Verſe 39.

And he returned to his place.] With great Satisfaction, that he had ſeen his Sovereign in his way to be reſtored to his Kingdom.

Ver. 40.

Chapter XIX.

Ver. 40. *And the king went on to Gilgal, and Chimham went with him.*] As one of his near Attendants.

And all the people of Judah conducted the king, and
Verſe 40. *alſo half the people of Iſrael.*] That is, the Elders, and great Men both of *Judah* and *Iſrael.* To gratify his own Tribe *David* marched on not expecting the coming of all the great Men of *Iſrael*, who were making themſelves ready to wait upon him.

Verſe 41. Ver. 41. *And behold all the men of Iſrael came to the king, and ſaid unto the king.*] When the other half of the *Iſraelites* were got together, they thus expoſtulated with the King.

Why have our brethren the Men of Judah ſtoln thee away, and have brought the king, and his houſhold, and all David's men with him over Jordan?] That is, why did they make ſuch haſte, and not expect our Conſent and Aſſiſtance: Who were as zealous as themſelves to bring the King back? They ſeem to take it ill, that not only *David* and his Family, but all *his Men*, i. e. his Soldiers and Guards ſhould be brought over *Jordan*; as if they would force their way, whether the *Iſraelites* would or no.

Verſe 42. Ver. 42. *And all the men of Judah anſwered the men of Iſrael, becauſe the king is near of kin to us.*] Being of their Tribe, which juſtly required they ſhould be more forward than others in his Service.

Wherefore then be ye angry with us?] For our Affection to him.

Have we eaten at all of the king's coſt, or hath he given us any gift?] We get nothing by it, but have only done our Duty, and teſtified our great Affection. *Abarbinel* thinks theſe words, *given us any gift* import Expiation, and Pardon; as in XVIII. *Gen.* 26. VI. *Numb.* 26. And are as much as if they had ſaid, hath he granted us a Pardon for what we did in the Buſineſs of

of *Abſalom?* Whereby they ſuggeſted, that the *Iſra-* Chapter
elites were the principal Actors in that Rebellion; and XIX.
needed an Act of Oblivion, though they did not.

Ver. 43. *And the men of Iſrael anſwered the men of* Verſe 43.
Judah, and ſaid.] The words are not as before, *all the Men of Iſrael:* Which is a ſign ſome of them were cooled, though moſt of them continued violent.

We have ten parts in the king.] By the *King* is here meant the *Kingdom: Ten parts* of which they ſay were theirs (whereas they were *eleven* Tribes beſides *Judah*) becauſe *Simeon* being intermixed with *Judah*, it is likely now came along with them.

We have alſo more right in David than you.] As *David* was a private Perſon, *Judah* had more Intereſt in him than the reſt, becauſe he was of their Tribe: But as he was a King, the *Iſraelites* had more, being the far greater part of his Subjects.

Why then did ye deſpiſe us, that our advice ſhould not be firſt had in bringing back our king?] They lookt upon it therefore as a great Neglect, if not Contempt of them, that they had not the Precedence in this Buſineſs.

And the words of the men of Judah, were fiercer than the words of the men of Iſrael.] More vehement: Or, they were too hard for them in their Argument. *David* did not think fit to interpoſe: Which made the Men of *Iſrael* think he favoured *Judah*, and thence aroſe a new Rebellion.

CHAP.

Chapter XX.

CHAP. XX.

Verſe 1. Verſe 1. AND *there hapned to be there.*] When this Contention fell out between the Men of *Iſrael* and *Judah.*

A man of Belial, whoſe name was Sheba the ſon of Bichri, a Benjamite.] Who perhaps was of Kin to *Saul*, as *Shimei was* (XVI. 5.) and one of the Commanders in *Abſalom*'s Army next to *Amaſa.* For ſo *Victorinus Strigelius* underſtands the Hebrew words, *Iſch Bichri* to ſignify *unus ex Proceribus*, a Noble Man, of great Power and Authority among the People: Like *Cataline* at *Rome.*

And he blew a trumpet, and ſaid, we have no part in David, neither have we inheritance in the ſon of Jeſſe.] As much as to ſay, let the Men of *Judah* have him to themſelves. He cares not for us, and we care not for him.

Every man to his tents, O Iſrael] He wiſhes all the Men of *Iſrael*, ſince *David* expreſſed no more regard to them, to go to their Homes, and trouble themſelves no further in bringing him back.

Verſe 2. Ver. 2. *So every man of Iſrael went up from after David, and followed Sheba the Son of Bichri.*] Inſtead of going home, they followed their ſeditious Incendiary: Taking it in ſnuff (as we ſpeak) that the King did not expect till they, who were the Majority, came to conduct him: But relied ſolely on the Men of *Judah*, as if they were able, without the reſt of *Iſrael*, to re-eſtabliſh him in his Throne.

But

But the men of Judah clave unto their king from Jordan, even to Jeruſalem,] Not a Man of them ſtirred from him, but conducted him from *Jordan* to *Jeruſalem.* And we muſt not think that all the Men of *Iſrael* forſook him: But a very great number of them. For *Shimei* in all likelihood, and his thouſand Men, ſtuck to him, though of the ſame Tribe with *Sheba*; otherwiſe *David* would have puniſhed him, when this Rebellion was quelled. Chapter XX.

Ver. 3. *And David came to his houſe at Jeruſalem, and the king took the women his concubines whom he had left to keep the houſe, and put them in ward.*] Shut them up cloſe under a Guard, *and fed them.* No Body came to them, but only to bring them daily Proviſion for their Suſtenance. Verſe 3.

But went not in unto them.] Never lay with them: But looked upon them as become impure to him; having been defiled by his Son.

So they were ſhut up unto the day of their death, living in widowhood.] They were not fit for any Body elſe, being Royal Wives: And therefore he did not give them a Bill of Divorce; but ſhut them up cloſe, that no Man might enjoy them. And indeed it was not prudent to let them be ſo much as ſeen abroad: Which would have renewed the Remembrance of *Abſalom*'s Filthineſs.

Ver. 4. *Then ſaid the king unto Amaſa, aſſemble me the men of Judah.*] He makes good his Promiſe to *Amaſa:* Which was a great Incouragement to others in the Tribe of *Judah*, to ſtick faſt to their King. And by this means alſo the Seditious *Iſraelites* might be the ſooner brought to Reaſon; when they ſaw their old General in the Field againſt them. Verſe 4.

Within three days.] Becauſe the Buſineſs required ſpeedy Diſpatch.

Chapter XX.

And be thou here present.] To receive his Orders.

Verse 5. Ver. 5. *So Amasa went to assemble the men of Judah, but he tarried longer than the set time which he had appointed him.*] He was not treacherous unto *David* (as the Jewish Doctors in the *Sanhedrim* say *Joab* represented him, and made it the reason of his killing him) but he found Difficulty in the Business: Because the People had an high Opinion of *Joab*, and would not easily be brought to serve under a new General. This *Amasa*, it is likely, was loth to report to the King, because it would diminish his Authority, and represent him as uncapable to serve the King in the Office wherein he had placed him.

Verse 6. Ver. 6. *And David said to Abishai.*] He persisted in his Resolution to depress *Joab*; but imployed his Brother, who was the next great Commander in the Army. Whom he doth not create Captain of the Host; but for fear this delay should prove prejudicial, bids him take such Forces as he found ready in *Jerusalem*, and pursue *Sheba*.

Now shall Sheba the son of Bichri do us more harm than did Absalom.] If he had time to gather an Army: The People being highly incensed by the Provocation the Men of *Judah* had given them.

Take thou therefore thy Lord's servants.] The Guards that attended *David*, and the standing Forces, which were always kept on foot.

And pursue after him, lest he get him fenced cities, and escape us.] So that they must be put to the trouble of laying a long Siege to the place where he was.

Verse 7. Ver. 7. *And there went out after him Joab's men.*] A Body of Men whom he particularly commanded.

And the Cerethites and the Pelethites, and all the mighty men.] See upon VIII. 18.

And

And they went out of Jeruſalem to purſue after Sheba the ſon of Bichri.] For *David* thought himſelf ſafe enough in the Love of the City of *Jeruſalem*, and the reſt of the People thereabouts. Chapter XX.

Ver. 8. *And when they were at the great ſtone which is in Gibeon.*] The place of Rendevouz (as we now ſpeak) appointed by *Amaſa* for the Men of *Judah*. Which was, as *Joſephus* ſaith, an hundred Furlongs from *Jeruſalem*. Verſe 8.

Amaſa went before them.] As their Commander in chief.

And Joab's garment that he had put on.] As ſoon as *Amaſa* arrived at the Army, *Joab* alſo came there as a Voluntier, of his own accord: Or rather, was there before with *Abiſhai*. Yea, *Joſephus* takes it, as if *David* had ſpoken thoſe words (*v.* 6.) unto *Joab*, telling him it was not ſafe to delay, and therefore bids him take ſuch Forces as they had ready, and go with his Brother *Abiſhai*, Ἰωβὸς δ' οὐκ ἔτι μέλλειν ἔκρινεν, ἀλλὰ τὸν τε ἀδελφὸν, καὶ τοὺς ἑξακοσίους παρέλαβε, &c. He reſolved not to ſtay to gather more Forces: But with his Brother, and ſix Hundred Men, and all the Force they had in *Jeruſalem*, marched out to purſue *Sheba*.

Was girded unto him, and upon it a girdle, with a ſword faſtned to his loyns, in the ſheath thereof.] He had no Armour on, but ſuch a Garment as Soldiers wore cloſely girt to him: And upon it a Belt, in which a Sword hung by his ſide. Yet *Joſephus* ſaith he had a Breaſtplate, θώρακα ἐνδεδυμένος, as well as μάχαιραν περιζωσάμενος, begirt with a Sword.

As he went forth.] To meet *Amaſa*, πολλὴν δύναμιν ἀναγόντος, who led numerous Forces to that place, as the ſame Author ſpeaks.

It fell out.] He had hung it ſo, that it might drop out of the Sheath, when he pleaſed. And it fell out juſt as he went to ſalute and embrace *Amaſa*: Who ſeeing him ſtoop to take it up, imagined it was only to put it into the Sheath again.

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Ver. 9. *And Joab ſaid unto Amaſa, art thou in health my brother?*] He inquired in a friendly manner of his Welfare.

Verſe 9. *And Joab took Amaſa by the beard with his right hand to kiſs him.*] This is the cuſtom ſtill among the Eaſtern People, the *Indians:* Who take one another by the Chin, or the Beard, when they would give an hearty Salute; and ſay *Bobba*, i. e. Father; or *Bii*, i. e. Brother, as the Author of the Voyage to the *Eaſt-Indies* relates, at the end of *Peter de Valle* his Travels, p. 410.

Verſe 10. Ver. 10. *And Amaſa took no heed to the ſword that was in Joab's hand.*] Which he thought he had put into his Sheath, and did not obſerve that he held it in his Left Hand, which it ſeems he could manage as well as the Right.

So he ſmote him therewith in the fifth rib.] See III. 17.

And ſhed out his bowels to the ground, and ſtrook him not again, and he died.] He gave him ſuch a Wound, that his very Bowels guſhed out; and there was no need to give him a ſecond ſtroke.

And Joab, and Abiſhai his brother, purſued after Sheba the ſon of Bichri.] Hereupon *Joab* immediately, without any order, reſumed his Command, and *Abiſhai* durſt not oppoſe him, but yielded it up to him. For his Authority was ſo great among the Soldiery, that none of *Amaſa*'s Men durſt ſtir to avenge his Death; the *Cerethites* and *Pelethites*, and all *David*'s Guards ſubmitting to him: And beſides, all *Amaſa*'s Men were not yet come up, but followed by degrees, as appears by the reſt of the Story.

Verſe 11. Ver. 11. *And one of Joab's men ſtood by him.*] By the Command of his Maſter; who knew this would make ſome Diſorder among *Amaſa*'s Soldiers.

And ſaid, he that favoureth Joab, and he that is for David.] He cunningly joins theſe two together, as if their Intereſt was inſeparable.

Let

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Let him follow after Joab.] He was grown ſo inſolent, becauſe *David* durſt not puniſh him; that as it made him venture upon this bloody Fact, ſo he preſumed that though the Sight of *Amaſa's* dead Body might ſtop the march of thoſe that came by it; yet upon the Declaration his Officer made, that now he was become General of the Army, their Love to him was ſuch, that they would make no Scruple to follow him.

Verſe 12. Ver. 12. *And Amaſa wallowed in blood in the midſt of the high way.*] He ſeems not to have been quite dead, though ſenſeleſs: But had ſo much Life, that he rolled to and fro in his own Blood, which was a doleful ſight.

And when the man ſaw that all the people ſtood ſtill.] *Joab* was deceived in his Meaſures, for the People hated this Fact, as much as they loved him. And therefore as many as ſaw it, would move no further, till the Body was removed out of the way: So that they who were behind, went without any ſtop after *Joab.*

He removed Amaſa out of the high way, into the field, and caſt a cloth upon him, when he ſaw that every one that came by him ſtood ſtill.] This was a prudent Officer; who expected no Orders, but of his own accord removed that out of ſight which hindred their purſuit of *Sheba.*

Verſe 13. Ver. 13. *And when he was removed out of the high way, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.*] They that were behind, it is likely, did not know that *Amaſa* was killed, and ſo marched on without any ſcruple.

Verſe 14. Ver. 14. *And he went through all the tribes of Iſrael.*] That is, *Sheba* rambled about the Country, from one City to another; to excite the People to take up Arms againſt *David.* But *Joſephus* refers this to *Joab*, that he followed *Sheba* from place to place, till he came where he was.

Unto Abel, and Beth-maacah.] Or rather unto *Abel Beth-Maacha*: For they were one and the ſame place,

as

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as appears by the next Verſe. And ſo *Joſephus*, who ſaith it was a ſtrong City, well fortified in the Tribe of *Naphtali*, in the Northern Parts of *Judæa*; upon the Borders of that part of *Syria*, where *Maachah* was, X. 8. In this City *Sheba* at laſt ſetled himſelf, and reſolved to defend it: Being unable, I ſuppoſe, to raiſe ſuch an Army, as to keep the Field.

And all the Beerites.] Among whom he had been before he came hither, and got ſome conſiderable Forces among them. For they were of the City *Beeroth* (it is probable) and the parts adjacent: Which was in the Tribe of *Benjamin*, of which he was a Member, and perhaps dwelt in this City, XVIII. *Joſh.* 25.

And they were gathered together, and went alſo after him.] Unto *Abel Beth-Maachah.*

Verſe 15. Ver. 15. *And they came.*] That is, *Joab* and his Men purſued him thither.

And beſieged him in Abel of Beth-Maachah, and they caſt up a bank againſt the city.] Raiſed Fortifications round about it, from whence to batter it.

And it ſtood in the trench.] That is, *Joab*'s Army had advanced ſo far, that they had filled up the Trench: And there ſtood at the very foot of the Wall.

And all the people that were with Joab battered the wall, to throw it down.] Some battered it with Engines from the Forts: While thoſe at the bottom of the Wall, undermined it to throw it down. So *Joſephus.*

Verſe 16. Ver. 16. *Then cried a wiſe woman of the city.*] A Woman of great Underſtanding, who alſo could ſpeak well. Many ſuch there were in *Iſrael*, it appears by her of *Tekoah*, and *Abigail*; and the Mother of King *Lemuel.*

Hear, hear, ſay I pray you unto Joab, come near hither, that I may ſpeak with thee.] She prays thoſe that were at the bottom of the Wall, to ſtop their Proceedings a while: And deſire *Joab* to come and hear what Propoſitions ſhe had to make to him.

Ver. 17.

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Verſe 17.

Ver. 17. *And when he was come near unto her, the woman ſaid, art thou Joab? and he anſwered I am he.*] She was unwilling to treat with any one, but him who had Power to agree to what ſhe propounded.

Then ſhe ſaid unto him, hear the words of thine handmaid. And he anſwered, I do hear.] He did not deſpiſe her becauſe ſhe was a Woman; but, as became a wiſe Man, gave her a favourable Audience, and attended to what ſhe ſaid.

Verſe 18.

Ver. 18. *Then ſhe ſpake, ſaying, They were wont to ſpeak in old time, ſaying, They ſhall ſurely ask counſel at Abel; and ſo they ended the matter.*] According to this Tranſlation of the words, ſhe praiſes the City of *Abel* as famous, time out of Mind, for Wiſdom and giving ſound Advice: And now, ſhe would have him believe, was not without Perſons of great Prudence, and Fidelity alſo (as it follows in the next Verſe) who would not willingly offend their King. But there is another Tranſlation in the *Margin* of our Bibles, which I take to be more literal; by referring the word *Bariſhonah* not to *old time*, but to the *beginning* of the Siege. As if ſhe had ſaid, when the People ſaw thee lay Siege to the City, they ſaid ſurely they will ask us, if we will have Peace; and then we ſhall ſoon come to an Agreement, and make an end. Whereby ſhe ſecretly remembers *Joab* of a Rule in the Law, XX. *Deut.* 10. which commands them to offer Peace to the Cities of other Nations, when they came to beſiege them; and therefore much more to a City of their own, as *Abel* was. To this purpoſe *R. Solomon Jarchi*; and it agrees well with what follows, that they were a peaceable People, and faithful to their Prince: And therefore would not have refuſed to yield, upon ſummons, to him. *R. Levi Ben Gerſom* gives another Senſe of them; that *Sheba* and his Company, when they firſt came into the City, asked

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asked if they would follow him, and ſaid no more: To whom the Men of the City anſwered, we are peaceable and faithful: That is, we cannot join with thee, and rebel againſt King *David*. But there is a late Writer, who thinks the words will bear this Senſe: This was a common ſaying in old time, if any one asked whether *Abel* was a place of Juſtice and Judgment, or a Den of Thieves; the Anſwer was, they are an upright People. And therefore ſhe asks *Joab* why he went about to deſtroy a City ſo famous for Vertue. Thus *Mayerus* in his *Annotations* on *Seder Olam Rabba*, Cap. XIV.

Verſe 19. Ver. 19. *I am one of them that are peaceable and faithful in Iſrael.*] She ſpeaks in the Name of the whole City: Which was of a peaceable Temper; and had been faithful to *David* in the time of the late Revolt.

Thou ſeekeſt to deſtroy a city, and a mother in Iſrael.] A great City, which had many Towns depending on it; and therefore called a Mother.

Why wilt thou ſwallow up the inheritance of the LORD?] Do an Injury to the publick; by depopulating a part of the Country, which is God's peculiar.

Verſe 20. Ver. 20. *And Joab anſwered and ſaid, far be it, far be it, that I ſhould ſwallow, or deſtroy.*] Do you the leaſt hurt, if I can avoid it. He diſclaims any ill Intentions twice, ſaith *R. Solomon*; as if he had ſaid, far be it from me, far be it from the King, to deſign any ſuch thing.

Verſe 21. Ver. 21. *The matter is not ſo.*] You are not rightly informed.

But a man of mount of Ephraim.] He is ſaid before (*v.* 1.) to be of the Tribe of *Benjamin*: But he lived, I ſuppoſe, in Mount *Ephraim*.

Sheba, the ſon of Bichri by name, hath lift up his hand againſt the king, even againſt David; deliver him only, and I will depart from the city.] And leave all *Sheba*'s Party

Party at Liberty, to go Home, without any Puniſhment. Chapter XX.

And the woman ſaid unto Joab, behold, his head ſhall be thrown to thee over the wall.] She had reaſon to be confident that both the Citizens, and Soldiers, would be glad to ſave themſelves, by giving up him, who had brought them into imminent Danger.

Ver. 22. *Then the woman went unto all the people, in her wiſdom.*] Deſired they would all meet in the common Hall; where ſhe told them what Terms ſhe had made for them with *Joab:* unto which they immediately conſented. Verſe 22.

And they cut off the head of Sheba, the ſon of Bichri, and caſt it out to Joab.] It ſeems his Party was not ſtrong in the City; or ſeeing it likely to be taken, they were glad to accept of the Conditions the Woman had made for them.

And he blew the trumpet, and they retired from the city, every man to his tent.] Raiſed the Siege, and went home.

And Joab returned to Jeruſalem unto the king.] To give him an account of his good Succeſs.

Ver. 23. *Now Joab was over all the hoſt of Iſrael.*] Now that *David* was reſtored to his Kingdom, and eſtabliſhed in it; he ſetled all the great Officers who were to govern under him: And continued *Joab* in the chief Command of the Army, which was ſo much at his Devotion, that he found it dangerous to diſplace him. Verſe 23.

And Benaiah the ſon of Jehoiada was over the Cerethites, and over the Pelethites.] As he alſo was before (VIII. ult.) being a very valiant Man (XXIII. 20.) whom *Solomon* made Commander in chief of the whole Army (as now he was Captain of the King's Guards) after the Death of *Joab.*

Ver. 24. *And Adoram was over the tribute.*] Treaſurer, or Receiver of the King's Revenue. Which Office was not ſetled before; becauſe in the beginning of his Reign, it is likely *David* had no great Revenue. Verſe 24.

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And Jehoſhaphat the ſon of Ahilud was recorder.] See upon VIII. 16.

Verſe 25.

Ver. 25. *And Sheva was ſcribe, and Zadok and Abiathar were prieſts.*] It is uncertain whether *Sheva* be the ſame with *Seraiah* mentioned VIII. 17. Or, *Seraiah* being dead or diſplaced, this Man came in his room. Concerning theſe *Prieſts*, See VIII. 17.

Verſe 26.

Ver. 26. *And Ira alſo the Jairite.*] He had his Original in the Country of *Jair* the *Gileadite* on the other ſide *Jordan* (XXXII. *Numb.* 41.) who is not mentioned before, but now was made a great Officer.

Was chief ruler about David.] The Hebrew word *Cohen* (as hath been often obſerved) ſignifies any Miniſter, either Sacred, or Civil: A *Prieſt*, or a *Prince*. Inſtances of the laſt are many, and the *Targum* thus expounds it here, *Rab le* David a Prince, or great Man about David. And ſo the *Prieſt of On*, XLI. Gen. 50. and the *Prieſt of Midian*, II. *Exod.* 26. ſignify the Prince or Ruler of *On*, and of *Midian*. As in XII. *Job* 19. We, following the *Chaldee*, tranſlate it, *God leadeth Princes away ſpoiled.*

Chapter XXI.

CHAP. XXI.

Verſe 1.

Verſe 1. *THen there was a famine in the days of* David, *three years, year after year.*] The Jewiſh Doctors commonly ſay this Famine was before the Rebellion of *Abſalom*. But *Abarbinel* will have it, that things are related here in the order wherein they were done; ſo that this was after that Rebellion was ended.

And David *enquired of the* LORD.] For what Sin ſo grievous a Puniſhment was inflicted: Suſpecting (as *Abarbinel* thinks) God might ſtill puniſh him for thoſe Sins he committed in the Matter of *Uriah*.

And

And the LORD answered, it is for Saul, and for his bloody house.] God soon comforted him, by letting him know that this Punishment was upon the account of *Saul* and his Family, who had been deeply engaged in Blood. Chapter XXI.

Because he slew the Gibeonites.] When he slew the whole City of *Nob* (saith the same *Abarbinel*) where the *Gibeonites* lived, and served as Hewers of Wood and Drawers of Water to the Priests, whom *Saul* then cut off, I. *Sam.* XXII. 18, 19. But the same great Man hereupon enquires, why God did not send this Famine rather for the Slaughter of the Priests, than of the *Gibeonites?* Of which he gives this Account, that the Slaughter of the Priests was punished before, by the Slaughter of *Saul* and of his Sons, in the Battle with the *Philistines*, I. Sam. XXXI. and now he was punished in the Sons of his Concubines, and all *Israel* suffered with them by Famine, because they did not hinder him from murdering the *Gibeonites*, by remembring him of the Oath which was made to them; nay, perhaps, they approved of what he did; being glad to see the Land rid of Foreigners. But why this Judgment was not executed before may seem strange, till we consider, as he observes, that the Counsels of God are profound; and he hath excellent Reasons, why he punishes Sinners not now but hereafter: And knows which of their Children are most worthy to be punished, and bear the Iniquity of their Fathers. And the longer he stays before he strikes, the more evident it is, that he doth not forget the evil Men have done, tho' he doth not presently declare his Anger against it. He observes also, that the *Gibeonites* being Drawers of Water, God put the *Israelites* in mind of their Offence, by with-holding Rain from them: Just as his refusing to answer *Saul* by *Urim*, was a suitable Punishment for

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his murdering the Priests who consulted God by that Oracle.

Verse 2.

Ver. 2. *And the king called the Gibeonites, and said unto them (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.*] Which transported him to violate a solemn Oath: As many since have done, under pretence of the publick Good.

Verse 3.

Ver. 3. *Wherefore David said unto the Gibeonites, what shall I do for you?*] He asks them what Satisfaction they desired, for the wrong that had been done them. Which may seem strange, unless we suppose, as *Josephus* doth, that God told him when he consulted him, not only for what Crime he sent this Punishment, but that he should take, δικὴν ἣν αὐτοὶ θέλεσιν, such a Revenge for it, as the *Gibeonites* would have. Besides, they had never made any Complaint to *David* of the Injury which had been done them: Who might therefore be the kinder to them, and give them leave to name the Recompence that should be made them.

And wherewith shall I make an atonement, that ye may bless the inheritance of the LORD.] Pray to God to be pacified also; and to restore Plenty unto *Israel* again.

Verse 4.

Ver. 4. *And the Gibeonites answered unto him, we will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel.*] Except those that they afterwards mentioned. For they seem to have been People truly proselyted to the Jewish Religion; who desired nothing but equal Justice; that Men should suffer as they have done: And therefore *Saul* having not taken away their Money, but their Lives; they desired only that the Lives of some of his Family might pay for it.

And

And he ſaid, what you ſhall ſay, that will I do for you.] If they had deſired Money, or any thing elſe that was in his Power, they might have had it. Chapter XXI.

Ver. 5. *And they anſwered the king, the man that conſumed us, and that deviſed againſt us that we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael.*] He intended, if not to kill, yet to baniſh them all: Which had been worſe than Death; for it would have deprived them of the Liberty of worſhipping the true God. Verſe 5.

Ver. 6. *Let ſeven men of his ſons be delivered up unto us.*] Some imagine, that at the firſt they demanded all the Houſe of *Saul* to be delivered up unto them: But upon cooler Thoughts they demanded only ſeven Perſons. Verſe 6.

And we will hang them up unto the LORD.] To appeaſe his Anger, and vindicate his Honour. Some think this was a barbarous Cuſtom in thoſe Days (which certainly prevailed in future times) to hang Men up, to appeaſe the Anger of their Gods, in time of Famine. Which *Johannes Genſius* fanſies the *Gibeonites* had formerly uſed, and now propounded it to *David* as a means to make the Earth more Fruitful, *De Victimis Humanis*, Pars I. Cap. XIV. p. 310, &c. and P. 2. Cap. XIV. p. 312. which he imagines to be the Reaſon, why it is obſerved (*v.* 2.) that the *Gibeonites* were not of the Children of *Iſrael*, but of the Remnant of the *Amorites*: To ſhow whence this horrid Superſtition proceeded; of which ſome tang ſtill remained amongſt them. The Vulgar here tranſlates it, *ut Crucifigamus eos*, that we may crucify them. Which miſled *Serrarius* and ſome others into this Error, that Crucifixion was a Puniſhment anciently among the Jews: Which *Caſaubon*, *Selden*, and ſeveral other great Men have ſhown to be falſe.

In-

Chapter XXI.

In Gibeah of Saul.] To make the Puniſhment the more remarkable and ſhameful: This being the City where he lived, both before and after he was King, I. *Sam.* X. 26. XI. 4.

Whom the LORD did chuſe.] This aggravated his Guilt, that he was ſo highly favoured by God, and yet obeyed not his Commands: But ſpared the *Amalekites*, whom God commanded him to deſtroy; and killed theſe poor *Gibeonites*, whom he was bound by the Oath of God to preſerve.

And the king ſaid, I will give them.] This ſeems to be contrary to the Divine Law, XXIV. Deut. 16. that the Son ſhould not die for the Father's Fault. To which ſome of the Jewiſh Doctors think it ſufficient to anſwer, *It is better that one Letter ſhould be taken out of the Law, than that the Name of God ſhould be publickly profaned.* That is, that one Precept, rather than an Oath, ſhould be broken. But there is no need of this, for, as *Abarbinel* judiciouſly obſerves, the Law in *Deuteronomy* is to be underſtood of Proceedings in Humane Courts; not of the Divine Judgments; for God viſits the Sins of the Fathers upon the Children unto the third and fourth Generation, XX. *Exod.* 5.

Verſe 7. Ver. 7. *And the king ſpared Mephiboſheth the ſon of Jonathan, the ſon of Saul, becauſe of the LORD'S oath that was between them; between David and Jonathan the ſon of Saul.*] Not merely his Affection to *Jonathan*, but his Dread of breaking the Oath he had made to him, moved him to preſerve *Mephiboſheth*; leſt he himſelf ſhould incurr the ſame Puniſhment which *Saul* fell under, for breaking the Oath made to the *Gibeonites*.

Verſe 8. Ver. 8. *But the king took the two ſons of Rizpah the daughter of Ahijah.*] Who was a Concubine of *Saul*, as we read afterwards, *v.* 11.

Whom

Whom ſhe bare unto Saul, Armoni and Mephiboſheth.] After whoſe Name perhaps *Mephiboſheth* the Son of *Jonathan* was called. Chapter XXI.

And five ſons of Michal the daughter of Saul, whom ſhe brought up.] In the Hebrew *whom ſhe bare*, i. e. which were born: According to an uſual manner of ſpeaking among the Hebrews; of which ſee Dr. *Hammond* upon XVI. *Luke*, Note *b*.

For Adriel.] It is plain from hence, that by *was born* is meant, as we tranſlate it, was *brought up*. For *Michal* was not the Wife of *Adriel*, but was given to *Phaltiel*, I. *Sam.* XXV. 44. *Merab* her elder Siſter being married to *Adriel*, I. *Sam.* XVIII. 19. by whom ſhe had theſe five Sons, whom *Michal* brought up, and therefore they are called her Children. Thus the Jews ſay, in the *Gemara Sanhedrin*, Cap. 2. *Merab brought them forth, and Michal educated them.* And the like we read (as they alledge for the Proof of this) XXX. *Gen*, 3. L. 23. See *Selden de Uxore Hebr.* Lib. I. Cap. VI. *Kimchi* alſo here alledges the words of the Women in IV. *Ruth* 17. *There is a ſon born to Naomi*; who was not the Mother of it, but only laid it in her Boſom, and became Nurſe to it, as it is ſaid in the precedent Verſe. Thus alſo *Raſi*, *Ralbag*, and a great many other Jews, following the *Chaldee Paraphraſe*. And we have an Example of this in Heathen Writers. For *Agamemnon* and *Menelaus* are called Sons of *Atreus*, becauſe, their Father being dead, he took care to bring them up. So *Euſtathius* on the Second Book of the *Iliads*, *Pliſthenes* (who was their Father) *being dead*, the Youths being bred up by *Atreus*, διὸ παῖδες ἐκλήθησαν, they were called his Children.

The ſon of Barzillai the Meholathite.] This laſt Word is intended to diſtinguiſh him from the other *Barzillai* the *Gileadite*: For this was of the Tribe of *Benjamin*, to which *Abel Meholah* belonged.

Ver. 9.

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Verse 9.

Ver. 9. *And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the* LORD.] In a conſpicuous place, where they might be ſeen by all that paſſed by. *David* did not command his Officers to hang them up, but delivered them to the *Gibeonites*, that they might diſpoſe of them as they pleaſed.

And they fell all ſeven together, and were put to death in the days of harveſt, in the firſt days, in the beginning of barley harveſt.] That is, ſay the Jews, on the ſixteenth of *Niſan*, a little after the Paſſover.

Verſe 10.

Ver. 10. *And Rizpah the daughter of Ajah took ſackcloth, and ſpread it for her upon the rock.*] It is probable, ſhe both made a Tent of it to dwell in; and ſpread it upon the ground to lie upon.

From the beginning of harveſt, until water dropped upon them out of heaven.] From the ſixteenth of *Niſan* (as the Hebrew Doctors underſtand it) till the ſeventeenth of *Marcheſvan*; that is, from the middle of our *March* to the middle of *October*. When God ſhowed he was reconciled, by ſending Showers down upon the Earth; which might be, for any thing we know, in the middle of Summer. And indeed *Abarbinel* thinks this Opinion of their Doctors is not true: But that the plain Meaning is, they hung from the beginning of Harveſt, till God was intreated for the Land, and was pleaſed to ſend them Rain; for want of which they ſuffered by Famine. And he thinks it probable, that not long after they were hung up, they had plentiful Showers by the good Providence of God, though it was Summer time: Whereby it appeared God was appeaſed. But by their hanging there ſeveral Days, it is manifeſt this was not a Legal Puniſhment (and therefore *David* committed it to the *Gibeonites*, and did not execute it by his own Officers) but an extraordinary one, inflicted by thoſe who were not bound by that Law,

Law, XXII. *Deut.* 24. which in this Caſe was violated. Chapter XXI.

And ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the field by night.] She had Servants no doubt to attend her, who kept a conſtant watch Day and Night, to fright away the Birds and Beaſts.

Ver. 11. *And it was told* David *what Rizpah the daughter of Ajah, Saul's concubine had done.*] Which did not diſpleaſe him, nor the *Gibeonites* neither (as far as appears) but was accounted a laudable thing; which excited *David* to the Imitation of her. I obſerved before, that *Saul* had but one Wife, and we read of no more than this one Concubine: Which ſhows his Moderation in ſome things, which was praiſe worthy. Verſe 11.

Ver. 12. *And* David *went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-Gilead, which had ſtoln them from the ſtreet of Beth-ſhan, where the Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa.*] See I. *Sam.* XXXI. 10. This noble Act of *Rizpah* moved *David* to do ſome Honour to the Carcaſes of her Sons, and to the whole Houſe of *Saul*: And for that end he ſent for the Bones of *Saul* and *Jonathan*, to inter them, and thoſe Children of *Saul*'s with their Anceſtors. Which piece of Generoſity demonſtrated that he had no perſonal Enmity to the Family of *Saul*. Verſe 12.

Ver. 13. *And he brought up from thence the bones of Saul, and the bones of Jonathan his ſon.*] From under the Tree where they were buried in *Jabeſh*, I. *Sam.* XXXI. 13. Verſe 13.

And they gathered the bones of them that were hanged.] Which ſeems to have been done ſome time after they were taken down, when nothing but their Bones remained: And then they had all ſeven an honourable Interment, as it here follows.

Chapter XXI.

Ver. 14. *And the bones of Saul, and of Jonathan his son.*] Together with those now mentioned.

Buried they in the Country of Benjamin in Zelah.] Which was in that Tribe, XVIII. *Josh.* 28.

Verse 14.

In the Sepulchre of Kish his father.] It was accounted very desireable to be buried with their Parents; as appears by Old *Barzillai*, XIX. 37.

And they performed all that the king commanded.] They that were employed in this Business, gave them a solemn Burial; with all the Mourning that was usual in the Funeral of Kings: As the Hebrew Doctors expound it.

And after that God was intreated for the land.] When Satisfaction was given to the *Gibeonites* for the Injuries done to them, God restored Plenty to the Country.

Verse 15. Ver. 15. *Moreover, the Philistines had yet war again with Israel.*] That is, after all the Wars before-mentioned in this Book with the *Philistines*, they again disturbed *David*'s Repose in the latter end of his Reign. Some indeed will have these Wars to have been presently after the War with the *Ammonites* was ended; before the Rebellion of *Absalom*. But *Abarbinel*, I think well resolves, that the History of this War is not misplaced, but that it fell out not long after the Famine before-mentioned.

And David went down and his servants with him.] It is not said where this Battle was fought (as the place of the other three following is mentioned) but it is likely to have been near to the Country of the *Philistines*: Unto which *David went down*; for it lay low, towards the Sea-side.

And fought against the Philistines, and David waxed faint.] Being in his declining Years; or rather of a great Age, and much worn out by various Troubles and Afflictions.

Ver. 16.

Ver. 16. *And Ishbi-benob which was of the sons of the giant.*] That is, of *Goliath*; who by way of Eminency is called the Giant. Though *Bochartus* thinks the Hebrew word *Rapha* signifies any Giant, and so these words should be translated, *of the Race of the Giants*, i. e. of the *Anakims* who fled into this Country, particularly to *Gath*, when *Joshua* expelled them from *Canaan*, XI. *Josh.* 22. Chapter XXI. Verse 16.

The weight of whose spear weighed three hundred shekels of brass in weight.] This is to be understood of the head of his Spear, which weighed half as much as that of *Goliath*, I. *Sam.* XVII. 7.

He being girded with a new sword.] The word *Sword* is not in the Hebrew; nor is there any thing remarkable in his having a new Sword. Therefore it should be translated, with *a new kind of Weapon*, or rather, *with a new Belt*; which had been bestowed upon him as a Reward of some great Exploit which he had done; or as a token of some new Honour, or Command conferred upon him in the Army. See XVIII. 11.

Thought to have slain David.] Being stronger than he; and having him at an advantage; when, by some Accident, he was separated from his Army: As *Josephus* understands it.

Ver. 17. *But Abishai succoured him.*] Came in seasonably to his Relief. Verse 17.

And smote the Philistine, and killed him.] The words leave it doubtful whether he was slain by *Abishai*, or by *David*. Our Translation seems to incline to the former: But if *David* was not the Person that killed him, I do not see how that can be verified, which is said in the end of this Chapter; that all these Giants *fell by the hand of David and of his servants*. For he slew none of them, unless it were this.

Then the men of David sware to him, saying, thou shalt

Chapter XXI.

go no more out with us to battle.] They had adviſed this before, when they went to fight with *Abſalom*, XVIII. 3. But now they peremptorily decreed it, and ſolemnly confirmed it with an Oath.

That thou quench not the light of Iſrael.] Leſt he ſhould be killed, and thereby they ſhould loſe the Glory of having ſuch a King reign over them. For good Kings are called the *light* of their People, (1 *King.* XV. 36. XV. 4.) becauſe by their wiſe Government, conduct and Courage, they make their People happy and illuſtrious.

Verſe 18. Ver. 18. *And it came paſs after this, that there was a battle again with the Philiſtines at Gob.*] Which was alſo called *Gezer*, as *Abarbinel* thinks, 1. *Chron.* XX. 4. Or, they were ſo near one another, that the Battle was in the Confines of both.

Then Sib-bethai the Huſhathite.] One of *David*'s Worthies, 1. *Chron.* XI. 29.

Slew Saph, which was of the ſons of the giant.] One of the ſame Race of the *Rephaims*; who ſeem to be deſcended from the *Anakims*.

Verſe 19. Ver. 19. *And there was again a battle in Gob with the Philiſtines.*] This was a Place, it ſeems, very proper for Armies to draw up in; for here they fought twice.

Where Elhanan the ſon of Jaare-Oregim a Bethlemite.] He is ſimply called the Son of *Jair*, 1. *Chron.* XX. 5. and is reckoned among *David*'s Worthies, 1. *Chron.* XI. 26. and there ſaid to be the Son of *Dodo*: Who, I ſuppoſe, was his Grand-father.

Slew the brother of Goliath the Gittite.] The word *Brother* is ſupplied out of 1. *Chron.* XX. 5. Where his Name is ſaid to be *Lahmi*.

The ſtaff of whoſe ſpear was like a weaver's beam.] I. *Sam.* XVII. 7.

Verſe 20. Ver. 20. *And there was yet a battle in Gath.*] In the Territory belonging to it.

Where

Where was a man of great ſtature.] The LXX. tranſlate it, *a Man of Madon:* Who was born, that is, in a Place called by that Name. Chapter XXII.

That had on every hand ſix fingers, and on every foot ſix toes, twenty four in number.] If we may believe *Tavarnier* (in his Relation of the *Grand Signior's Seraglio*, p. 95.) the eldeſt Son of the Emperour of *Java*, who reigned in the Year 1648. when he was in that Iſland, had ſix Fingers on each Hand, and as many Toes on each Foot: All of equal length.

And he alſo was born to the giant.] Was one of the *Rephaim* of that Country.

Ver. 21. *And when he defied Iſrael.*] In Imitation of the great Giant *Goliath*, confiding, as he did, in his monſtrous Strength. Verſe 21.

Jonathan, the ſon of Shimea, the brother of David, ſlew him.] We read of this Brother of *David*'s in I. *Sam.* XVI. 9. where he is called *Shammah*. But this Son of his is not reckoned among *David*'s Worthies, 1 *Chron.* XX.

Ver. 22. *Theſe four were born to the giant in Gath.*] Here *Rapha* ſeems to ſignify *Goliath*, the moſt famous Giant; if one of them had not been his Brother. Verſe 22.

And fell by the hand of David, *and by the hand of his ſervants.*] The firſt of them was ſlain by *David* (*Abiſhai* aſſiſting) the reſt by the great Men, who were about him. See *v.* 17.

CHAP. XXII. Chapter XXII.

Verſe 1. AND *David ſpake unto the* LORD *the words of this ſong, in the day that the* LORD *had delivered him out of the hand of his enemies.*] It is commonly thought *David* penned this Pſalm, towards the end of his Life; after all the Victories mentioned in Verſe 1.

the

Chapter XXII.

the foregoing Chapter. Thus *Raſi*, *in the time* of his Old Age: And *Kimchi*, *in the Concluſion of his days*. But *Abarbinel*, who contends earneſtly that all things fall out in the Order wherein they are related in this Book, is of a quite different Opinion here; and will have it that he compoſed this Song in his Youth, in the midſt of all his Straits and Difficulties; out of which when God delivered him, he ſung this Song of Praiſe unto him. So that by the words *in the day that the LORD delivered him*, he thinks is meant, that every time he received any Deliverance from God, his uſual Method was to acknowledge it thankfully in the words of this Song. Which was compoſed at firſt for his own private uſe; but in the end of his Days, he thought fit to communicate it to others: And therefore put it into the Book of *Pſalms*, that it might ſerve for the uſe of thoſe, which might be in the like Straits, and received the like Mercies. And then alſo he reviewed it, and made ſeveral Alterations in it; which, little and great, amount, as he obſerves, to Seventy Four in number. And this he did, as he thinks, to make his meaning plainer; that the People might not miſtake it. And there is ſome ground for part of what he ſaith: For the XVIIIth *Pſalm* is directed to the *Chief Muſician*; which ſhows it was then intended for publick Uſe: Whereas here is nothing ſaid of that, and therefore it is probable it remained for ſome time a piece of private Devotion.

And out of the hand of Saul.] He may be thought to be comprehended under the Name of his *Enemies*: But they (as the ſame *Abarbinel* obſerves) were properly the People of other Nations, who made War upon him; of whom he ſpeaks in CXXXIX. *Pſal.*21,22. *Do not I hate them that hate thee*, &c. *I account them mine Enemies.*] Now though *Saul* cruelly perſecuted *David*,

David, yet it did not become *David* to call him his Enemy, and one that he hated: For he loved *Saul*, and therefore doth not number him among his Enemies; but in a particular manner, to diſtinguiſh him from them, adds, *and out of the hand of Saul.* Chapter XXII.

Ver. 2. *And he ſaid, the LORD is my rock and my fortreſs, and my deliverer.* Verſe 2.

Ver. 3. *The God of my rock, in him will I truſt, he is my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſaviour, thou ſaveſt me from violence.*] Verſe 3. This great Heap of Metaphors, as *Strigelius* obſerves, is a large Paraphraſe upon the firſt Commandment; declaring God alone to be his Confidence: In whom he placed all his Strength, Safety, Security and Happineſs. The Conſequence of which is, that we ſhould love God with all our Heart, and Soul, and Strength (as *Moſes* adds after that Precept, VI. *Deut.* 4,5. X.12.) and therefore *David* adds that, when he reviewed this Pſalm; and begins it thus; *I will love thee, O LORD, my ſtrength*, &c. XVIII. *Pſal.* 1. See my Paraphraſe upon that *Pſalm*; where I have ſufficiently explained theſe Verſes.

Ver. 4. *I will call upon the LORD, who is worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.*] Verſe 4. See in that *Pſalm*; where there are the very ſame words. Upon which the forenamed *Strigelius* piouſly obſerves; that as the Πανοπλία of a Soldier doth him no Service, unleſs he put it on, to defend himſelf and offend his Enemy, ſo no Protection, or Help from God is to be expected (who is ſo powerful as before deſcribed) unleſs we apply our ſelves unto him by Prayer and Praiſes.

Ver. 5. *When the waves of death compaſſed me about, and the floods of ungodly men made me afraid.*] Verſe 5. The words in this Verſe differ from the words in the XVIII. *Pſalm*; but the Senſe is the ſame: That he was in a ſinking

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ſinking Condition, and ſaw no way to eſcape; being over-powered by Troops of ungodly Men, who like a Torrent threatned to ſweep him away.

Verſe 6. Ver. 6. *The ſorrows of hell compaſſed me about, and the ſnares of death prevented me.*] He was ſo intangled in their Snares, that he had no more Power to help himſelf, than a dead Man bound Hand and Foot in his Grave. For ſo the word *Sheol*, which we tranſlate *Hell*, here ſignifies.

Verſe 7. Ver. 7. *In my diſtreſs I called upon the LORD, and cried to my God.*] He did not deſpair when he was at this Plunge; But made his Addreſſes to him, who is Omnipotent: Moſt earneſtly beſeeching him to deliver him, as he had often done.

And he did hear my voice out of his temple, and my cry did enter into his ears.] There is very little difference between theſe words and thoſe in the XVIII. *Pſalm.* The meaning of which is, that God gave him a gracious Anſwer from his Sanctuary, or from Heaven (of which the Sanctuary was a Type) and ſhowed that he was ſenſibly touched with his Affliction.

Verſe 8. Ver. 8. *Then the earth ſhook and trembled.*] The Terror which God ſtruck into his Enemies, is compared to an Earthquake: Which makes every Body tremble, as it did the Jaylor in XVI. *Acts* 29.

The foundations of heaven moved and ſhook.] In the XVIII. *Pſalm* the words are *the Foundations of the hills:* Which explains what he here means by *Heaven*, viz. Mountains lifted up to Heaven. Or, he repreſents the dread which fell upon his Enemies, by the Conſternation which an Earthquake cauſes, when it is accompanied with Thunder, Lightning, and Hail from Heaven, in a great Tempeſt. We do not read that there were literally ſuch Storms, Tempeſts and Earthquakes for *David*'s Deliverance: But if there were, it need not

ſeem

ſeem ſtrange, when profane Hiſtory informs us of God's interpoſing after this manner, in ſome caſes. For *Strigelius* obſerves out of *Livy*, that in the eighth Year of the ſecond *Punick* War, when *Hannibal* and the *Romans* were drawn up in Battle and ready to fight (upon which the Fortune of the City of *Rome* depended) there fell ſuch a Shower of Rain and Hail, as confounded both Armies: So that being ſcarce able to hold their Arms, they retreated unto their Camps. And on the next day, in the very ſame place, the like Tempeſt parted them: And as ſoon as they came into their Camps, there was a wonderful Serenity and Tranquillity. Chapter XXII.

Becauſe he was wroth.] Highly diſpleaſed at their Enmity to *David*.

Ver. 9. *There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled at it.*] Verſe 9. Theſe are very high Metaphors, to expreſs the moſt flaming degree of Anger; and the dreadful Effects of it.

Ver. 10. *He bowed the heavens alſo and came down; and darkneſs was under his feet.*] Verſe 10. The Divine Majeſty appeared in a glorious Cloud, deſcending from Heaven: Which at the bottom was all dark; but above bright and ſhining, with an amazing Luſtre.

Ver. 11. *He rode upon a Cherub.*] Verſe 11. To *ride* in the Hebrew Language (as *Maimonides* obſerves) is to rule, to govern, to manage with an abſolute Power, that on which one is ſaid to ride; and to diſpoſe of it as he pleaſes. *More Nevochim*, P. I. Cap. LXX. And therefore to *ride upon a Cherub*, or to make the Clouds his Chariot (which is the very ſame, becauſe Angels were wont to appear in bright Clouds) is to ſend his Heavenly Miniſters whither he thinks good, to execute his Pleaſure.

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And did flie.] Made haſte to ſuccour and relieve *David*, when he was in great Diſtreſs.

And he was ſeen upon the wings of the wind.] A rapid Wind ſhowed that he was preſent to overturn all Oppoſition. See I. *Sam.* V. 24.

Verſe 12.

Ver. 12. *And he made darkneſs pavillions round about him, dark waters, and thick clouds of the skies.*] This is ſtill a Deſcription of the Angelical Powers, who ſurrounded him on all ſides, as his Miniſters; ready to be imployed, which way he thought fit to ſend them. For *Andreas Cæſarienſis* truly obſerves, in his Commentary on the *Revelation*, that whenſoever we read in the Sacred Books of Clouds, or thick Darkneſs, we are always to underſtand, ὑπηρεσίαν τῶν θείων πραγμάτων, ſome Miniſtry ready to ſerve in Divine Affairs.

Ver. 13. *Through the brightneſs before him, were coals of fire kindled.*] Thoſe Heavenly Miniſters going forth from his Glorious Preſence, ſent Hail-ſtones and Lightnings (as in the days of *Joſhua*, X. 11.) in the Face of his Enemies.

Verſe 41.

Ver. 14. *The LORD thundred from heaven, the moſt high uttered his voice.*] Thunder is called the Voice of God, in the XXIX. *Pſalm*: Which he ſent forth in ſuch terrible Cracks, accompanied with Flaſhes of Fire, that quite daunted his Enemies.

Verſe 15.

Ver. 15. *He ſent out arrows, and ſcattered them; lightning, and diſcomfited them.*] Theſe were the Weapons whereby they were vanquiſhed; Lightnings were the Darts and Arrows, that made them turn their Backs, and run away.

Verſe 16.

Ver. 16. *And the channels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the LORD, at the blaſt of the breath of his noſtrils.*] This is the Deſcription of a great Earthquake, which rent it in ſunder; and made ſuch Breaches in it, that the

the very bottom of it was discovered. And this was the effect of God's just Indignation against his Enemies. Chapter XXII.

Ver. 17. *He sent from above, he took me.*] He sent his Angels to rescue and protect *David.* Verse 17.

He drew me out of many waters.] Delivered him from innumerable Dangers; compared to Waters breaking out upon a Country, to overflow it.

Ver. 18. *He delivered me from my strong enemy.*] First from *Goliath*, and afterward from many others, as we read in the foregoing Chapter, XXI. 16, 17, &c. Verse 18.

And from them that hated me.] The *Philistines*, the *Syrians*, and other Nations; whose Hatred to him, made them set themselves against him, to destroy him.

For they were too strong for me.] Their Forces were more numerous than his, and would have over powered him, if the LORD had not been his Helper.

Ver. 19. *They prevented me in the day of my calamity; but the LORD was my stay.*] When he was in a weak Condition, unable to defend himself, *Saul* suddenly came upon him, and had destroyed him: If the LORD had not been his Support. See I. *Sam.* XXII. 9. XXIII. 14. 26. XXIV. 2, 3, &c. Verse 19.

Ver. 20. *He brought me forth also into a large place.*] When his House, for instance, was beset by *Saul*'s Officers, who watched to kill him, as he came out in the Morning; he escaped by the help of his Wife, and got to *Samuel* and *Ramah*, where he was at Liberty to go whither he pleased, I. *Sam.* XIX. 11, 18. Verse 20.

He delivered me, because he delighted in me.] In many other Straits he afterwards delivered him: Because he had a Kindness for him, and resolved to make him King of *Israel.*

Ver. 21. *The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.*] God knew also that he was innocent Verse 21.

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of what he was accuſed; and had no deſign to do *Saul* any hurt, I. *Sam.* XXIV. 11, 12, &c. XXVI. 23.

Verſe 22.

Ver. 22. *For I have kept the way of the LORD, and have not wickedly departed from my God.*] He took no unlawful Courſes to preſerve himſelf: But when *Saul* fell into his hands, he would not hurt him; becauſe he was God's anointed. See there I. *Sam.* XXIV. 11, 12, 13. and XXVI. 19, &c.

Verſe 23.

Ver. 23. *For all his judgments were before me.*] He made God's Commands the Rule of his Actions.

And as for his ſtatutes, I did not depart from them.] In the XVIII. *Pſalm* the words are, *I did not put away his ſtatutes from me:* That is, bid them ſtand aſide, and give way to his Intereſt; but ſtrictly obſerved them.

Verſe 24.

Ver. 24. *I was alſo upright before him, and have kept my ſelf from mine iniquity.*] This is ſtill ſpoken with reſpect to *Saul.* For though he offended afterward grievouſly againſt God's Laws, yet he choſe rather to ſuffer any thing than do *Saul* any harm: And nothing could tempt him to that Iniquity, unto which he was invited by fair Opportunities, I. *Sam.* XXIV. 4. XXVI. 8, &c.

Verſe 25.

Ver. 25. *Therefore the LORD hath recompenſed me according to my righteouſneſs: according to my cleanneſs in his eye-ſight.*] According to *David's* Prayer; which is very remarkable, I. Sam. XXVI. 23. where he deſires God to deal with him as he had dealt with *Saul:* With whoſe Blood he would not defile his hands, when it was in his Power to take Revenge.

Verſe 26.

Ver. 26. *With the merciful thou wilt ſhow thy ſelf merciful; and with the upright man thou wilt ſhew thy ſelf upright.*] This is the common Method of God's Providence, to do good to thoſe that do good to others: And to do them Juſtice, who do not ſwerve from the Rules of Righteouſneſs, when they are injuriouſly treated by their Neighbours.

Ver. 27.

Ver. 27. *With the pure thou wilt ſhow thy ſelf pure.*] Faithfully keep his Promiſes to thoſe, who are faithful to him. Chapter XXII. Verſe 27.

And with the froward thou wilt ſhew thy ſelf unſavoury.] Declare how much he diſtaſtes and abhors thoſe that take deceitful Courſes to bring about their ends. In the XVIII. *Pſalm* the words are, *with the froward thou wilt ſhew thy ſelf froward*; that is, he inſnares thoſe in their own Devices, who perverſely take crooked ways to compaſs their Deſigns: Which unexpectedly end in their Deſtruction.

Ver. 28. *And the afflicted people thou wilt ſave: but thine eyes are upon the haughty, that thou mayſt bring them down.*] He is wont to deliver poor helpleſs People, who humbly depend on him, and not on any unlawful means for Safety: But he contrives ways to lay thoſe low who (proud of their Power) inſolently oppreſs them. Verſe 28.

Ver. 29. *For thou art my lamp, O LORD: and the LORD will lighten my darkneſs.*] *David* himſelf was an Inſtance of this; whom from a deſpicable, God raiſed to an illuſtrious Condition: And when he concluded he ſhould periſh (I. Sam. XXVII. 1.) advanced him to Royal Splendor and Greatneſs. Verſe 29.

Ver. 30. *For by thee I have run through a troop: by my God I have leaped over a wall.*] Now he ſeems to celebrate the wonderful Works of God, after the Perſecution of *Saul* was over, and he was made King. When numerous Enemies aſſaulted him; but he broke and ſcattered them all. And particularly (which ſeems to be meant by the laſt words) he ſcaled the higheſt Walls, whereby his Enemies thought themſelves ſecurely defended. See Chap. V. of this Book, *v.* 6, 7, &c. Verſe 30.

Ver. 31. *As for God, his way is perfect.*] By the *way of God*, here ſeems to be meant his Counſels, Proceedings, Verſe 31.

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ceedings, and Methods of his Providence: Which for the preſent may appear to us perplexed; but in the iſſue will be ſeen to be perfectly juſt, and agreeable to his Promiſes; as it here follows.

The word of the LORD is tried.] The Experience of all good Men tell us, that he never failed to be true to his Word: Which is freer from all Deceit, than the moſt refined Gold is from Droſs.

He is a buckler to all them that truſt in him.] So that none can hurt thoſe, that put themſelves under his Protection, with a pious Confidence in him.

Verſe 32. Ver. 32. *For who is God ſave the LORD?*] For none can defeat his Intentions, or reſiſt his Will.

And who is a rock ſave our God?] There are none ſo powerful, as to be able to hurt thoſe whom he will protect: Or to defend thoſe whom he will deſtroy. Of this word *Rock*, See XXXII. *Deut.* 4. 31.

Verſe 33. Ver. 33. *God is my ſtrength and power.*] What great Men would *Scipio* and others have been, if they had been poſſeſſed with ſuch a Senſe of God, as to have acknowledged that all their Courage, and Conduct, and mighty Victories were owing to his Power. But no Warriour was ever like to *David*, who had God in all his thoughts, and acknowledged all his great Acts to be performed by the Divine Aid.

And he maketh my way perfect.] Removed all Obſtacles out of his way, to the compleating of his Conqueſts. See V. 10.

Verſe 34. Ver. 34. *He maketh my feet like hindes feet.*] This is commonly thought to relate to the Swiftneſs of *Hindes*; and ſo I have taken it in my Paraphraſe on the *Pſalms*: But *Bochartus* hath made it probable, that it hath reſpect to the Firmneſs of their treading; which is very remarkable, as he ſhows in his *Hierozoicon*, P. I. Lib. III. C. 17.

And

And ſetteth me upon my high places.] He was enabled to purſue his Enemies with great Celerity, and without tripping: Even unto ſuch Places, as for their heighth and Craggineſs were thought inacceſſible. Chapter XXII.

Ver. 35. *He teacheth my hands to war; ſo that a bow of ſteel is broken by mine arms.*] He aſcribes all his Strength and Dexterity to God: Who enabled him to wreſt the ſtrongeſt Bow out of his Enemies hands, and break it in pieces. Verſe 35.

Ver. 36. *Thou haſt alſo given me the ſhield of thy ſalvation.*] And when he was in great Dangers, God protected him: As he did in the Battle mentioned in the foregoing Chapter (*v.* 16, 17.) when *Iſhbi-benoth* had ſlain him, if *Abiſhai* had not ſtept in for his timely Succour. Verſe 36.

And thy gentleneſs hath made me great.] Theſe wonderful Deliverances he could aſcribe to nothing, but the tender Mercy of God to him, when he was unworthy of his Favour.

Ver. 37. *Thou haſt enlarged my ſteps under me: ſo that my feet did not ſlip.*] When he was in great Straits, and beſet with Difficulties, God opened a wide Paſſage: And made all things ſucceed according to his deſire. For that ſeems to be meant by his *feet did not ſlip*, but he went on ſmoothly. Verſe 37.

Ver. 38. *I have purſued mine enemies and deſtroyed them: and turned not again till I had conſumed them.*] He got compleat Victories, over the *Philiſtines*, *Moabites*, *Syrians*, and *Ammonites*. See Chapter VIII. and X. of this Book. Verſe 38.

Ver. 39. *I have conſumed them, and wounded them, that they could not ariſe.*] Gave them ſuch a Blow, that they were not able to renew the Fight. Verſe 39.

Yea, they are fallen under my feet.] Submitted themſelves unto him and ſerved him, See X. 19.

Ver. 40. *For thou haſt girded me with ſtrength to the battle:* Verſe 40.

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battle: them that roſe up againſt me haſt thou ſubdued under me.] This was remarkably fulfilled in the Rebellion of *Abſalom*; when he was in a feeble Condition, and had but few Followers: But God gave them Courage to fight, and ſuch Succeſs in the Battle, that they routed his Army; and all *Iſrael* was brought under his Obedience.] See Chapter XVIII.

Verſe 41. Ver. 41. *Thou haſt alſo given me the necks of my enemies, that I might deſtroy them that hate me.*] This alſo was literally fulfilled, when *Sheba* raiſed a new Rebellion; and his head was thrown over the Wall of *Abel* to *Joab*, Chap. XX.

Verſe 42. Ver. 42. *They looked, but there was none to ſave.*] In the XVIIth *Pſalm* it is, *they cried:* Which may ſignify that they ſought for help from their Allies and Confederates: But to no purpoſe.

Even unto the LORD, but he anſwered them not.] And it was too late, when other Help failed them, to ſeek for Help from God: For he had deſerted them, and would not hear their Prayers.

Verſe 43. Ver. 43. *Then did I beat them as ſmall as the duſt of the earth.*] In the XVIIIth *Pſalm* the words are, *as the duſt before the wind.*] He ſo intirely vanquiſhed them, that they had no more Power than the ſmall Duſt of the Earth: Which is toſſed up and down with every Blaſt of Wind.

I did ſtamp them as the mire of the ſtreet, and did ſpread them abroad.] In the forenamed *Pſalm*, *I did caſt them out as the dirt in the ſtreet.* That is, made them as contemptible as the Dirt in the Street, which every one tramples under his Feet.

Verſe 44. Ver. 44. *Thou haſt alſo delivered me from the ſtrivings of the people: thou haſt made me the head of the heathen.*] The firſt part of theſe words relates to the Union of the People of *Iſrael* and *Judah* under his Government, after long

long Contentions between them, V. 1, 2, &c. The other part to the Enlargement of his Kingdom by ſubduing his Neighbouring Heathen People under him, Chap. VIII. X. Chapter XXII.

A people whom I have not known ſhall ſerve me.] Such as the *Syrians* of *Zobah*, and *Rehob*, and *Iſh-tob*, and *Maacah*: Of which *David*, it is likely, had no Knowledge, till they came to help the *Ammonites*, X. 8.

Ver. 45. *Strangers ſhall ſubmit themſelves unto me: aſſoon as they hear, they ſhall be obedient to me.*] The very Report of his Victories, made ſome heartily ſubmit themſelves unto him: And others diſſembled their Hoſtility, and offered him their Service, X. 19. Verſe 45.

Ver. 46. *Strangers ſhall fade away.*] Fall as withered Leaves do from the Trees. Verſe 46.

They ſhall be afraid out of their cloſe places.] Diſtruſting their ſtrong Holds, they came creeping out with Fear, to ſurrender up themſelves into his hands.

Ver. 47. *The LORD liveth, and bleſſed be my rock.*] To him he deſires all the Praiſe may be aſcribed; in whoſe Eternal Power alone he ſtill confided. Verſe 47.

And exalted be the God of the rock of my ſalvation.] He deſires again the LORD might be magnified with the higheſt Praiſes: Who had not only preſerved him from periſhing, but exalted him to be King of *Iſrael*. For ſo the laſt words are in the Hebrew, *exalted be God, the rock of my ſalvation.* Who ſafely preſerved and delivered him; and now advanced him moſt graciouſly to the higheſt Dignity.

Ver. 48. *It is God that avengeth me, and that bringeth down the people under me.*] He did not avenge himſelf, but left it to God to plead his Cauſe: Who not only puniſhed thoſe that were injurious to him, but brought many Nations under his Empire.

Chapter XXII. Verse 49.

Ver. 49. *And that bringeth me forth from mine enemies: thou alſo haſt lifted me up on high, above them that roſe up againſt me.*] In theſe words *David* made ſome ſmall Alteration, when he inſerted this Hymn into the Book of *Pſalms* for publick Uſe. Of which, *Abarbinel* endeavours to give a Reaſon; but he ſeems too curious in his Obſervations. The plaineſt and moſt certain of which is this; that the firſt part of theſe words reſpect the Nations whom he ſubdued; who were properly his Enemies: And the latter the Children of *Iſrael*, when they roſe up againſt him to dethrone him.

Thou haſt delivered me from the violent man.] After he had delivered him from *Saul*: Who violently perſecuted him a long time.

Verſe 50.

Ver. 50. *Therefore will I give thanks unto thee, O LORD, among the heathen; and I will ſing praiſes unto thy Name.*] He reſolved to make his thankful Acknowledgments unto God, every where: So as to make thoſe Nations whom he had ſubdued ſenſible that he aſcribed all his Victories unto him. In Honour of whom he would ſing this perpetual Song.

Verſe 51.

Ver. 51. *He is the tower of ſalvation for his king.*] As he was a King by God's Appointment, and not by Uſurpation: So he truſted in him for the Support of his Authority.

And ſhoweth mercy unto his anointed, unto David, and to his ſeed for evermore.] And he hoped the ſame Mercy which had promoted him to this Dignity, would be continued to him and to his Poſterity till the coming of the great King *Meſſiah:* Whoſe Kingdom ſhall have no end. See VII. 12, 13.

CHAP.

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Verse 1. *NOW theſe are the laſt words of* David.] He ſpake other words recorded in the next Chapter, and in the next Book, before he died: But theſe were the laſt words that he ſpake by the Holy Ghoſt as *Abarbinel* expounds them. Who obſerves, that after he had compoſed the Book of *Pſalms*; and added the Hymn mentioned in the foregoing Chapter, unto it: Then he ſpake theſe words; after which the Influence of the Holy Spirit reſided on him no more. The *Chaldee* paraphraſe (which was always highly eſteemed by the Jews) takes theſe words, as if they were a Prophecy of the *Meſſiah:* For ſo it expounds them; *Theſe are the words of the prophecy of* David, *which he propheſied of the Conſummation of all things, in the day of conſolation, which is to come.* Verſe 1.

David the ſon of Jeſſe ſaid.] He remembers his low Condition, when God was pleaſed to make choice of him to be a King.

The man who was raiſed up on high.] From feeding his Fathers Sheep, to rule the People of *Iſrael.*

The anointed of the God of Jacob.] The *Chaldee* hath it, anointed by the WORD of the God of *Jacob.*

The ſweet Pſalmiſt of Iſrael ſaid.] Who was inſpired to compoſe many delightful Hymns in the Praiſes of God.

Ver. 2. *The ſpirit of God ſpake by me, and his word was in my tongue.*] He would not have thoſe Hymns, nor what he ſpake now, lookt upon as humane Compoſitions: But as proceeding from a Divine Influence, conferred upon him by the Holy Ghoſt. Verſe 2.

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Ver. 3. *The God of Iſrael ſaid, the rock of Iſrael ſpake to me.*] By *Nathan*, or by *Samuel*.

Verſe 3.

He that ruleth over men muſt be juſt, ruling in the fear of God.] Or, as we render it in the Margin, *be thou ruler over*, &c. which the *Chaldee* expounds of the *Meſſiah* in this manner, *The faithful God ſpake* (ſo he interprets the word *Rock*) *I will conſtitute to me a king, he is the MESSIAH, who ſhall ariſe and reign in the fear of the LORD.* But this relates firſt to *David*, the Type of Chriſt; who was taught to rule juſtly, and in the Fear of God: That is, in the exact Obſervance of all the Divine Laws. Or, as *Abarbinel* interprets it, *When he that rules men is juſt, then the fear of the LORD will rule, and have dominion in the earth:* For all the People are apt to tread in the Steps of their King: So that when he that rules is juſt, it is as if he did not rule, but the Fear of the LORD ruled in the Earth.

Verſe 4.

Ver. 4. *And he ſhall be as the light of the morning, when the ſun ariſeth.*] The Dominion of the juſt (as the ſame *Abarbinel* interprets it) ſhall be as the Morning Light, when the Sun ariſeth, and the Light continually increaſes.

Even a morning without clouds.] Which hinder the Rays of the Sun from piercing through unto the Earth.

As the tender graſs, ſpringing out of the earth, by clear ſhining after rain.] We have in this Tranſlation quite tranſpoſed the Hebrew words, where they run thus, *from ſplendor and from rain, graſs out of the earth.* The Senſe of which *Abarbinel* thinks is this, it ſhall be ſuch a Morning, in which there is ſometimes Sun-ſhine, and ſometimes Showers of Rain, to make Graſs ſpring out of the Earth.

Verſe 5.

Ver. 5. *Although my houſe be not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all things, and ſure.*] Which he thus interprets; altho' the

the Kingdom of a juſt Man, by little and little grows and increaſes; and ſometimes is clouded, and ſometimes the Light ſhines upon it: The Kingdom of *David* ſhall not be ſo, but God hath made a perpetual Covenant, *&c.* Chapter XXIII.

For this is all my ſalvation, and all my deſire, although he make it not to grow.] Or, as he interprets it, this is all my Salvation, and my Deſire, that he would not make it grow or ſhoot up (for that ſuppoſes it to be buried) but that as was ſaid before, it may always remain in an equal manner ordered and conſerved.

It muſt be acknowledged, that there are no words ſo obſcure in this Book, as theſe two Verſes. The Senſe of which *Ludovicus de Dieu* ſeems to me to have moſt clearly opened. The Stability and Perpetuity of his Kingdom, ſaith he, *David* amplifies by a Compariſon from three natural things, which are very grateful to Men, but not conſtant and ſtable; in a ſetled Order, and ſure. For the Sun ariſes, but goes down again; and the Morning may be clear, but Clouds afterwards ariſe; and the tender Graſs ſprings up, but withers away. Not ſo, ſaith he, is my Kingdom before God. It is flouriſhing, like all theſe, but perpetual: For he hath made an everlaſting Covenant with me; though ſome Afflictions have befallen me; and he hath not made all my Salvation, and Deſire to grow. So he makes the firſt *Caph* of Similitude to ſtand for *three*; and to be repeated thrice, in this manner.

The God of Iſrael ſaid, the Rock of Iſrael ſpake concerning me; the juſt Man ruleth among Men: He ruleth in the Fear of God. And as the Sun ariſeth, with a ſhining light; as the morning is without Clouds, by reaſon

of

Chapter XXIII.

of its Splendor; as from Rain the tender Graſs ſprings out of the Earth: Yet (or, truly) ſo is not my Houſe with God. Becauſe he hath made an everlaſting Covenant with me; diſpoſed in all things, and well kept and preſerved in that order. Although he doth not make all my Salvation and Deſire *to grow (that is, though ſome Adverſities happen to me and my Family) yet that always remains which in the Covenant of God made with me, is in all things orderly, diſpoſed, and preſerved.*

Verſe 6. Ver. 6. *But the ſons of Belial ſhall be all of them as thorns thruſt away; becauſe they cannot be taken with hands.*] The Kingdom of impious Men ſhall not be like the Kingdom of the Houſe of *David:* Being ſo far from being like to Graſs, which is uſeful, that they are rather like Thorns; which are rejected as hurtful and pernicious. That is, ſuch wicked Men are not fit for humane Society.

Verſe 7. Ver. 7. *But the man that ſhall touch them muſt be fenced with iron, and with the ſtaff of a ſpear.*] If any Body will meddle with them, it muſt be at his Peril. For ſo the word *Jimmale* (which we tranſlate *fenced*) ſignifies, *ſhall be filled*, with the Iron and the Staff of a Spear. Spears are never uſed to cut down Thorns; but Iron gives one a ſore Wound, like that which a Man receives from a Spear, when it runs into his Body, Iron and Wood withal. So the ſame *de Dieu* very judiciouſly.

And they ſhall be utterly burnt with fire in the ſame place.] Therefore Men burn them with Fire, in the ſame place where they grow: And ſo wicked Men are deſtroyed, where they think themſelves moſt ſecure. Which the *Targum* applies to the Judgment of the great Day, ſaying, *Their Puniſhment is in the hand of Man; but they ſhall be burnt up utterly, when the houſe of the great*

great Judgment appears: That they may ſit on the Throne of Judgment, to judge the World. Chapter XXIII.

Ver. 8. *Theſe be the names of the mighty men, whom David had.*] Now follows a Catalogue of thoſe valiant Men, who helpt to raiſe *David* to his Dignity, and to preſerve him in it: Being continually with him in all his Wars. There is a Liſt of them in the 1 *Chron.* XI. very different from this in ſeveral things. But *Abarbinel* thinks that it creates no Difficulty, if we do but obſerve, that there he diſtinguiſhes them into *three Claſſes:* Thoſe that had always been with him; and they that came to him to *Ziklag*, a little before he was made King of *Judah*; and they that came to him to *Hebron*, after he was made King of all *Iſrael*. All whoſe Memories were fit to be preſerved: But here, in this Book, the Divine Writer intended only to mention the moſt excellent Heroes, who were always with him in his Wars: And for whoſe ſake he compoſed the precedent Song of Praiſes to God. Verſe 8.

The Tachmonite that ſat in the ſeat.] Or, as it is tranſlated in the Margin, *Joſheb-boſhebat the Tachmonite:* For ſo he is called in the 1 *Chron.* XI. 11. *Iſhobeam*; which may well be thought the ſame Name abreviated. He *ſat in the ſeat* (as we tranſlate it here) in the Council of War: Next to *Joab:* Being, it is thought, his Lieutenant General. For that he was one of the *Sanhedrin*, who ſat in the Seat of Judgment, as ſome would have it, is not probable: Though it is likely theſe were Men of great Wiſdom, as well as Valour: And this Man being called a *Chachmonite*, *Abarbinel* thinks it was becauſe he was a Man of Learning, being given to Study as well as Fighting: For in Hebrew the word *Chacham* ſignifies a wiſe Man: As this was, no queſtion, in Military Affairs, if not in Affairs of State, and other ſorts of Wiſdom.

Chief

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Chief among the Captains.] The principal Commander, as I ſaid, under *Joab.* Who is not here mentioned, though he was a great Man inferiour to none of theſe: But had ſtained himſelf by the baſe Murder of two great Perſons, *Abner* and *Amaſa.* Which ſome take to be the Reaſon, why he had not the Honour to be put into the number of thoſe Worthies who ſerved *David.*

The ſame was Adino the Ezrite.] It is thought he had two Names, and was of the Family of the *Ezrites:* Though *Abarbinel* will have his Name to have been *Adinohaezri.*

He lift up his ſpear.] Theſe words are ſupplied out of the 1 *Chron.* XI. 11.

Againſt eight hundred, whom he ſlew at one time.] In that place of the *Chronicles* it is ſaid he killed three Hundred: That is, after the Slaughter he made in one Battle, of eight Hundred; but killed in another (as *Kimchi* underſtands it) three Hundred.

Verſe 9. Ver. 9. *And after him was Eleazar the ſon of* Dodo *the Ahothite, one of the three mighty men with* David.] He was a *Benjamite*, for *Ahoah* was one of his Sons, 1 *Chron.* VIII. 4.

When they defied the Philiſtines.] As *Goliath* had done the *Iſraelites*, I. Sam. XVII. 1.

That were there gathered together to battle.] In *Paſdammim*, as we read, 1 *Chron.* XI. 17. which is the ſame with *Epheſ-dammim*, I. *Sam.* XVII. 1.

And the men of Iſrael were gone away.] Fled from before the *Philiſtines*, as it is explained, 1 *Chron.* XI. 13.

Verſe 10. Ver. 10. *He aroſe and ſmote the Philiſtines, until his hand was weary.*] With the Slaughter that he made.

And his hand clave unto his ſword.] Being all beſmeared with Blood; which drying by the Heat of it, made the Sword cleave to his hand.

And

And the LORD wrought a great victory that day.] Like that of *Shamgar*, III. *Judges* ult. and of *Samſon*, XV. 13. where I have ſhown theſe are not incredible Stories: God inſpiring Men with wonderful Courage, and ſtriking a Terror into their Enemies. There were Men in ancient Times of prodigious Strength, mentioned by *Pliny*, Lib. VII. *Nat. Hiſtor.* Cap. XX. Chapter XXIII.

And the people returned after him only to ſpoil.] They that fled rallied again, when they ſaw the Wonders he did: And followed after him, not to fight, but only to partake of the Spoil.

Ver. 11. *And after him was Shammah, the ſon of Agee, the Hararite.*] Who is not expreſly mentioned in the Book of the *Chronicles*; but plainly implied to be engaged in this great Action. For it is ſaid, 1 *Chron.* XI. 14. that *they ſet themſelves*, &c. that is, *Shammah* and *Eleazar*: Who joyned in this Enterprize. But this place in *Samuel* teaches us, that *Shammah* the Son of *Agee*, had the chief hand in it: And therefore it is aſcribed to him. Verſe 11.

And the Philiſtines were gathered together into a troop.] Or, as we tranſlate it in the Margin, *for Forrage.* For ſo *Ralbag* interprets the Hebrew word *Chajja* (which *Kimchi* takes to be a City) that they came to get ſome Suſtenance out of the Field.

Where was a piece of ground full of Lentiles.] In the *Chronicles* it is, *full of Barley.* In which there is no Difficulty, one part of the Field being ſown with *Lentiles*, and the other part with *Barley.*

And the people fled from the Philiſtines.] Fearing to defend the place.

Ver. 12. *But he ſtood in the midſt of the ground, and defended it, and ſlew the Philiſtines.*] So that they could neither burn the Corn, nor carry it away, nor tread it down. Verſe 12.

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And the LORD *wrought a great victory.*] By his Hand: Who was one of the three moſt mighty Men, though not particularly named in the Book of the *Chronicles*. It being the manner of the Scripture, as the Jews obſerve, to propound that briefly in one place, which hath been at large explained in another: As this Action of *Shammah* is here in this Book.

Verſe 13. Ver. 13. *And three of the thirty chief.*] Or, as it is in the Margin, *three Captains over the thirty*. Not the three before-mentioned, but the three that follow: Who were not ſo great as the firſt three; but yet greater than any of the Thirty whom they commanded.

Went down, and came to David in the harveſt time.] Or rather, as the Hebrew Words are, *at Harveſt*. That is, ſaith *Abarbinel*, the *Philiſtines* came to deſtroy the Fruits of the Earth, that they might famiſh the *Iſraelites:* Whereupon *David* raiſed an Army to protect and defend them, in reaping of their Harveſt, when they went about it.

Unto the cave of Adullam.] A Place where he had hid himſelf under the Perſecution of *Saul*, I. Sam. XXII. 1. and where he now fortified himſelf againſt the *Philiſtines:* Who in the beginning of his Reign came with great Forces againſt him. For it is plain from 1 *Chron.* XI. 15. that there was a Rock, or ſtrong hold there.

And the Camp of the Philiſtines pitched in the valley of Rephaim.] See 2 *Sam.* V. 17, 18.

Verſe 14. Ver. 14. *And David was then in the hold.*] As in the place above-mentioned; near *Adullam*, I. Sam. XXII. 4.

And the garriſon of the Philiſtines was then in Bethlehem.] They had poſſeſſed themſelves of this place, and put a Garriſon into it.

Verſe 15. Ver. 15. *And David longed, and ſaid: O, that one would give me drink of the waters of Bethlehem, which*

are

are by the gate.] The Weather being very hot (as it uſed to be in Harveſt time) *David* was very thirſty, and ſaid to ſome about him, how glad he ſhould be of a Draught of the Waters of *Bethlehem:* Where he was born and had lived a long time; and therefore had been accuſtomed to them, and knew how very pleaſant and refreſhing they were. But he did not ſpeak this, as *Abarbinel* obſerves, to the end that any Men ſhould venture their Lives, to fetch him ſome of this Water. Chapter XXIII.

Ver. 16. *And the three mighty men brake through the hoſt of the Philiſtines, and drew water out of the well of Bethlehem that was by the gate, and brought it to David.*] This they did without *David*'s Knowledge; and the fore-named Author obſerves three wonderful things in this Action. Firſt, that three Men could break through the whole Hoſt of the *Philiſtines:* And when they had ſo done, durſt ſtay to draw Water out of the Well: And then carry it away, with a high hand, through the ſame Hoſt, and bring it to *David.* To which he might have added a *fourth* thing, that they attempted this at the very *Gate of Bethlehem:* Where, no doubt, the Garriſon of the *Philiſtines* kept the ſtrongeſt Guard. Verſe 16.

Nevertheleſs, he would not drink thereof, but poured it out unto the LORD.] Not in that place, where it was brought to him: But kept it (as *Abarbinel* thinks) till he had Opportunity to go to the Altar, and there poured it out unto God. Some fanſy that now was the Feaſt of *Tabernacles*, when they uſed to draw Water, and pour it out: And *David* made uſe of this for that purpoſe. See I. *Sam.* VII. 6. There are Myſtical Senſes which the Jews pleaſe themſelves withal, about this Water, with which I ſhall not trouble the Reader.

Chapter XXIII. Verse 17.

Ver. 17. *And he said, be it far from me, O LORD, that I should do this: is not this the blood of the men, that went in jeopardy of their lives? therefore he would not drink it.*] He lookt upon it no longer as Water, but as the Blood of those Men, who fetcht it with the Peril of their Lives: And the Blood of every thing belonged to the LORD; and was proper to be offered unto him. Some carry this so far to another Sense, that they imagine *David* hereby showed, it was not material Water he longed for: But the *MESSIAH*; who had the Water of Life. Who he knew should be born at *Bethlehem*: Which the *Philistines* therefore should not be able to destroy.

These things did these three mighty men.] They all joyned in this hazardous Exploit: But now follows what they did singly.

Verse 18. Ver. 18. *And Abishai the brother of Joab, the son of Zeruiah, was chief among three.*] The chief of those three mighty Men before-mentioned. See 1 *Chron.* XI. 20.

And he lift up his spear against three hundred, and slew them, and had the name among three.] That is, was most eminent and famous of those three.

Verse 19. Ver. 19. *Was he not most honourable of them? therefore he was their captain:*] That is, no doubt he was worthy to be the Leader of them.

Verse 20. Ver. 20. *And Benajah the son of Jehojada, the son of a valiant man of Rabzeel.*] He was descended from valiant Ancestors; whom he far excelled. *Rabzeel* was in the Tribe of *Judah*, XV. *Josh.* 21.

He had done many acts.] As *Abishai* also had done (for he succoured *David* when a Giant had like to have killed him) but their greatest Acts only are here mentioned.

He

He ſlew two lion-like men of Moab.] The Hebrew word *Ariel*, ſignifies *a Lion of God*, that is, a great Lion. And it was the Name among the *Moabites* for a very valiant Man; who at this day among the *Arabians* is called *Aſſedollabi*, a Lion of God, as *Bochartus* hath obſerved out of a great many Authors in his *Hierozoicon*, P. I. L. III. Cap. I. Chapter XXIII.

He went down alſo and ſlew a lion in the midſt of a pit, in time of ſnow.] This Action was the greater becauſe, in the time of Snow, Lions are fiercer for want of Prey, and are then alſo fulleſt of Heat and Vigour. But it is not likely that *Benajah* went to encounter this Lion merely to ſhow his Bravery; but, as ſome think, this was a Lion that had done much Miſchief to the Country: Which moved him to expoſe himſelf to this Combat with it. But *Bochartus* doth not think this likely; for he needed not have hazarded his Life, but have called others unto his Aſſiſtance to deſtroy this ravenous Beaſt. He thinks therefore that in a deep Snow, the Lion took ſhelter in a *Cave* (for ſo the word we tranſlate *Pit* ſometimes ſignifies) and that *Benajah* being abroad in that ſnowy Seaſon, came into the ſame place, to defend himſelf from the Severity of the Weather: Where he was neceſſitated to enter into a Combate with the Lion; whom he found there, and came with open Mouth to devour him: He compares him to *Alexander* the great, upon whom a Lion of a great Bigneſs running, he gave him ſuch a Wound as killed him. So did *Lyſimachus* with another. See *Hierozoicon*, P. I. Lib. III. Cap. V. *Abarbinel* obſerves three great things in this Action. *Firſt*, that he ſlew a Lion, which is the fierceſt of all wild Beaſts. *2dly*, He ſlew him in a Pit, where he could not turn himſelf as he pleaſed. And *3dly*, In a time of Snow, when his hands and feet were cold and numb; which hindred their vital Operations. Ver. 21.

Chapter XXIII.

Ver. 21. *And he ſlew an Egyptian, a goodly man.*] A Perſon of great Stature. See I. *Chron.* XI. 23.

Verſe 21.

And the Egyptian had a ſpear in his hand.] See there.

And he went down with a ſtaff.] Such as Men uſed to walk with.

And plucked the ſpear out of the Egyptians hand, and ſlew him with his own ſpear.] This ſhows him to have been both a fearleſs Perſon, and of great Skill and Dexterity: In managing a Combat either with Man or Beaſt.

Verſe 22.

Ver. 22. *Theſe things did Benajah the ſon of Jehojada, and had the name among the three mighty men.*] Who the third was is not ſaid plainly, either here, or in the Book of the *Chronicles.*

Abarbinel thinks he might poſſibly joyn with the other two, but did no mighty matter by himſelf: And ſo is not mentioned. But perhaps *Adina* the Son of *Shiza* might be the third: Becauſe it is ſaid, 1 *Chron.* XI. 42. that he was *a captain of the Reubenites, and thirty with him.* Which ſeems to ſignify that he was above the Thirty, as *Abiſhai* and *Benajah* were.

Verſe 23.

Ver. 23. *He was more honourable than the thirty: but he attained not to the firſt three.*] Was not comparable to *Ahino*, and *Eleazar*, and *Shammah:* Who were like Lions: As theſe were like Lions Whelps; as *Strigelius* gloſſes.

And David ſet him over his guard.] See Chapter VIII. 18.

Verſe 24.

Ver. 24. *And Aſahel the brother of Joab was one of the thirty.*] Now follow the Names of Thirty valiant Men, but not equal to the Worthies before-named. *Aſahel* ſeems to have been the Chief of the Thirty: And ſo ſome tranſlate the words, *he was above the Thirty*; and

and ſo might be the laſt of the three of the ſecond Order of Worthies. Chapter XXIII.

Elhanan the ſon of Dodo of Bethlehem.] Concerning whom we find nothing recorded but this, that he was born and bred (it is likely) in the ſame place with *David.*

Ver. 25. *Shammah the Harodite, Elika the Ancorite.*] The firſt of theſe is called *Shammôth* in 1 *Chron.* XI. 27. and he is ſaid to be an *Harorite.* Which is a very ſmall Variation, *Reſh* being put in the place of *Daleth*, as is very common in Scripture: According to the various Pronunciation of words in divers parts of the Country. There is a greater difference in the Name that follows, and in many others: It being common, as *Abarbinel* obſerves, for Men to have two Names. But it is plain the ſame Perſons are here mentioned, that are in the Book of *Chronicles:* Though there (as he notes) more are added. For the Author of that Book reckons up all the chief Commanders in the Army; ſo that, though they were not Heroical Perſons in themſelves, yet being great Commanders over others, *Ezra* thought fit to mention them. But here, in the Book of *Samuel*, the Prophet only numbers thoſe that were of themſelves great Heroes, not minding the chief Commanders in the Army, who were not ſo. Verſe 25.

Ver. 26. *Helez the Paltite, Ira the ſon of Ikketh the Tekoite.*] None of the memorable Acts of theſe, or of the following Worthies, are recorded; therefore all that I can ſay of them is this: That when God intended to raiſe a King to a great Heighth, as he did *David*, he raiſed up the Spirits of ſeveral great Men to aſſiſt him. Thus he did with *Alexander* the Great, who had *Clitus*, *Parmenio*, *Antigonus*, *Ptolomæus*, *Seleucus*, *Craterus*, and other brave Men to accompany him Verſe 26.

Chapter XXIII. him in all his Enterprizes: But *David* (it may be truly observed) in a less Kingdom, had far more.

Verse 27. Ver. 27. *Abiezer the Anethothite, Mebunnai the Hushathite.*

Verse 28. Ver. 28. *Zalmon the Ahothite, Maharai the Netophathite.*

Verse 29. Ver. 29. *Heleb the son of Baanah a Netophathite, Ittai the son of Ibai out of Gibeah, of the children of Benjamin.*

Verse 30. Ver. 30. *Benajah the Pirathonite, Hiddai of the brooks of Gaash.*

Verse 31. Ver. 31. *Abi-albon the Arbathite, Azmaveth the Barhumite.*

Verse 32. Ver. 32. *Eliahba the Shaabonite, of the sons of Jashen, Jonathan.*

Verse 33. Ver. 33. *Shammah the Hararite, Ahiam the son of Sharar the Hararite.*

Verse 34. Ver. 34. *Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahitophel, the Gileonite.*

Verse 35. Ver. 35. *Hezrai the Carmelite, Paarai the Arbite.*

Verse 36. Ver. 36. *Igal the son of Nathan of Zobah, Bani the Gadite.*

Verse 37. Ver. 37. *Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah.*

Verse 38. Ver. 38. *Ira an Ithrite, Gareb an Ithrite.*

Verse 39. Ver. 39. *Uriah the Hittite: thirty and seven in all.*] Here are only Thirty and six named; therefore *Joab* is supposed, by *Abarbinel*, to be the other: Who was the Head of them all.

CHAP.

CHAP. XXIV.

Chapter XXIV.

Verse 1. AND *again the anger of the* LORD *was kindled againſt Iſrael.*] Becauſe they had followed *Abſalom*, ſays *Abarbinel*, and afterwards *Sheba* the Son of *Bichri*: For which they had not been yet ſufficiently puniſhed. But it is more likely, it was for their Luxury, now that Plenty was reſtored to them, after the ſore Famine that fell upon them upon the Score of the *Gibeonites*. Verſe 1.

And he moved David *againſt them.*] Or, D*avid was moved*; that is, by *Satan*, as it is expounded in the Book of the *Chronicles* I. XXI. 1. But *Abarbinel* thinks it is, as if he had ſaid, the Anger of the LORD which was kindled againſt *Iſrael*, moved *David*, &c. That is, the ſame Sin which made God angry with *Iſrael*, was the Cauſe that *David* was ſeduced in this thing, that they might be puniſhed.

To ſay, Go number Iſrael and Judah.] To give Command that an account ſhould be taken of the Number of all the People.

Ver. 2. *For the king ſaid to Joab, the captain of the hoſt.*] Accordingly it no ſooner came into his Heart, but he gave Orders about it to the principal Commander of his Army. Verſe 2.

Which was with him.] Who always, when they were in War, attended on him.

Go now through all the tribes of Iſrael, from Dan even to Beer-ſheba.] From one end of the Country to the other. For *Dan* (as I have before obſerved) was the

Chapter XXIV. utmoſt Bounds of it in the North, as *Beer-ſheba* was in the South.

And number ye the people, that I may know the number of the people.] *Joab* was to take proper Officers with him, to aſſiſt him in this Buſineſs: So that there might be an exact account given. See *v.* 4.

Verſe 3. Ver. 3. *And Joab ſaid unto the king, now the LORD thy God add unto the people (how many ſoever they be) an hundred fold; and that the eyes of my Lord the king may ſee it.*] It appears by this, that *Joab* was a great Courtier, as well as a great Captain: Who knew how to divert the King from what he did not like; if good Words and Wiſhes would have done it.

But why doth my Lord the King delight in this thing?] For which he thought there was no reaſon; and as it would be troubleſome and chargeable, ſo there might be much Danger in it: As he expreſſes it in 1 *Chron.* XXI. 3.

Verſe 4. Ver. 4. *Notwithſtanding the king's word prevailed againſt Joab, and againſt the captains of the hoſt.*] Who joyned, it ſeems, with *Joab* to divert the King from this purpoſe: In which he was fixed and immoveable.

And Joab and the captains of the hoſt went out from the preſence of the king, to number the people of Iſrael.] It is moſt likely that their inferiour Officers went with the Captains; to expedite the Buſineſs.

Verſe 5. Ver. 5. *And they paſſed over Jordan.*] They went firſt into the Eaſtern part of the Country: And ſo by the Northern Coaſts to the Weſt; and then to the South.

And pitched in Aroer.] Theſe words ſeem to import, that they pitched their Tents in the Field: And thither ſummoned the Neighbouring Towns to come in to them: Which was very troubleſome, and at

at last proved grievous: As appears by the Book of *Chronicles.* Chapter XXIV.

On the right side of the city, that lieth in the midst of the river of Gad, and towards Jazer.] We no where read of such a River: Which in the Margin is translated the *Valley of Gad.* But *Jazer* was a Town in that Tribe, XXXII. *Numb.* 35.

Ver. 6. *And they came to Gilead, and to the land of Tahtimhodshi.*] It is in vain to seek after this Land; which is not mentioned in the Book of *Joshua*, but it is likely was near to *Gilead*; and had been lately recovered, some think, from other People, and now inhabited by the *Israelites.* See the Margin of our Bibles. Verse 6.

And they came to Dan-jaan, and about to Zidon.] Not to the City *Zidon*, for that was not in their Power; but to the Coast about it.

Ver. 7. *And came to the strong hold of Tyre.*] To the Territory near it. Verse 7.

And to all the cities of the Hivites and Canaanites.] Who lived in those North-West parts of the Country.

And they went out to the South of Judah.] Having taken account of all the Towns upon the Sea Coast (which was in the West) they turned to the South, into the Tribe of *Judah.*

Even to Beer-sheba.] Which was in the utmost Limits of the Country on that side.

Ver. 8. *So when they had gone through all the land.*] But not numbred all the People: For the Work grew so tedious, that they omitted *Levi*, and *Benjamin*; as we read, 1 *Chron.* XXI. 6. Verse 8.

They came to Jerusalem at the end of nine months, and twenty days.] They could not well dispatch it in less time; an account being to be taken of every City and Village, in the whole Country.

Chapter XXIV. Verse 9.

Ver. 9. *And Joab gave up the number of the people unto the King.*] All the Officers brought in their particular Sums to *Joab*: Who caſt them up, and they amounted in all to the number following.

And there were in Iſrael eight hundred thouſand valiant men that drew the ſword.] They did not, it ſeems, reckon Women, and Children, and old Men; nor ſuch as were not fit for War.

And the men of Judah were five hundred thouſand men.] There is a great difference between this account, and that in the *Chronicles*. For there (1 *Chron.* XXI. 5.) the Men of *Iſrael* are ſaid to be three Hundred Thouſand more than are here mentioned; and, on the contrary, the Men of *Judah* are ſaid to be thirty Thouſand leſs. Of the former of which there is a plain account, that in this Book the ſtanding Legions are not numbred: Which were very well known, they ſerving under twelve Commanders ſo many Months, 1 *Chron.* XXVII. 1, &c. But in the Book of the *Chronicles* all theſe are taken into the Number there mentioned. For the Jews obſerve in *Halicoth Olam*, that there being twenty four Thouſand who waited every Month (which make in all two Hundred eighty eight Thouſand) allowing a Thouſand Officers (as we cannot well allow leſs) to every Twenty four Thouſand, there will be the twelve Thouſand wanting; which added to the two Hundred eighty eight Thouſand, make juſt three Hundred Thouſand: Which added to the eight Hundred Thouſand here mentioned, make up the eleven Hundred Thouſand mentioned in the *Chronicles*. The like Account *Bochartus* gives of the next Difficulty, that if Twenty four Thouſand Legionary Soldiers be added of the Tribe of *Judah*, to the four Hundred and ſeventy Thouſand, it comes

comes near to five Hundred Thouſand, *Hieroz.* P. I. L. II. Cap. XXXVIII. But others think there is no need of this; it being uſual in Scripture to mention a round Summ; either of Men or of Years, when ſome are wanting. So that though there were no more than four Hundred and Seventy Thouſand, yet they might be ſaid to be five Hundred Thouſand. Or, as they ſay in *Halicoth Olam*, the Tribe of *Benjamin* (who were Neighbours to *Judah*) are reckoned here in this Book, who were omitted in the *Chronicles* 1 *Chron.* XXI. 6. Chapter XXIV.

Ver. 10. *And David's heart ſmote him, after that he had numbred the people.*] When he ordered it, he was poſſeſſed with other Thoughts; and did not ſeriouſly reflect upon what he had done, till God touched his Heart with a Senſe of his Guilt after the Sin was committed. Verſe 10.

And David ſaid unto the LORD, I have ſinned greatly, in that I have done] It is made a great doubt by Interpreters what this Sin was, and wherein the Heinouſneſs of it conſiſted. The common Opinion is, That as there was ſomething of Vanity and Oſtentation in him, when he had a mind to know how populous his Country was, ſo it quite made him forget the half Shekel that was due upon ſuch Occaſions, by the Appointment of the Law, XXX. *Exod* 12. And this was no ſmall Sin, not to pay God his Dues, in ſuch Plenty and Abundance as they now enjoyed. But if that was the meaning of *Moſes*, it cannot well be thought that *David* was either ignorant, or unmindful of it, having made the Law his Study Day and Night. *Bertram* therefore thinks his fault was, that he numbred thoſe who were under twenty Years old, contrary to the Order in the Law, XXX. *Exod.* 14.

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XXXVIII. 26, &c. But I see no Foundation for this; but rather the quite contrary is asserted in the Book of the *Chronicles*. Therefore Dr. *Lightfoot* fansies *David* had a covetous Project in his Mind, to lay a Capitation Tax (as we now speak) upon every Poll throughout the Kingdom. But such Conjectures being without ground, some reject all other Interpretations, and rely upon this; that the numbring of the People was a thing contrary to the Fundamental Promise made by God to *Abraham*, that his Seed should increase so, as to be like the Stars for Multitude: Which is given as a Reason why the Number of the People was not taken exactly, 1 *Chron.* XXVII. 23. and seems to imply, that there was a general Notion received among the Jews, that since God promised to increase them beyond Number, none ought to go about to take the Number of them, for this might seem to savour of Infidelity, and mistrust of God's Promise. But those words on which this Reason relies (in the 1 *Chron.* XXVII. 23.) only give a Reason why *David* did not number all from twenty Years old and under: Which if he had gone about to do (*i. e.* reckon the whole Nation) it might have seemed to cross the Promise: But since it was only those who were above twenty Years old, whom he ordered to be numbred, I cannot look upon it as a Contempt or Mistrust of God's Word. But, after all, I think we must content our selves with what *Ralbag* says, (whom *Abarbinel* after the Examination of other Opinions follows) that *David* being the Anointed of the LORD, and the sweet Singer of *Israel*, made Flesh his Arm, and confided in the Number of his People: In which such a King as he should not have placed his Confidence, but in the LORD his God; whom none can resist, and can save by few,

as

as well as by many. Unto which *Abarbinel* adds, that the Greatneſs of a Sin is not always to be meaſured by the Sin it ſelf, but by the Quality and Dignity of him that committeth it: As *Moſes* and *Aaron* were puniſhed for a ſmall Sin, which excluded them from the good Land: Which was not proportionable to the Sin, but to the Condition of the Offenders, who ſhould have given a better Example to the People. Thus he. Chapter XXIV.

And now I beſeech thee, O LORD, take away the iniquity of thy ſervant, for I have done very fooliſhly.] Since he condemned himſelf, and begg'd Pardon, he hoped he might eſcape the Puniſhment which he deſerved. But he was deceived; becauſe not only he but his People had offended, and upon other accounts deſerved to be puniſhed.

Ver. 11. *For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's Seer, ſaying.*] Theſe Words ſeem to import that *David* was not touched in Conſcience, till *Gad* came and told him how angry God was with him. He is called *David's Seer*; becauſe he was his Domeſtick Prophet (who is the ſame with a *Seer*, 1 *Sam.* IX. 9.) with whom he was wont to adviſe in all difficult Caſes, I. *Sam.* XXII. 5. and kept a Record of his memorable Acts, 1 *Chron.* XXIX. 29. Verſe 11.

Ver. 12. *Go, and ſay unto David, thus ſaith the LORD, I offer thee three things: chuſe one of them, that I may do it unto thee.*] Now it had been a proper time, as *Abarbinel* obſerves, for *David* to have fall'n down before God, and deprecated his Diſpleaſure in thoſe words, *v.* 10. *I have ſinned greatly in what I have done*, &c. But he ſaw the Sentence was paſſed upon him abſolutely; and therefore he ſubmits unto it. Verſe 12.

Ver. 13.

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Ver. 13. *So Gad came, and told him.*] That he was sent by God with a Message to him.

Verse 13.

And said unto him, shall seven years of famine come unto thee in the land.] In the Book of the *Chronicles* only *three* Years of Famine are propounded; which is far more likely than *seven*: For it better agrees with the three Months Flight before his Enemies, and the three Days Pestilence. And therefore not only *Grotius*, but *Bochartus* also here read *three Years*, following the LXX. who have τρία ἔτη, whom most of the Ancients follow, as *Bochartus* observes in his *Hierozoicon*, P. I. Lib. II. Cap. XXXVIII. Yet *Josephus* here hath *seven* Years: And many think that *Gad* at first propounded seven Years: But afterwards at *David*'s Prayer shortned them to three. Other Solutions are in every Interpreter: Who adhere to this reading of *seven* Years. See *Buxtorf*'s Vindic. Verit. Hebr. P. 2. Cap. II. and Cap. VIII. p. 593.

Or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days pestilence in the land?] These were the three sore Judgments, wherewith God commonly afflicted them for their Sins; who now was so gracious, as to give him his Choice which of them he would suffer: For one of them was peremptorily resolved.

Now advise, and see what answer I shall return to him that sent me.] There seems to be no great need to take time to consider, which of these to chuse: The last being the shortest, and an immediate Stroke from the hand of God; who is full of tender Mercy and Compassion. But in this *Gad* expresses the Clemency of God; who would not hastily inflict any Punishment upon him.

Ver. 14.

Ver. 14. *And David ſaid unto Gad, I am in a great ſtrait; let us now fall into the hand of the LORD (for his mercies are great) and let me not fall into the hand of man.*] He ſeems to leave it to God to ſend either Famine, or Peſtilence (for both come from God's Hand) and deſires only that Men might not be the Inſtruments of his Puniſhment. For as they are wont to be cruel, ſo they make no Diſtinction between good and bad, but deſtroy all alike. This is admirably expreſſed by the Son of *Sirach* in II. *Eccluſ* 17, 18. *They that fear the LORD will prepare their heart, and humble their ſouls in his ſight, ſaying: We will fall into the hands of the LORD, and not into the hands of men; for as his Majeſty is, ſo is his Mercy.* Chapter XXIV. Verſe 14.

Ver. 15. *So the LORD ſent a peſtilence upon Iſrael.*] The Symptoms of which were very divers, if we may believe *Joſephus*. For ſome, he ſaith, died ſuddenly in intolerable Pain: Others waſted away, and left nothing to be buried but Skin and Bones; their Bodies being conſumed by the Diſeaſe: Others were ſuddenly choaked, or ſtruck blind, *&c.* Verſe 15.

From the morning.] From that time when *Gad* delivered the Meſſage, and *David* made his Choice; which was in the Morning, as we read before, *v.* 11.

Even to the time appointed.] There are thoſe, who by *the time appointed*, underſtand to the end of three days mentioned by *Gad*, as the time appointed by the LORD for the Continuance of this Plague. But this is quite contrary to what follows, that God repented him of the Evil; and commanded the Angel that ſmote the People to ſtay his hand. Therefore the LXX. tranſlate it better, ἕως ὥρας ἀρίστου, *till Dinner time:* And ſo *Procopius Gazæus*. Certain it is, that *Moed* ſignifies ſome part of that Day when the Plague began:

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began: And that must be either Noon, or the Evening. But, as *Bochartus* hath observed, the Morning and Evening are the parts of the Day most opposite in Scripture (of which he gives many Instances) and therefore so he here understands it, that it continued from Morning to the Evening. For *Moed* properly signifies an Assembly: And therefore the *time Moed* he thinks is the time when the People met for Evening Prayer; about the *Ninth* Hour of the Day. Which Prayer, before the building of the Temple, was made at the Tabernacle, or in their Synagogues. And therefore the Tabernacle is frequently called *Ohel Moed*: And the Synagogues are called in the LXXIV. *Psal.* 18. *Moade El.* So that he makes account this Pestilence lasted no more than Nine Hours: Which was the eighth part of three Days.

And there died of the people from Dan to Beer-sheba, seventy thousand men.] If it had raged three Days, and in every Nine Hours had killed so many, above the third part of those who had been numbred, would have died by this Plague. But, as *Kimchi* here observes, by the great Mercy of God, the time was contracted. It is a frivolous Observation of some of the Jews, that because it is not said seventy Thousand *Anashim*, but only *Isch*, which commonly signifies a single Person, That *Abishai* died of this Plague who was worth Seventy Thousand of the common People. Nor doth the Observation of *Grotius* seem to be altogether true; who in his second Book, *de Jure Belli & Pacis*, Cap. XXI. Sect. XVII. saith, *Hec pœna erat non populi, sed Davidis*, this was the Punishment not of the People, but of *David*: Quoting that Saying of an ancient Christian Writer (*Quæst. ad Orthodoxos*) Πικρότατα πυρεία τῶν ἁμαρτιῶν βασιλέων, ἡ πυρεία τοῦ λαοῦ, the

the bittereſt Puniſhment of Delinquent Kings, is that which is inflicted upon their People. But it is certain the People here had alſo offended: For it is ſaid in the very beginning of this Chapter, that God was angry with *Iſrael.* And as for what *David* ſaith, *v.* 17. *Theſe Sheep what have they done?* It is ſpoken out of his great Affection to them; whoſe Offences he did not know ſo well as his own: And therefore deſired they might be ſpared, and he puniſhed. Chapter XXIV.

Ver. 16. *And when the Angel ſtretched out his hand upon Jeruſalem to deſtroy it, the* LORD *repented him of the evil, and ſaid unto the Angel that deſtroyed the people, it is enough, ſtay now thine hand.*] God did not change his Mind, but only revoked that which he had decreed upon a certain Condition; which was, that three Days Peſtilence ſhould come upon the Country, unleſs *David* and the People repented. Which he ſeeing they did (1 *Chron.* XXI. 16.) he ſhortned the time; and would not let the Angel proceed above an eighth part of it. Verſe 16.

Ver. 17. *And David ſpake unto the* LORD, *when he ſaw the Angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep what have they done?*] Like a good Man, he reflected only on his own Sin, in numbring the People; but did not think of theirs in depoſing him lately, and ſetting up *Abſalom* (which *Theodoret*, *Procopius Gazæus*, and others think was the Crime for which they were puniſhed) which he had forgiven, but God thought fit to puniſh. Who by their ſilence may be thought to have approved the Fact of *David.* And beſides, the Loſs of ſo many People was a Puniſhment of the King himſelf, as was before obſerved. Verſe 17.

Chapter XXIV.

Let thy hand I pray thee be against me, and against my father's house.] That is, against his Kindred; who did not dissuade him from the Vanity of numbring the People, but perhaps incouraged him in it.

Verse 18. Ver. 18. *And Gad came that day to* David, *and said unto him.*] By the express Command of the LORD, 1 *Chron.* XXI. 18, 19.

Go up, rear an altar unto the LORD in the threshing floor of Araunah the Jebusite.] This threshing Floor was on the Mount *Moriah*; the place where *Abraham* offered up his Son, and where the Temple was built by *Solomon*, See 2 *Chron.* III. 1. Of which *Eupolemus*, an Heathen Writer, takes notice, saying, that God showed *David* by an Angel the Place where the Temple should be built. See *Eusebius* his *Præpar. Evang.* Lib. IX, Cap. 30. The Jews will have it, that here *Abel* and *Cain* offered their Sacrifices (See *Selden* Lib. III. *de Synedr.* p.199. and 431.) Nay, that it was the Place where *Adam* was created: According to a saying of their Doctors, *Adam was created out of the place of his Expiation.* See G. *Vorstius* upon *Pirke Elieser*, p. 163.

Verse 19. Ver. 19. *And* David, *according to the saying of Gad, went up as the LORD commanded.*] That is, he went the next moment after he received the Command.

Verse 20. Ver. 20. *And Araunah looked, and saw the king, and his servants coming on towards him, and Araunah went out, and bowed himself before the king, on his face upon the ground.*] As the manner was, and still is, in the Eastern Countries.

Ver. 21.

Ver. 21. *And Araunah ſaid wherefore is my LORD the King come up unto thy ſervant?*] It may be he thought it too great an Honour; and therefore deſired to know the meaning of it. Chapter XXIV. Verſe 21.

And David ſaid, to buy the threſhing floor of thee, to build an altar unto the LORD, that the plague may be ſtayed from the people.] By offering a Sacrifice to appeaſe his Anger; as he himſelf had ordered, 1 *Chron.* XXI. 26, 27.

Ver. 22. *And Araunah ſaid unto David, let my Lord the King take and offer up what ſeemeth good unto him: Behold, here be oxen for burnt Sacrifices, and threſhing inſtruments, and other inſtruments of the oxen, for wood.*] For when the Angel appeared there, he was threſhing Wheat; which he offered likewiſe to *David* for a Meat-Offering, 1 *Chron.* XXI. 20, 23. And the *Inſtruments of the Oxen* were their Yokes, and ſuch as they drew after them to preſs forth the Corn. Verſe 22.

Ver. 23. *All theſe things did Araunah, as a king, give unto the king.*] The words in the Hebrew are, *theſe things gave Araunah the King, unto the King.* From whence ſome infer, that before the taking of *Jeruſalem* he was the King of the *Jebuſites*; or, a Man of the greateſt Authority among them; like a King: Or was deſcended from the Blood Royal of the *Jebuſites*, as Dr. *Lightfoot* expreſſes it. But neither the *Greek*, nor the *Syriack*, nor the *Arabick* Copies have the Word *King:* Nor was it in many of the *Vulgar* till *Sixtus* his Correction: Nor in the *Chaldee Paraphraſt* in the time of *Kimchi*; who cites it thus: *Araunah gave to the King, what the King asked of him.* And, as *Bochartus* obſerves, *Auraunah* (or *Ornan*) being mentioned fourteen times in the Holy Verſe 23.

Books,

Chapter XXIV. Books, it is a wonder he ſhould not be ſtiled a King, but only here. *Hieroz.* P. I. L. II. Cap. XXXVIII. But it is likely he was a very Rich Man, as *Joſephus* reports; whom the King ſpared when he took the Fort of *Zion:* Either becauſe he was a Lover of the *Iſraelites*; or had done ſome good Office unto *David.*

And Araunah ſaid unto the King, the LORD thy God accept thee.] He thought himſelf abundantly ſatisfied, if God pleaſed to grant *David's* Requeſt: Which he beſeeched him to do. For no doubt he was a Proſelyte; earneſtly deſiring the Happineſs of the Nation, into which he was incorporated.

Verſe 24. Ver. 24. *And the king ſaid unto Araunah, Nay; but I will ſurely buy it of thee at a price: Neither will I offer burnt-offerings unto the LORD my God, of that which coſt me nothing.*] Whence is that of *Solomon*, III. *Prov.* 9. *Honour the LORD with thy ſubſtance.* Which the Greek thus tranſlate, Τίμα τὸν Κύριον ἀπὸ τῶν δικαίων πόνων. *Honour the LORD out of thy honeſt Labours*, that is, out of that which thou haſt acquired by thy honeſt Induſtry.

So David bought the threſhing floor, and the oxen for fifty ſhekels of Silver.] In the *Chronicles* we read, according to our Tranſlation, that he gave him *Six hundred Shekels of Gold by weight.* Which *Bochartus* thus reconciles; that in one place he ſpeaks of Shekels of Gold, and in the other of Shekels of Silver. Whoſe Proportion is Twelve-fold; ſo that Fifty Shekels of Gold are in value as much as ſix Hundred Shekels of Silver. He quotes a Place out of *Plato* in his *Hipparchus*, which proves that Gold and Silver held this Proportion. And then he thus tranſlates this Place in *Samuel*, he bought the Floor and the Oxen

Oxen *Beceſeph* for Money, *viz.* for Fifty Golden Shekels. So the word *Ceſeph* often ſignifies *Money* in general, of whatſoever Metal it be: As appears from this very Hiſtory, wherein *David* tells *Ornan* that he will buy the Field of him *Beceſeph Malo*, which we tranſlate, *At its full Price*, 1 Chron. XXI. 24. And then it follows he gave *Ornan Shikle Zahav*, Shekels of Gold, *Miſhkall Sheſh Meoth*, in value ſix Hundred Vulgar, or Silver Shekels. See *Hierozoicon*, P. I. Lib. II. Cap. XXXVIII. Where the Word *Miſhkall* he acknowledges commonly ſignifies *Weight*; yet here denotes *Value:* As in the 2. *Sam.* XII. 30. The Deſign of *Ezra* being to ſhow that the fifty Shekels he gave for the Floor and Oxen, were not Silver (which were moſt common) but Shekels of Gold; every one of which was worth Twelve of Silver: So that thoſe fifty Shekels were equivalent to ſix Hundred Silver ones. Chapter XXIV.

But there is a ſhorter way of ſolving this Difficulty, by ſuppoſing, that for the threſhing Floor and the Oxen, he gave only Fifty Shekels of Silver: But all the Ground about it (out of which the Courts of God's Houſe were afterwards made) coſt him ſix Hundred Shekels of Gold.

Ver. 25. *And David built there an altar unto the LORD, and offered burnt-offerings, and peace-offerings.*] Burnt-Offerings were Prayers to God, that he would remove this Plague: And Peace-Offerings were Acknowledgments of God's Goodneſs, who had already given *David* Hopes of this Mercy. Verſe 25.

So the LORD was intreated for the land, and the plague was ſtayed from Iſrael.] As plainly appeared by God's ſending Fire down from Heaven to conſume the

Chapter XXIV.

the Sacrifices: And the Angel alſo, who appeared with a Flaming Sword over *Jerualem*, being commanded to put it up into his Sheath, 1 *Chron.* XXI. 26, 27. From hence *David* concluded God would be more placable in this place than any other: And therefore took Counſel to build the Temple here.

FINIS.

ERRATA.

Page.	Line.	
3.	13.	read *other Tribes.*
4.	2.	d. *ſome.*
9.	27.	d. *not.*
10.	penult.	r. *makes.*
11.	2.	r. *uſual Expreſſion.*
23.	19.	r. *Feſtival.*
30.	15.	r. εὐάριστα.
57.	15.	r. *procidentia ani.*
70.	9.	r. *But here.*
81.	10.	r. XV. *Gen.* 16.
	16.	r. *draw an.*
119.	penult.	r. *and was moſt.*
120.	8.	r. 1 *Kings* I. 34, 39.
	I.	9. *dele* this.
153.	ult.	r. *doth not ſeem.*
163.	25.	r. *Ner* the Father of *Abner.*
180.	20.	after *forty* d. *old.*
207.	16.	*Sence of Honour.*
216.	30.	*time to get to.*
220.	2.	r. 28.
229.	2.	r. *Bava Kama.*
233.	12.	r. σκεῦος.
236.	12.	r. Moloſſians.
240.	16.	r. as Signs.
257.	19.	r. in to cover.
258.	21.	r. πεφωτεῖν.
265.	7.	r. manners.
292.	ult.	after *alone* add See XXIII. 6.
293.	8.	r. μάντιν.
294.	4.	r. *Salianus.*
336.	6.	r. Boſlieth.
354.	25.	d. *in* after paſſed.
365.	6.	r. whoſe ſide.
377.	14.	r. we now ſpeak.
382.	4.	r. *becal Atze Beroſhim.*
388.	6.	r. a good piece.
395.	30.	after *well pleaſed* begin a new Line, *If he—*
402.	9.	r. *Territories thereof.*
405.	4.	r. *Bava Kama.*
	16.	r. rode in it.
428.	14.	d. *ad.*
437.	ult.	r. *little ewe lamb.*
438.	17.	r. Lib. II. Cap. XLIII.
	20.	r. ſuffered.
441.	10.	r. *Horſe of the King.*
464.	31.	r. *much in uſe.*
487.	21.	r. *Anticritica.* 1004.
525.	17.	r. though they let him.
548.	5.	r. *ſo for ſo ſhort.*
584.	14.	r. XVIII. *Pſalm.*

Note, That in all Places where mention is made of Heathen Gods, it ſhould not have been Printed with a Capital. It is the *Printer*'s Fault.

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